

The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

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

Vol. II. Nov. 15, 1878. No. 7.



ORILLIA BAPTIST CHAPEL.

The above engraving appears in accordance with the promise made in our last issue.

The Orillia Chapel was completed, and dedicated to Divine worship on Lord's Day, 3rd of March last, the dedication services being conducted by Rev. Dr. Davidson, Secretary of the Convention, and Rev. Joseph D. King, of Toronto. We gave a brief account of the opening services at the time.

The dimensions of the building are 44 x 64 feet, and it is composed of red brick, with white brick facings. The interior arrangements are very complete, comprising two vestries, prayer room, and a large gallery. The whole building can be utilized for large congregations and affords a seating capacity for 532 persons. There is also a basement 15 x 40 with kitchen, furnace-room, &c. The cost of the chapel was about \$6,000 on which there is still a debt, unprovided for, of \$800.

Sketch of Baptist Efforts in the Town.

The present flourishing Baptist church is of recent organization, being little more than five years old; but like that still

younger and equally vigorous body of baptized believers in the neighbouring town of Barrie, it is founded on the ruins of former efforts.

In the Annual Report of the Baptist Missionary Convention West, for 1860—the earliest to which, at the present moment, we have access—is an account of the labours of the Rev. John Finch, who had that year been ordained and appointed missionary on the field in which Orillia was included. The report says:—

"He (Bro. Finch) is the only man whom we maintain in the County of Simcoe, and the only resident Baptist minister in the county, large as it is. He is a laborious and indefatigable worker. He preaches in the town of Orillia and in the township, at the village of Marchmont, besides sustaining regular appointments at Claphams, Victoria, and Innisfil. There is a church in Orillia and one in Innisfil, both young and feeble numbering in all 27 members [16 in Orillia.]"

In the Convention Report of the following year we find the Missionary reporting regular appointments at eight stations, and gratifying prosperity over the whole field, particularly in Orillia. But Bro. Finch soon found that in supplying eight stations, extending over four large townships, he had been attempting too much for the good either of himself or the cause. In his report to the Convention in October, 1863, he says:—

"The Orillia church is making but little progress. One brother has left for British Columbia, again reducing the number of the few, who are mostly all very poor, having no place of their own to meet in and very poor prospects of getting any. . . . I think if my labours were more concentrated more good might be effected; and feeling that my strength will not admit of such continued travelling much longer, it appears to me it would be best to resign the Orillia church and confine my labours to a smaller field round Innisfil."

This intention was immediately carried into effect; and from that time the old Orillia church gradually dwindled away until it lost all visibility. True, we find in the *Canadian Baptist Register*, year after year, reported in the "list of churches with their membership and ministers," with ominous monotony

"ORILLIA—13—VACANT;"

but nevertheless the Orillia church, while having a name to live, was dead.

Such was the state of matters when, late in 1873, the Lord put it into the hearts of a few brethren to make an effort to start anew a Baptist cause in that beautiful

town. These brethren met in the house of Brother Henry Dancy, on Colborne St., and organized themselves into a regular Baptist church. The new church was duly "recognized" on the 27th of September, 1873—just ten years after the cause had been given up by Elder Finch. The church had, at its organization, fourteen members, eight male and six female. Shortly afterwards, in the good providence of God, Rev. E. D. Sherman was led to visit the church, and having preached for two Sabbaths, received a unanimous call to the pastorate. He entered on his stated ministry in Orillia the last Lord's Day in November, 1873. At this time the outlook was anything but encouraging. Five other Denominations were firmly established in the town, and the whole region around was destitute of healthful Baptist influence. The members of the Orillia church were for the most part poor in this world's goods, and the church owned not a particle of property—not even a pulpit Bible or a hymn book. But six months had scarcely passed before, with the blessing of God upon the efforts of pastor and people, a splendid half-acre lot was purchased at a bargain and paid for. This lot is now worth \$1,000. It has a frontage on West street of 115 feet.

The progress of the new Baptist movement was "marked, learned," but very indigested by some of the other Denominations in the town, and a great baptismal controversy soon began—a war having for its aim the extermination of the Baptists. But it didn't work the way it was intended to do. The contest was keen; reinforcements were sent for on both sides; Professor Torrance (then pastor of Yorkville church) had a hand in the fray, and after four months of hot conflict, Bro. Sherman and he were able to say "the victory is ours."

The Convention Report following this controversy (see *Register* 1876, page 28,) contains the following allusion:—

"The combined onslaught made by the Pædo-Baptists only resulted in calling the special attention of the community to Bible truth; and although the controversy on this question of baptism was keen, yet the missionary writes: 'Allowing our enemies to be the judges, the victory is ours.' Judging from the results it would seem that this opinion is well founded, for Bro. Sherman reports no fewer than 35 baptisms, the largest number reported by any missionary for the year."

The church had now grown in material prosperity that, with the help of Rev. Wm. Lambert,—one of the most self-denying, zealous, and yet retiring ministers in our body,—they were able to erect on their lot a comfortable parsonage for the missionary. This building is rough cast, Elizabethian in style, and presents a very neat appearance. It is worth some \$2,000. But the greatest want of the church was a church home, and the purchase of the lot and the erection of the parsonage were solid steps in that direction. We do not know when the agitation for a chapel really commenced in earnest, but *we do know* that when the Toronto Association met in the Music Hall, Orillia, in June, 1876, the feeling was very unanimous that if the cause was to be established on a firm and lasting basis, delay in this matter was dangerous. Bro. Sherman was soon off to the railway station with his valise and his collecting book, and result is before our readers in the engraving at the head of this sketch.

The Baptist cause in Orillia is now flourishing both in the church and its Sunday school, but it still needs fostering care. It is our firm conviction that if the Convention Board will relieve Bro. Sherman of the charge of the East and West Oro churches and allow him to devote his whole time to Orillia and the out-station at Marchmont, the brethren of the Orillia church will soon be able to say—"Brethren of the Convention, you have been very kind to us. We now declare our cause self-sustaining; and with the Divine blessing we shall show our gratitude by giving as we can to your funds."

THE RECENT CONVENTION.

The denominational gatherings in Brantford last month must be looked upon as, on the whole, eminently successful.

Grave matters of vital importance to the body were discussed and decided; and the results attained, as far as we can learn, give general satisfaction.

The first difficult question was the plan to be adopted in the matter of the Principals of the Institute. This is settled, as our readers all know from the full reports in the *Baptist* and the *Daily Globe*, by the appointment of Professor Wells over the Literary Department, and Pro-

fessor Torrance over the Theological Department, and the Trustees have decided to look out for a *President* who shall be the recognized head of the whole College.

The following paragraph from the *Zyro* will show how the new appointments have been received by the students, who certainly have a very considerable interest in the matter:

"It is our pleasing duty to note the result of the late deliberations of the Convention held in Brantford concerning the vacancy occasioned by the death of Dr. Fyfe. Prof. Wells M.A., has been elected Principal of the Literary Department, Rev. Prof. Torrance, M.A., Principal of the Theological Department, and Rev. Calvin Goodspeed, M.A., Newton Theological Seminary, and late pastor of the church in Woodstock, has been elected to a chair in the Theological Department. On being introduced they were warmly welcomed to their new and responsible positions by the students. Each responded in befitting terms, and also expressed full confidence in his associates; and that a feeling of perfect harmony prevailed. Our prayer is that God would abundantly bless this new departure, and that our school should become more efficient than ever."

The deliberations of the Home Missionary Convention were characterized by a very gratifying freedom of expression and a more general participation in the debates, especially on the part of laymen, than we have ever witnessed in previous Conventions. This augurs well for the future of our denomination. There has hitherto been far too much dependence on a few leading ministers, and a consequent indifference to matters in which all should equally take counsel and share the burden and the responsibility. In accordance with a notice given by him at the July Board meeting, the Rev. Dr. Davidson, whose services to the denomination have been of immense value, declined re-election as Secretary. The Convention could not let him retire without, in some special way acknowledging the vastness and importance of his labours. He is succeeded in office by one who, according to the united testimony of the brethren familiar with his services in the Eastern Convention, will be "the right man in the right place." The Rev. Joshua Denovan, the new Secretary, has the assistance of Rev. S. A. Dyke; and we have no fears of inactivity or incompetence while these two manage our Home Mission affairs.

The Foreign Mission Society elected as its President in lieu of Rev. Dr. Fyfe,

deceased, T. S. Shenston Esq., who had been its devoted Treasurer from the organization, and his place again is filled by T. Dixon Craig, Esq., of this city. The Foreign Mission Society aim at centralizing their head-quarters in Toronto.

Our Home and Foreign Mission Societies, both closed the year with considerable debt, though that of the latter Society was reduced by \$1300 at the platform meeting held in its interests.

Perhaps one of the most important results of the Convention, was the appointment of a committee to mature and place in the hands of the churches a scheme of systematic beneficence for the support of our three chief denominational interests—Home and Foreign Missions, and Ministerial Education. The results reached by that committee will be before the denomination in a very short time.

The churches have much cause for devout thankfulness to Him who guided in harmony and good-will the deliberations of perhaps the most important denominational meetings held in many a long year.

OUR LESSON DEPARTMENT.

The excellent expositions of the Sunday School Lessons, with which our readers have been helped since July last, were prepared, as indirectly stated last month, by our esteemed brother, the Rev. S. A. Dyke, pastor of College St. Church in this city. After five months of mutually pleasant and satisfactory service, Brother Dyke finds that his other multifarious engagements in connection with his church and the denomination, and in special studies at University College, will prevent his continued assistance to us in this department of our paper. Accordingly the two November lessons in this issue conclude for the present the notes furnished by him.

The expositions of the December lessons are prepared by our talented brother the Rev. J. W. A. Steward, B.A., of St. Catharines, who will kindly continue his service in this department.

With the January lessons will commence a series of *Primary Lesson Talks*, conducted by one of our most accomplished and popular lady writers.

The Christian Helper will be, we believe, the best and cheapest journal for Sunday School workers published in 1879. Now is the time to send in orders and secure us large additions to our list of subscribers. See advertisement for terms, &c.

EDITORIAL NOTES.

THE YEAR BOOK FOR 1879.—The editors for the forthcoming Year Book are Dr. Buchan, Rev. Wm. Muir, and Bro. Thomas Bengough. They are hard at work, and publication may be looked for in good season. Now is the time for any suggestion to these brethren for the further improvement of this very important Annual.

MINUTES RECEIVED.—Since last acknowledgment we have received the Huron, Midland Counties, Elgin, Brant, Middlesex and Lambton, Ottawa, Western, and Niagara Association Minutes; and the Statistical tables, in MSS., of the Quebec churches included in the Danville Association. The donors will please accept our thanks.

THE PENTECOST IN INDIA.—In a note we have just received from Rev. JOHN CRAIG, he says of the wonderful work of grace that has been going on at Ongole, the field of the American Missionary, Mr. Clough:—

"Since the first of June last he (Mr. Clough) and his assistants have baptized over 9,000 people. You see God's hand is being felt after all. The famine has helped towards this work, I think. None were baptized until the Missionary had ceased to give relief to the people; so these are not what scoffers call 'famine converts,'—the same as we would designate by the 'loaves and fishes' title at home. These 9,000 have come when nothing more was to be had. On Nellore and Ramapatam fields many have been baptized, but nothing like as many as on the Ongole field, I believe. Faith tells me that such harvests are in store for us also if we work hard and pray earnestly."

A CORDIAL RECOMMENDATION.—Through the courtesy of Rev. A. A. Cameron of Ottawa, we have received the minutes of the SUNDAY SCHOOL CONVENTION in connection with the *Ottawa Association of Baptist Churches*. Our brethren were kind enough to adopt *unanimously*, the following resolution, which was moved by Rev. A. H. Munro, and seconded by Rev. A. A. Cameron:—

"That in the opinion of this Convention, the *CHRISTIAN HELPER*, published by Dr. H. E. Buchan, is a valuable and useful paper; admirably adapted for circulation among Sabbath School workers, and to aid them in the efficient performance of their duties; and we therefore, cordially recommend all Sabbath School teachers in this Convention to become subscribers to it."

Thank you, dear brethren of the Ottawa Baptist S. S. Convention. We want to make our paper *your paper*, and one that you will never be ashamed of. *Now is the time to send in your orders for the New Year*. See our advertisement.

THE REPORTER.—This is the title of a sixteen page magazine to be published by the Association in connection with Alexander street church in this city. The initial number will contain the masterly exposition by Rev. Joshua Denovan, the pastor, on "The Millennium," which excited so much discussion at the recent Ministerial Conference in Brantford. The paper is reprinted from the *Baptist*; and it is thought that the eloquent lecture in this convenient form, in connection with editorial notes of an interesting character, will be well received, even by those outside the Alexander street church. If there is sufficient demand for the magazine to warrant its continuance, its subsequent numbers will contain Mr. Denovan's sermons; specially reported and revised, and subscriptions will be taken for six months at 25 cents.

THE TYRO.—*Memorial Number*.—Just as we go to press the October number of the *Tyro* has come to hand. It is a specially valuable one on account of the articles it contains, bearing on the life and character, and the last hours, of the venerated Principal of the Canadian Literary Institute. Professor Wells furnishes in feeling words and polished language the first article "Robert A. Fyfe; the man and the Christian." This is followed by a simple and touching narrative of "The Last Hours" of the departed from the pen of his bereaved widow. Next follows a special adaptation of the "In Memoriam" poem which appeared in the *Canadian Baptist*. There is also other interesting reading matter, and the portrait of the good Doctor, for which latter the Editors of the *Tyro* fittingly acknowledge their indebtedness to the *Christian Helper*.

The Memorial Tyro may be had for to cents, by addressing, Mr. Geo. Sale, Business Editor, C. L. Institute, Woodstock. The first article it contains is worth far more than the money.

A USEFUL ASSOCIATION.—On the evening of Tuesday, October 1st, about forty members of Alexander street church in this city, met and organized a Mutual Improvement Association, in connection with the church. The objects are religious and intellectual advancement, the improvement of social relations, and the prosecution of Christian work. The means to be used are devotional meetings, discussions, readings, essays, music, lectures—scientific and literary—and every legitimate means that will promote and foster the work of the Alexander street church in all its departments, and increase knowledge of and interest in denominational doctrines and enterprises. Any person of good moral character may be proposed for membership at a regular meeting, and received at the following meeting if elected unanimously. The meetings will be held, commencing at 8 p. m. the first and third Friday of each month, except June, July, August and September. They are to be open to members only, but any member may introduce friends at any meeting. The following are the officers:—Honorary President, Rev. Joshua Denovan, *Pastor*; President, Alfred Reeve; Vice-President, George R. Morse; Recording Secretary, Chas. E. Lailey; Corresponding Secretary, Miss Denovan; Treasurer, Miss Morse; Editor, Thomas Bengough. These, together with Edward W. Moyle and Mrs. James Wright, constitute the Executive Committee. The opening meeting was held on the 18th inst., when the President delivered his inaugural address—an elegant and exhaustive paper. A manuscript journal for literary contributions from members, will be read at stated meetings by the Editor. It is also hoped that some permanent foundation may be laid for the regular publication—monthly, or perhaps oftener—of Rev. Mr. Denovan's sermons. It is believed there are many even outside the church and the city who know the preacher, who would be glad to have his sermons,—bold, vigorous, original, and thoroughly evangelical as they are,—in some permanent and convenient form.

Contributed Articles.

IS THE GOSPEL FREE?

This seems a strange question in our Christian Canada, but we take it to be well timed, even in our "City of Churches." Recently a gentleman entered a church, was shown to a seat by an attentive usher, a moment afterwards the proprietor of the pew entered, and remarked in a scornful tone, "This is my seat sir!" The stranger immediately withdrew, while the other seated himself comfortably in the house of God, to drink in the spoken truths of a free Gospel. We hear a score of voices exclaim in one breath, "This is not the case in our church." We ask, can it not occur very easily in any church on any Lord's Day? If a person has rented or purchased a pew, has he not the right to insist that any intruder should vacate the position; whether he does or not, will depend entirely on the quantity of Christian spirit with which he is actuated; for we find that the pews are obtained by the money of the just and the unjust alike. It is puerile to say that the exclusive spirit is not exhibited, in a greater or less degree every Sunday. Too often is a stranger shown to a place close to the door, where he may enjoy the refreshing drafts of wind as the door is being continually opened and shut, and very imperfectly hear the sermon; but of course, a stranger never takes cold, nor can he have any possible interest in the remarks of the faithful pastor. True, more desirable seats may be vacant, but they must be reserved that the owners may have an opportunity of occupying them. It is idle to say that this is not a real case, we have been there and experienced it. Perhaps it is not so apparent in this or that particular church, but it may occur in any church on the pew-letting principle. We doubt not that every reader can recall of his own knowledge like treatment—treatment, which has at least caused him to feel that he was not at home. Is this consistent with the principles of our common Christianity? We would like to have produced the new testament authority for such a course. Can a faithful bible reader hesitate to admit that the whole tenor of the Gospel is opposed to this spirit of exclusiveness? It is against this atmosphere of exclusion that we most strongly protest. Christ said, "Go into all the world and preach the Gospel to every creature." The great mission of all ambassadors of Christ is to preach the good news to perishing men and women. The Gospel was to be taken to the sinner, but at this day if the sinner comes to hear it he oft-times finds himself excluded, so to speak. Who can estimate what effect a welcome or the want of it to a stranger entering a church may have on his future life! It may be the straw that changes his path to the brightness of hope or to the darkness of despair.

Many church members will so earnestly defend the system, on the ground of convenience, that one might imagine the proprietorship of a pew was indispensably necessary to an appreciation of the Gospel teachings. Strange enough we find that these very same people will much enjoy the week-night prayer meeting where perhaps they never occupy the same seat twice in succession. It is objected that to make the

pews free, the church would be without a sufficient income. Should it be found that the members are not fired with Christian liberality enough to provide for the support of the church work, then by all means let them move into a plainer and cheaper church edifice, and one more commensurate with their means. Be assured that church is too extravagant in every respect, which to raise money must hamper the freeness of the Gospel. The members of a particular church would urge that their church only allots the pews to contributors to the weekly offering fund. What practical difference? Possibly the evil exists in more modified degree. It is the same exclusive spirit however; and certainly that system has gone too far, when a person who is not a church member presumes to give the usher a "piece of his mind" for showing strangers into the pew allotted to him.

With free seats, the minister would not be discouraged each Sunday, in speaking to the same array of unmoved countenances and stony hearts, to many of whom he has preached without any apparent effect for a score of years, and who slumber as serenely in the same spot as they did during the first year of the pastorate. Each Sunday would bring its change of faces. No one would have the sense of an excuse in not attending for fear of being deemed an intruder. It would remove the strange anomaly now existing, in that an edifice is called a church of God, and at the same time proprietary interests therein should be vested in individuals who have raised divisions where all should be equal. The accident of birth or fortune should afford no distinction there.

The episcopacy, with so much that is objectionable, is coming rapidly to the front in this respect. In this city more than one church has free seats. Can Baptists, who contend so strongly for primitive practice, afford to drop behind? Let our denomination give no uncertain sound. "Freely ye have received, freely give." Let every restriction be removed. May the time come speedily, when all our churches shall be free churches, and the invitation shall be to all, "Seats free; "Come and welcome," "whosoever will, let him take of the water of life freely."

MEM.

Communications.

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

ARE OUR S. S. LIBRARIANS ALIVE?

To the Editor of the "CHRISTIAN HELPER."

DEAR SIR,—The communication of "F. W. W." in the September HELPER strikes the key-note of a grand movement. But how many Librarians' voices are in harmony with the whole tenor of that communication? Are our Librarians enthusiastically devoted to their work, and impressed with its importance? If not, a Librarians' Association such as that proposed would be of no use whatever, for its main purpose is the discussion of plans; and that implies that its members should have ideas. I have been listening in vain for the faintest response to the suggestion "F. W. W." has thrown out. I took up

the matter personally, and drafted a simple scheme which I think would prove sufficient and efficient for the carrying on of the work of an Association, and I shall be glad to give your readers my thoughts if I find that any of them are anxious,—or even curious,—to know them. Meantime, I wait for an indication of interest on the part of those who should be most deeply interested.

I might say, however, that a good work can be done by individual Librarians, in collecting religious literature which has been used, and sending it to a needy mission school. An appeal was made in the *Baptist* of the 10th ult., by Rev. John Gilmour, of Doe Lake, Muskoka, for old books and papers for the scholars in his school. The Superintendent of our school read the appeal to the scholars on Sunday, the 20th, and on the following Sunday I received two parcels of books and innumerable papers. I mention this as showing that the work lies at our own hands; that it only needs perseverance; and that the giving away of their illustrated papers would train our scholars up in unselfishness. Hoping to find that our Librarians are alive. I remain, yours, &c.

THOS. BENGOUGH,

Librarian Alexander St. S. S.

Toronto, Oct. 30, 1878.

THE "MEMORIAL HELPER."

Letter from Rev. Geo. Cooper, M. A., of Philadelphia, My dear Brother,

The memorial number of your "Helper," in memory of Dr. Fyfe, has just come in. I read it through without stopping at any point; the interest being fully sustained till the last word. I am glad that you issued it. It is well done, and worthy of the man whom it commemorates and of the cause for which he toiled so long and faithfully. I have not seen the consecutive numbers of the *Baptist*, in which, notices of his work and life may have appeared. But I should think the denomination would be glad of the work you have done, and would recognize it heartily.

As I read it, I thought how have the Baptists of old Canada West grown, in numbers, influence and enterprise; now the denomination has swung into line of march, laid aside its differences, felt the joy of a common work and its success. From this, no backward step must now be taken. Much remains yet to be done; foundations have been laid on which worthy structures must be erected, and as good work done there as has been done in and for the foundation work. To no body of Christians did God ever give more diligent, self-sacrificing men than He has given to the denomination of Baptists in Ontario, and their successors must prove themselves worthy of it.

But I am rambling into a longer letter than I meant to write. It was my thought only to write you a note, thanking you for the paper, and the work done in it. It was a pleasure to me to read it.

I shall be glad to know that at its meeting in Branford, the denomination has chosen one of its good and true men to take up the work laid down by him who loved it so well, and saw its success assured beyond a doubt.

With best regards,

Believe me yours very fraternally,

GEO. COOPER.

Philadelphia, Oct. 16th, '78.

THE NEW PRESIDENT OF THE INSTITUTE.

To the Editors of the CHRISTIAN HELPER.

DEAR SIRS:

In a recent communication to the *Canadian Baptist* from Rev. A. H. Munro, Montreal, I observe some well timed hints regarding the appointment of a Principal to fill the place of the late lamented Dr. Fyfe. It is a matter which demands the earnest attention of the whole denomination in these Provinces; for while the appointment, I presume, is immediately in the hands of the Trustees, they will naturally be influenced to some extent in their action by the views which were expressed at the recent annual gathering in Brantford. We must have a man with certain necessary qualifications, even if we should have to send across the ocean for him.

That we will get a man with all the qualifications which Dr. Fyfe possessed, we need hardly expect, but as Mr. M. says, "he must pass—as he did—sound scholarship, deep piety, and the appearance and manners of a gentleman." As to the two first qualities all will agree, and I think also in regard to the latter, but in case its importance might be lightly thought of, I would say that the bearing and demeanor of the students and future ministers of the denomination will be, to a great extent, moulded by the attainments of the new President in that respect. It is a well known fact, that as a rule, ministers have by virtue of their calling, a passport to the best society in the place, as well as the church over which they preside; and how offensive it becomes when they presume upon their position by a display of ill manners either in word or action. That this is not unfrequently the case is well known. When laymen exhibit themselves in that way, it is not long before they are quietly excluded from cultivated society, but others who go under the name of "ministers" are able to parade their ill manners with impunity. I do not say that as a whole our ministers are aware in this respect than those of other denominations, but they might be a good deal better than they are.

What an influence for good has the *Christian gentleman*, especially if he is a minister of the Gospel! By his suavity of manner, and sympathy of heart he gains the respect and confidence of all with whom he comes in contact—rich and poor alike being able to detect these qualities in him.

The new President should also possess force of character and executive ability. He is a representative man, and should reflect the mind and sympathies of the denomination. The Baptists are every day growing in influence as well as in numbers, and it is important that we should give no uncertain sound in regard to the principles by which we have always been distinguished.

I hope therefore that every member of the denomination in these Provinces will make it a matter of prayer, that those entrusted with the selection of a new head for our School of the Prophets should be guided with wisdom and discretion.

Yours fraternally,
A. LAYMAN.

Religious Intelligence.

DENOMINATIONAL.

ONTARIO AND QUEBEC.

Baptisms reported to November 1st:—Almonte 1; Benick 42 (over 5 months); Brampton 1; Bristol 3; Wilmington 2; Chesley; Clarendon 4; Cote 2; Georgetown 2; Denbigh 2; Drummond 4; Fonthill 2; Gorrle 1; Harrow; Houghton—*Clear Creek* 7; *King First* 2; Magog 4; Minesing 7; Moore 2; Muskoka 6; Orillia 3; Salford 1; Somers 1; St. Mary's 2; Teeswater 2; Toronto—*College St.* 3; *Terris St.* 12; *Florida ment St.* 5; Welland 2; Wingham 1; Whitby 1.

Church Recognition. The Church at *Middleton*, under the pastoral care of Rev. Wm. Lamb, was recognized by an approval council as a sister Baptist Church on Friday the 27th of September.

The Church at *North Middleton* with 21 constituent members was duly recognized as a sister Baptist Church on the 7th of October.

Pastoral Changes.—Rev. E. J. STONO, Lamb, was recognized by an approval council as a sister Baptist Church on Friday the 27th of September. The Church at *North Middleton* with 21 constituent members was duly recognized as a sister Baptist Church on the 7th of October. **Pastor's Changes.**—Rev. E. J. STONO, Lamb, was recognized by an approval council as a sister Baptist Church on Friday the 27th of September. The Church at *North Middleton* with 21 constituent members was duly recognized as a sister Baptist Church on the 7th of October.

Ordination.—Rev. R. A. CLARK recently received into the Baptist communion from the United Brethren, and pastor elect of the church in *Galt*, was publicly ordained to the work of the Gospel ministry at Galt on the 7th of October.

MARITIME PROVINCES.

Baptisms reported during the month:—Bridgetown, *Inswood*, 2; *Buctouche*, N. B., 3; *Canterbury*, N. B., 8; *Cavendish*, P. E. I., 1; *Chester*, N. S., 13 (11 from Sunday school); *Clinch's Mills*, N. B., 3; *DeBERT River*, N. S., 2; *Digby*, Joggins, N. S., 2; *East Point*, P. E. I., 2; *East Rustico*, P. E. I., 1; *Granville Ferry*, N. S., 3; *Howard*, N. B., 1; *New Ross*, N. S., 8; *New Tusket*, N. S., 3; *Point DeBate*, N. B., 1; *Pugwash*, N. E., 1; *Windsor Plain*, N. S., 1.

Ministerial Changes.—REV. D. McCLELLAN has resigned the charge of the Portland Baptist church, St. John. Rev. J. GANNON has settled at *Buctouche*, N. B. Rev. W. A. COREY, late of Springfield, N. S., has accepted the call of the church at *Sussex*, N. B. Rev. C. B. WELTON, late pastor of the church at *Kentville*, N. S., has taken charge of the First Baptist church, *Hillsborough*, N. B.

"Several changes are taking place in the Prince Edward Island Baptist churches.—Rev. A. Chipman is contemplating some alteration in his field of labor. His success at *Betouque*, and especially at *Trion* would seem to make it desirable that he should remain at one or both of those places. We shall be sorry to hear of his removal.

Rev. E. F. Foshay intends going South for the benefit of his health. It is wonderful that he should be able to labor at all after what he has passed through. The people of Summerside are much attached to him, as he evidently is to them.

Rev. D. H. Simpson, who has labored most successfully, is purposing to spend some time at the *Newton Theological Institution*.

"We were sorry to learn from Rev. J. I. DeWolfe, at our Association, that his health renders it absolutely necessary that he should rest for a time."—*Christian Messenger*.

Miscellaneous.—Acadia College has 70 students this session,—an unusually large number.—Rev. W. B. Boggs has decided not to return to the Foreign field, but to do what he can for Foreign Missions at home.—Rev. J. A. DUKES, A. M., is supplying the pulpit of one of the Baptist churches in *Yarmouth*, N. S.

UNITED STATES.

Rev. JOHN PIEDIE, D.D., of Philadelphia, has been recognized by the Second Baptist Church, Chicago. The Chicago correspondent of the *Examiner & Chronicle* says of him: "We are looking forward with pleasure to the coming of Dr. Peddie, who is expected to enter upon his pastorate at the Second Church the first Sunday in October. We need him. Good and able

men are imperatively demanded here. The Second Church, who gave their pastor to the University, may be excused for asking a draft on Philadelphia, for a popular and successful preacher to fill the important vacancy."

THE SECOND BAPTIST CHURCH, CHICAGO.—The same writer as above quoted, says of this Church: "There is not, so far as I can learn, a single Baptist church in this city that is free from debt. The Second Church, the pastoral care of which Dr. Peddie, of Philadelphia, is about to assume, notwithstanding its large membership, and its aggressive and benevolent character, is in debt some \$14,000. This church has for years given very liberally to the Theological Seminary, now at Morgan Park. Its contributions to that truly noble enterprise, from first to last, have reached the sum of \$40,000 or \$50,000. It also gives liberally for city charities, for Sunday schools, ministerial education, and missions. It has, to be sure, many members, but can boast of no rich men. Its large donations are the aggregate gifts of those in moderate circumstances, and of the positively poor. It seems strange that a church of such enterprise should be encumbered with a debt, but thereby hangs a tale. This church owns, in the suburbs of the city, some real estate, some land which, at a time not long gone by, was rapidly increasing in value. This landed property was set aside to wipe out the debt on the church. But while the good brethren waited for the price of the real estate to rise higher, the panic came, and down went the market value of the land, while the debt on their house of worship refused to shrink a particle. And so it comes to pass that our largest church, wielding a mighty influence for good, is in debt. It would be a genuine surprise to find a debt in this city, contracted by an individual or a church, that is not in some way involved in some real estate speculation."

GENERAL.

The Baptist Association in *Libria*, Africa, represents 23 churches, three of which are new.

The Old or Strict Lutherans of *Hesse* have declared their intention to withdraw from the State Church. It is thought many others will follow them.

About 600,000 copies of the Scriptures have been given away from the Bible-stand in the Paris Exposition. These copies were in 22 languages. It is the purpose to distribute about 500,000 more.

Mr. Spurgeon, who has been suffering much from ill health lately, is reported to have said the other day: "When I took the *Talmersick* I have expected it would kill me in seven years. I have contrived to outlive that, but I cannot last much longer."

In 1809, when the London Society for Promoting Christianity among the Jews was founded, it is said that the most diligent search could only discover 35 Christian Hebrews in the whole of England. Since then more than 20,000 have embraced the faith of the Gospel.

Joseph Cook is in great demand as a lecturer. He has been engaged to give 20 lectures in different places. His course in *Tremont Temple* will consist of only 20 lectures this winter. The first series was to be delivered a November. His recent lectures in Toronto were an intellectual treat of rare occurrence.

In a population of 2,000,000 in Texas, there are about 260,000 church members. Of these 92,000 are Baptists, 109,000 are Methodists, 31,000 are Presbyterians, 11,000 are Campbellites, 5,000 are Lutherans, and 10,000 are Catholics.

Among the small parishes in England is that of *Yelford-Hastings*. It contains now a population of eight, just half what it was in 1842. The church will accommodate 40. The living, which

is worth about £100 a year, has recently become vacant by the death of the Rector, Rev. E. F. Glanville.

Among the changes that will be most noticeable in the revised Bible are the omission of the story of Christ and the woman taken in adultery (John vi, 1-11), the clause about the angel troubling the pool (John v, 4), the last 12 verses of Mark's Gospel, and the verse about the "three that bear witness in heaven" (1 John v, 7).

Mr. Henry Moorhouse has been preaching in the open-air to the thousands at Blackpool, England, where more than a thousand copies of the Bible have been sold at the meetings, and quantities of tracts distributed. Mr. Donald Stirling, the converted actor, has been lately preaching with much blessing at Dundee, Scotland.

Mr. Moody, in answer to the question, "Will not you miss Mr. Sankey?" is said to have replied: "Of course; but we have parted for a year—until I get some new sermons. My old ones have been published and republished so many times that I am ashamed to deliver them. That is the condition I am in." He has recently been holding meetings in Chicago in his tabernacle, drawing largely on the congregations of neighboring churches.

It is understood that Mr. Sankey will settle in London this winter, not associating himself with any evangelist, but assisting ministers and churches throughout the country, so far as he can, for at least a year. It is possible that Mr. Moody will also go to England when he has prepared his new sermons, in which case Mr. Sankey thinks that a better work may be done than during the great British revival of 1874-5.

On the day of the failure of the City of Glasgow Bank, Rev. James Spence, all of whose slender means were invested in its shares, was ready to start for Italy for the benefit of his health. He had resigned his pastorate and sold his household goods, and hoped to have a long and restful residence in Italy. The failure put it beyond his powers to go, and he was also deprived of his means of support. At this juncture his church came forward with a purse of gold and an invitation to resume his pastorate. Both were gratefully accepted.

Great progress is evident among the colored Baptists of the South in the matter of self-help. They are relying much more on their own resources and energy than formerly, and are organizing educational and missionary societies, establishing schools, and putting forth considerable effort. The General Association of the Colored Baptists of Kentucky, at its recent meeting, resolved to establish a normal and theological school at Louisville, and appointed an agent to raise \$25,000 for that purpose. This agent is meeting with encouraging success; every church which has been called upon so far has made liberal donations.

Dr. G. W. Anderson writes from Stockholm, Sweden, that the Baptists have had large additions to their membership during the past year. There are now 253 churches, with 13,773 members, an increase of 2,479. In the Sunday-schools there are 17,769 children. Dr. Anderson says he was allowed to preach to large congregations in Norway and Sweden, and that "doors are open to us everywhere." The American Methodist and Baptist bodies have planted flourishing churches in all parts of Scandinavia.

The Methodist General Conference at Montreal has been discussing the question of lay delegation. The prospect of introducing this feature into the councils of the church is a very good one. There has been a great advance in this particular among Methodist churches in the last 10 years. Lay delegates have been admitted to the general and annual Conferences of the Methodist Episcopal Church South, to the General Conference of the Methodist Episcopal Church, and the Annual

Conference of the English Wesleyans. There are but few of these bodies now which have not recognized the right of laymen to share in ecclesiastical legislation and administration.

Mr. George Muller, in his Annual Report of the Orphan Homes at Ashley Down, Bristol, and his Spiritual Knowledge Institution, states that, though the expenses during the year had amounted to £42,000, the managers had been able to close the accounts with a small balance in hand. Since the founding of the institution, £784,840 had been received; 10,500 children and others at present frequent the Sunday and day schools assisted by his institutions; 124,000 Bibles, 315,000 Testaments, 19,000 copies of the Psalms, and 195,000 small portions of the Scriptures in various languages had been circulated. Upon the subject of missionaries alone, £169,000 had been expended from the beginning. During the year the number of orphans had been 2,193, and the mortality among them less than one per cent.

S. S. Lesson Department.

International Bible Lessons, 1878.

STUDIES IN LUKE'S GOSPEL.

FOURTH QUARTER.

Nov. 3	The Ten Lepers.....	"	17: 11-19
" 10	Whom the Lord Receives.....	"	18: 9-17
" 17	Zacchæus the Publican.....	"	19: 1-10
" 24	Judalism Overthrown.....	"	21: 8-21
Dec. 1	The Lord's Supper.....	"	22: 10-20
" 8	The Cross.....	"	23: 28-46
" 15	The Walk to Emmaus.....	"	24: 13-32
" 22	The Saviour's Last Words.....	"	24: 44-53
" 29	Review.....	"	24: 44-53

Prepared for THE CHRISTIAN HELPER.

NOV. 17.—Zacchæus the Publican.—Luke 19: 1-10. A. D. 30.

GOLDEN TEXT.

"The Son of Man is come to seek and to save that which was lost."—v. 10.

IN THE STUDY.

Our Saviour is gradually drawing nearer to Jerusalem, and to the end alike of His journey, and of His mission to earth. How events crowd one upon another, and how full of lessons of Divine wisdom and grace His words and deeds! At Jericho, some eighteen or twenty miles from Jerusalem, He heals and saves a blind man, Bartimæus, and magnifies His grace in saving Zacchæus, the despised chief of the publicans.

The meaning of the name Jericho, is 'city of the moon,' or 'place of fragrance.' The city was situated on the west side of the Jordan, north of its entrance into the Dead Sea, in a rich and fertile plain. It was the first city captured by the Israelites on their entrance into the promised land,—not by their own prowess, but by Divine interposition. *Joshua 6: 1-5*. It was placed under a curse, v. 26, which was fulfilled when Hiel rebuilt the city, during the reign of Ahab, *1 Kings 16: 34*. It was embellished by Herod the Great, and was famous for its palm trees, balsam and wild honey. In the days of our Lord, it was second only to Jerusalem in importance. It now lies waste and desolate. The last of the famous palm trees has lately disappeared.

The presence of a number of publicans in these publicans, who, probably also collected the other taxes, it is thought by some that he 'farmed' these taxes, i. e., purchased the right for a fixed sum, and whatever he could secure above that

amount, by fair means or foul, he kept for himself. This system offered tempting opportunities for extortion, and it is evident that, in this way, or some other, the business was exceedingly profitable to him. Thomson, in the "Land and the Book" thus describes the 'sycamore tree': "That noble tree, with its giant arms low down and wide open, must be the Syrian sycamore which I once heard an itinerant preacher in the 'back woods', puzzle himself with an elaborate criticism about the tree into which Zacchæus climbed to see the Saviour. He and his hearers were familiar with the sycamores of our flat river bottoms, tall as a steely and smooth as a poplar. 'Why' said the preacher, 'a squirrel can't climb them.' The conclusion reached was that it must have been a mulberry tree. But nothing is more easy than to climb into these sycamores; and in fact there is a score of boys and girls in this one; and as its giant arms stretch quite across the road, those on them can look directly down upon any crowd passing beneath. It is admirably adapted to the purpose for which Zacchæus selected it. True, and moreover, it is generally planted by the roadside, and in open spaces where several parties meet, just where Zacchæus found it."

It is difficult to realize the extent to which the publicans were despised and hated by the Jews. A number of things combined to produce this feeling. The Jews were under a hated foreign yoke, and the payment of taxes to the Roman Government, was one of the most odious as well as burdensome reminders of their servitude. The question of paying tribute to Cæsar, became a religious one, and many I hold that it ought not to be done. *Matt. 22: 21; 22: 27*. Now, for a Jew to become a collector for the hated Romans, the despised *Gentiles*, who had become their masters, not by right, but by mere physical force, was in their esteem, practically to deny the faith and become a traitor to the Jewish race. And for Jesus to receive these men, and be entertained in his house, was a most grievous thing in their eyes; hence their murmuring, *Luke 15: 1; and 19: 7*; and hence also the surprise and joy of the publicans, when Jesus thus condescended to receive and bless them. The love of Jesus for them, touched the hidden springs of good that were in their hearts. Oh! that we also knew how to reach the hearts of those who seem lost to all good, the outcasts of society; and waken into life, their desires for good.

IN THE CLASS.

We may see in our lesson the following among other things, 1st, Desires after good; 2nd, Difficulties in the way; 3rd, Determination rewarded; 4th, Delight and gratitude.

DESIRES AFTER GOOD.

And Jesus entered and passed,—was passing through. A man named Zacchæus. *Ezra 2: 9; Neh. 7: 14*; the name is a Hebrew one, showing that he was a Jew, and signifies *pure, or justified*. And he was rich. Jesus cared for both rich and poor; it was not at their possessions, but at their He looked. *2 Cor. 12: 14*. And he sought to see Jesus. *John 12: 21*. This desire may have been partly from mere curiosity, but it is evident from the sequel, that there was something more than curiosity in his desire for a sight of Jesus. Doubtless he had heard of His kindness towards his outcast order, probably also, he felt the emptiness of the world with all its possessions to satisfy his soul, and longed for something better. And who can tell but that ere he saw Him, he began to hope there was a blessing for him at His hands? Without knowing it, or how deep it was, he had an intense desire to see Jesus. There was some good thing in his heart towards the Lord, and this Jesus knew. He was seeking the Lord, and not far off there was a seeking Saviour, Who He was "What kind of a person He was. Is He one of

the old prophets, or is He the Messiah? He knew that His name was Jesus, that is, Saviour, and in some degree, truth, that He could save His people from their sins."—*Habolon*. The Spirit of the Lord is working in hearts where we little think there is any desire for good. This man, the last to be chosen by man, was the first Jesus called. Such is the way of Divine grace.

DIFFICULTIES IN THE WAY.

And could not for the press. We can easily picture Zachæus endeavouring in the surging crowd to get a glimpse of that great Prophet, but like most crowds, there was little care for aught but themselves; for the weak and the small there is but little chance. The position he occupied among the people, would also make them inclined to hinder him as much as possible. How many difficulties there are in the way of seeking souls, from enemies, from the careless worldly minded crowd, from themselves—Zachæus was short of stature,—the anxious may suffer from ignorance, doubts, fears, unbelief, and a hundred other weak points; some business cares may hinder; their positions may be such as to make even professing Christians shun them. But observe that all may be overcome.

DETERMINATION REWARDED.

And he ran before. Resolved,—because something in his heart, some heavenly monitor, was urging him on—that he would see Jesus. In thus running on before, he would escape the crowd; so if we make haste to the place where we hope to see the Lord, we shall escape the crowd of difficulties and obstacles in the way; early in life, *Prov. 8: 17*; early in the day, *Ps. 63: 1*. Early seekers sure finders, *John 20: 1, 11*. "Where there's a will there's a way," and no one who is willing shall fail of a way. "How many rather than run, or to build, would I were as a tree, and climbed up into a sycamore tree. Just as a boy would do, and probably as many of the Jericho boys actually did! See in this an evidence of his eagerness to see Jesus, and his humility also, for he would, without making a boast, think it no dishonour to take the position of a child in order to get a glimpse of Jesus.

And when Jesus came. He was waiting for Jesus, Jesus was coming to him, and Jesus of Nazareth passing by, did not pass him by. He looked up and saw him. What eager longing Jesus saw in his gaze! What, more than all he dared to hope, Zachæus saw in the gracious glance of the loving Saviour. *Job 42: 5*. It was a look that revealed the sinfulness of his own heart, and at the same time, his ability to meet him from his sins. "Every man knows of places where he can put himself in the way of Christ,—as the house of God, the prayer meeting, the closet."

DELIGHT AND GRATITUDE.

And he made haste. That Jesus should desire to abide at his house, was so far beyond what he had dared to hope, that it filled him with greatest joy. Zachæus had his heart's desire. And what was of more consequence to his welfare, Jesus saw him, but what was most surprising of all Jesus knew him. *John 1: 48-50*. Seeking Christ, he found Christ seeking him: so it ever is in the soul's experience. The Prodigal, while a great way off, beheld his father running to meet him. *Luke 15: 20*. And received him joyfully. "When one really wishes to leave sin, and come to Christ, nothing is as joyful as repenting and receiving Christ." They all murmured. "Here is the last master of the carvers at our Lord's feelings of mercy to out cast publicans." Behold, Lord, the half of my goods. Not what he had been in the habit of doing; but would do henceforth. One smile from the Lord melted his heart, and opened the fountains that had hitherto been sealed by the icy frown of Pharisees and Sadducees. It is the great

love, wherewith Christ hath loved us, that begets love in us to him. *Rom. 5: 5*; *John 15: 12*; *Eph. 2: 4*; *1 John 4: 19*. And if it have taken. As doubtless he had. The Roman law required a fourfold restitution; the Jewish the principal and a fifth part besides. *Num. 5: 7*. "See here the proofs of conversion; repentance, restoration, benevolence, and joy in it all."

This day. Another instance of sudden conversion. A Son of Abraham, truly so born, because he walks in the way of faith, *Rom. 4: 12*. For the Son of man. This is the justification for all that He has done.

Nov. 24.—**Judæism Overthrown.**—*Luke 28: 8-21. A. D. 30.*

GOLDEN TEXT.

"And when He was come near He beheld the city, and wept over it."—*Luke 19: 41*.

IN THE STUDY.

Our lesson introduces us to the last week of the life and labors on earth of our Lord; and it will be largely historical: thus showing the fulfilment of His words. "After the conversion of Zachæus, Jesus went to Bethany, where He arrived six days before the Passover. The Sabbath, (our Saturday) was spent there. The next day He made His public entry into Jerusalem. The first three days of the week seem to have been spent by Him teaching in the Temple by day, and going to Bethany for the night. *Luke 21: 37*. It was on Nisan, (2nd April), that He taught for the last time in the Temple. It was then that He had the contests with His enemies spoken of in *Luke xx*, and also commended the widow. *Luke 21: 1-4*. But the greatest words of this eventful day were spoken by our Lord to His disciples after He had left Jerusalem. An unconscious of what was passing in His mind, as they seem to have been inattentive to His prophecy of its ruin, they had called His attention, as He departed from the Temple, to the magnificence of its buildings, and He had replied that the time was coming when not one stone would be left upon another. *Mark 13: 1-4*. The eastern valley was no sooner crossed than they began to ask Him when these things would happen, and what would be the sign of His coming, and of the end of the world. The three-fold form of this enquiry is an important guide to the momentous discourse Jesus uttered as He sat upon the slope of Olivet, in full view of the Temple. Here He is seen as the great Prophet of the new dispensation, briefly recounting the warnings long before uttered by Daniel, and yet to be more fully revealed through John. The first part of the discourse, describes the taking of Jerusalem by Titus, the destruction of the Temple, and perhaps, the fearful calamities which attend the final dispersion of the Jews by Hadrian. Equally clear is the reference of the last part, though the point of transition is very difficult to fix, to the scenes preceding and attending the end of the world, and the final judgment, and to these a practical application is given by the parables of the faithful and unfaithful servants, and the wise and foolish virgins, while the whole concludes with a plain description of the judgment day."—*Smith*.

The Temple referred to in this passage, was the Second Temple, built by the returned captives, but altered, and almost rebuilt, and magnificently adorned by Herod the Great. The Temple had always been the great object of Jewish admiration and that was intensified in the time of our Lord, when man's religion had taken the place of spiritual; a religion of things, places, and ceremonies, standing instead of a religion of the heart. This Temple might be gorgeous to look at, but it had no wondrous light shining in the "Holy of Holies," as saying that God was sanctifying the place. The destruction of the Temple was to be the

sign of the final passing away of the Jewish system. The nation was destroyed when its central city was taken. The religious system was closed up, and taken away, as no longer needed; the central building, the great Temple was destroyed. But Judaism was only removed because it was the type of that Christianity which was established in its place."—*S. S. Notes*.

The Temple was still being enlarged and embellished in Christ's time, and was in fact not finished until within a few years of its destruction; and the disciples, as the Greek implies, pointed out the building materials as well as the buildings. Luke also mentions "gifts" of these were golden shields, crowns, and other valuable ornaments, contributed by, (amongst others), the Herods, and description of the grandeur of Herod's Temple. The Roman Emperors.—*Stack*.

IN THE CLASS.

Without following exactly the order of the text, we have foretold in vivid language, 1st, Doom, 2nd, Deceivers, 3rd, Desolation, 4th, Dangers and Deliverances.

DOOM.

The destruction of the Temple, implied the capture and destruction of the city, and this disaster, the overthrow of the nation; and so the long impending doom of the guilty city, which, is about to fill the cup of its iniquity, by the rejection of Jesus Christ, the Son of David and the Son of God, the true Messiah, is foretold. *Luke 19: 41-44*. The prophecy was fulfilled A. D. 70, when Titus captured the city after one of the most memorable and terrible sieges on record. The miseries endured by the people during and after the siege are indescribable. Josephus gives the most horrible accounts of the effects of famine, and the utter demoralization of the people. He says, "An alarm, from the beginning of time, seem to shrink to nothing in comparison with those of the Jews." And says Whedon, "At the Passover, when there might have been two or three millions of people in the city, the Romans surrounded it with their troops, tents and walls, so that none might escape. The three different factions murdered one another. Titus did all in his power to persuade them to an advantageous surrender, but they scorned every proposal. The multitudes of unburied carcases corrupted the air, and produced a pestilence. The people fed on one another; and even ladies, it is said, boiled their suckling infants and ate them. After a siege of six months, the city was taken. The Romans murdered almost every Jew they met. Titus was bent to save the Temple but could not; six thousand Jews, who had taken shelter in it, were burned or murdered. The whole city, except three towers and a part of the wall, was razed to the ground; and the foundations of the temple and other places ploughed up. A Jerusalem alone, it is said, 1,000,000 perished by sword, famine, and pestilence. In other places we hear of 250,000 that were cut off, besides vast numbers that were sent to Egypt for slaves."

DECEIVERS.

Having rejected the true, they are ready to receive the false; so infidels, spiritualists, and others, turning from the sure word of prophecy turn to fables and tricks of charlatans. Many shall come in My name. During these days of tumult and anxiety, many professed deliverers appeared, claiming to be the Messiah, for whom they still looked, but whom they had crucified. The time draweth near. The words of those who should come in His name. We need to be careful of all that we see; we ever ready to set a time for the coming of Christ. "Of that day and hour knoweth no man." Go ye not after them. Even now this is a word in season, for there are those who 'stand gazing up into heaven,' and seek to draw away after them from faithful service in the churches, those who

are already believing and trusting in the Lord, instead of going out after the lost, and bringing them to Christ.

RESOLUTIONS.

But ye shall hear of wars. Not simply the wars that should take place between that time and the destruction of Jerusalem, but wars for all time, even to the end of the world. The end is not by and by, that is immediately; such was the meaning of the phrase "by and by," at the time our Bible was translated, and such is the meaning of the Greek word.

Nation shall rise against nation. "Here the subject is political revolutions in the world of nations; risings, judgments, blendings, new formations." History tells of 20,000 Jews that perished at Caesarea, and of 50,000 at Selucia. Earthquakes in divers places. "There was one in Crete, A. D. 46 or 47; one at Rome on the day when Nero assumed the manly toga mentioned by Tacitus, A. D. 53; one at Laodicea in Phrygia, A. D. 60; one in Campania." Famine and pestilences. "A great famine occurred A. D. 49. Acts xii: 25; and one in the reign of Claudius. A pestilence at Rome, A. D. 66, carried off in a single autumn 30,000 persons." Fearful sights and great signs. "Josephus gives us a very particular account of the prodigies of this kind, which preceded the destruction of Jerusalem. He speaks of a flaming sword which was seen over the city, and of a comet which appeared there for a twelve-month. He mentions a light, which for half an hour shone so brightly between the temple and the altar, that it seemed as if it were noonday. He adds, that on the day of Pentecost, when the priests entered into the inner Temple, they heard a great noise, and the voice as of a great multitude crying out. "Let us depart hence." The substance of this account is also given by Tacitus the historian."—*Peloubet*.

DANGERS AND DELIVERANCES.

But before all these. During this period, before it is completed. It shall turn to you for a testimony. Be a reminder of the truth of My words. Acts 4: 33; 5: 18; 12: 4; Acts 25: 23; Phil. 1: 23; 2 Thes. 1: 5. I will give you. Ability to speak as the time and place may demand. Acts 6: 10. And ye shall be betrayed. "At first several were seized, who confessed, and then by their discovery a great multitude of others were convicted."—*Tactius, Annual, 16*. In missionary lands this is fulfilled to day. "But there shall not. "Although their lives should be taken, yet not a drop of their blood should be shed in vain; not a hair shall fall of its effect or go for naught."—*1 Cor. 15: 21*.—*Whelan*.

In your patience. By your endurance of all these things. "He promises salvation to all who continue faithful, and who amidst all trials of their faith persevere and endure." "And when ye see . . . flee. For terrible will be the sufferings of that time. It is said that in the final destruction of Jerusalem, not a Christian lost his life, because they obeyed this warning."

Dec. 1.—The Lord's Supper—Luke

22: 20.

GOLDEN TEXT.

"For as often as ye eat this bread and drink this cup ye do show the Lord's death till He come." 1 Cor. x: 26

INTRODUCTION.

Time. Thursday evening, April 5, A. D. 30; 14th of Jewish month Nisan.

If our Christmas is certainly not the exact anniversary of Christ's birth, Good Friday and Easter Sunday are almost as certainly the exact anniversaries of His death and resurrection.

The time of the institution of the Supper is half of interest. Our Lord's public ministry has

ended; the final departure from Galilee took place some months ago; the last visit to the Temple was made on Tuesday afternoon, of this the Passover week; and lastly, the farewells have just been given to beloved Bethany. From the first, Christ saw the cross awaiting Him at the end of the journey, and knew right well that every step He took was a step nearer to it, and now He stands under the very shadow and behold! ready to receive Him its victim. By midnight He will be in the midst of the awful experience of Gethsemane; then will follow rapidly the betrayal, the trial, the condemnation, and by 9 o'clock tomorrow He will be on the cross. On the eve of these events the Supper was instituted.

Place. Jerusalem, in an upper room of some private dwelling.

EXPLANATION.

V. 10-12. Christ's directions to Peter and John about the preparation of the Passover; given on Thursday morning at Bethany. Christ remained at Bethany from Tuesday evening till Thursday evening. "There can be no question that this direction was given them in super-human foresight."—*Wood*. A man, a man, a man! You. Probably a slave. The good man of the house. Not to be identified with the bearer of the water. "Conjectured by some to have been Joseph of Arimathea, by others John Mark."—"Obedient night, that he was an entire stranger, and that the ease with which he received the disciples may be accounted for by the fact that the inhabitants of Jerusalem were accustomed to receive strange Jews and accommodate them at the time of the Passover. The latter view is the probable."—*Wood*. A table, a table, a table. "Perhaps the very room, where three days after the disciples first saw the risen Saviour; perhaps the very room where amid the sound of a rushing mighty wind, each meek brow was first mired with the Pentecost flame."—*Farrar*. Furniture. With couches on which to recline at the table after the manner of the East."—*Barnes*.

V. 13. "They made ready the 'pass-over.'" "We may suppose that the following things were required, in order to make ready; the lamb, the wine, the bitter herbs and the unleavened bread. These things being procured and placed in order, the upper room was ready."—*Kyle*. "The lamb was killed by the priest in the court of the temple, whence the owner of the lamb received it, brought it to his house, washed it and ate it in the evening."—*Tobias*.

V. 14. Probably about dusk Jesus with His disciples left Bethany, and came by the old familiar road over the Mount of Olives, "and the twelve apostles with Him." Judas sat down to the Passover, but "his eyes remained suddenly went out." (John 13: 30) and therefore we believe was not present at the institution of the Supper—the *sup* belonging to the paschal meal.

V. 15-18. All this is in connection with the Passover. "The Passover began by filling each guest a cup of wine, over which the host of the family pronounced a benediction. After this the hands were washed in a basin of water, and a table was brought in, on which were placed the bitter herbs. The unleavened bread, the *charoseth* (a dish made of dates, raisins and vinegar) the pascha (lamb), and the flesh of the *chagagah* (the lamb). The fether dipped a piece of herb in the *charoseth*, ate it with a benediction and distributed a similar morsel to all. A second cup of wine was then poured out; the youngest guest inquired the meaning of the paschal night; the father replied with a full account of the observance; the first part of the Hallel (Ps. cvii-cviii) was then sung, a blessing repeated, a third cup of wine was drunk, grace was said, a fourth cup was poured out, the rest of the Hallel (Ps. cxv-cxviii) sung, and the ceremony ended by the blessing of the song."—*Farrar*. With desire He have desired. A Hebrew form of expression

meaning I have greatly desired. This strong desire may perhaps be thus explained; Christ wanted this quiet evening with His disciples. He might once more observe with them the long established rite of the Passover, that He might institute the memorial of Himself and His sufferings, and that He might pour out His heart to them as He had never done before—see John xlii-xlvii and He did so in this Passover because it was the last and straightway to find his glorious fulfillment in the sacrifice of Himself for the redemption of His people. "Jesus assuredly knew that this Passover would bring on immediately His most intense and inexpressible sufferings, yet He ardently longed for its arrival that He might enter on that conflict which would certainly end in a glorious victory, productive of the most happy consequences to His people to all eternity."—*Scott*.

Verses 16 and 18 indicate this eagerness for the fulfillment of what was typified by the Passover, in the sacrifice of Himself for the sins of the world. When this was done then would the kingdom of God, the gospel dispensation be finally set up. V. 17. And He took the cup. "The first of the four cups used in the Passover; this was not the cup of the Lord's Supper."—*Peloubet*.

V. 19-20. Institution of the Lord's Supper. And He took. "In Matt. 26: 26, it is said that He did this 'as they were eating' clearly indicating that the Lord's Supper was instituted during the progress of the paschal supper, not as a separate ordinance at its close."—*Abbott*. Gave thanks. "It is a proof of the wonderful love of Jesus, that He could on the verge of His great sufferings, give thanks for His broken body and shed blood, because He foresaw the wonderful benefits they would confer upon man."—*Peloubet*. Likewise the cup. Supposed to be the third cup of the Passover. The new testament—better the new covenant, new in contrast with that made with Moses found in Exodus 24: 3-8.

SIGNIFICATION OF THE LORD'S SUPPER.

1. It is commemorative. This do in remembrance of me. Queen Victoria goes yearly to the grave of the Prince Consort, not lest she shall forget him, but because she does not forget him. We go to the Lord's table not so much to put us in mind of our Saviour, but rather because already our minds are occupied with thoughts of Him, and these thoughts seek expression in this commemorative act. As with the Queen at her departed husband's grave, so with us at the table, the world is shut out and the soul is face to face with Him in remembrance of whom we have come aither.

2. It is declarative. Ye do show (i. e. preach, declare) the Lord's death. It is of the nature of a monument telling to all the story of Christ and His sufferings. Were Christ's monument of granite or of bronze, it would be confined to one land and one place. But Christ is for all lands and now His monument is reared wherever believing souls meet at His table. Moreover being of this character believers of every land and age have the privilege of erecting before the world the monument of their Saviour.

3. It is symbolical. It symbolizes the glorious doctrine of substitution. The broken bread, the poured out wine symbolize the body of Christ broken for us, and His blood shed for us. See Isaiah 53: 5. 2 Cor. 5: 21. It also symbolizes our personal appropriation of Christ, take out, and that He is the life of our souls.

4. It anticipates—till He come—telling us this state is not final, something more glorious awaits us, our Lord is coming again. See John xiii: 1-3.

NOTE. The *chagagah* mentioned in Farrar's description of the Passover. "Besides these public offerings there was another sort of sacrifice connected with the Passover as well as with the other great festivals, called in the Talmud *chagagah* *le-fachady*, that is a voluntary sacrifice offered made by private individuals."—*Smith*.

Dec. 8.—The Cross.—Luke 23: 33-46.

GOLDEN TEXT.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, in whom I am crucified unto you, and I unto the world."—Gal. 6: 14.

Time.—Friday, April 6, A. D. 30: from 9 a. m., to 3 p. m.

Place.—Calvary, just outside the gate of Jerusalem.

CONNECTION WITH LAST LESSON.

After the institution of the Supper, they remained some time in the upper room, and there with Gethsemane and Calvary right before Him, Christ spoke those wondrous words of love recorded in John xiv-xvi; and offered the prayer of John xvii. Late in the evening, perhaps towards midnight, they left the upper room, went through the silent streets of Jerusalem, past the Temple, out through the eastern gate, across the brook Kidron and into Gethsemane. His experience in Gethsemane is recorded in Luke xiii: 39-46. Meanwhile Judas has made ready for the betrayal, which occurs immediately on His leaving the garden. Luke xiii: 47-53. Then He is straightway brought before Caiaphas, and it is here that Peter denied Him. Luke xiii: 54-62. After being condemned by the Sanhedrin and mocked, He is taken early on Friday morning before Pilate. Luke xxiii: 1-5. Pilate sends Him to Herod, in another part of the city. Luke xxiii: 6-12. Herod sent Him back to Pilate who sought to release Him. Luke xxiii: 13-25; but finally delivered Him up to be crucified. Jesus is scourged and mocked; Judas repents and hangs himself. Matt. xxvii: 3-10. Jesus is led away to Calvary.

EXPLANATORY.

v. 33. It was now nearly 9 o'clock Friday morning. How hasty and urgent were the entire proceedings in connection with our Saviour's arrest and trial, and condemnation,—arrested probably after midnight, on the place of execution before 9 o'clock! When they were come; *i. e.*, "Jesus and the two malefactors bearing their crosses, with the soldiers and the crowd that followed." Matthew tells how Simon of Cyrene was compelled to bear Jesus' cross part of the way, no doubt on account of Christ's physical exhaustion. How much our Saviour endured before Calvary was reached! Calvary is the Latin word, *Golgotha*, the Hebrew word, both meaning the same thing—a skull. Why the place was so called is not known, unless because it was a common place of execution, or because of the bare, rounded, scalp-like elevation of the spot. But this is only conjecture, for while we often hear of "the hill of Calvary,"—"Calvary's summit," in popular talk—we do not even know that there was any elevation at all. The exact spot is not known, and it is safe to say, never will be. Crucified Him. "It had been the custom to provide a draught of wine mingled with some powerful opiate as a stupefying potion. It was probably taken freely by the two malefactors, but when they offered it to Jesus, He would not take it. The refusal was an act of sublime heroism.

He, whom some modern sceptics have been bold enough to accuse of feminine feebleness and cowardly despair, preferred rather to lead death in the face, to meet the king of terrors without striving to deaden the force of one agonizing anticipation, or to still the throbbing of one lacerated nerve. The three crosses were laid on the ground, that of Jesus, which was doubtless taller than the other two, being placed in bitter scorn, in the midst. Perhaps the cross-beam was now nailed to the upright; and certainly the title which had either been borne by Jesus, fastened upon his neck, or carried by one of the soldiers in front of Him, was now nailed to the summit of His cross. Then He was stripped naked of all His clothes, and then followed the most awful

moment of all. He was laid down upon the instrument of torture. His arms were stretched along the cross-beams, and at the centre of the open palms, a huge iron nail was placed, which, by the slow fall of metal, was driven home into the wood. Then, through either foot separately, or possibly through both together, as they were placed one over the other, another huge nail tore its way through the quivering flesh. Whether the sufferer was also bound to the cross, we do not know, but to prevent the hands and feet from being away by the weight of the body, which could not rest upon nothing but four great woods', there was about the middle of the cross, a wooden projection, strong enough to support, at least in part, a human body, which soon became a weight of agony. It was probably at this moment of inconceivable horror, that the voice of the Son of man was heard calmly praying in divine compassion for his brutal and pitiless persecutors, and for all who in their sinful ignorance crucify Him afresh forever.—FATHER, FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO; and then the accursed tree, with its living human burden hanging upon it in helpless agony, and suffering fresh tortures, as every movement irritated the flesh-rents in hands and feet, was slowly heaved up by strong arms, and the end of it fixed firmly in a hole dug deep in the ground for that purpose. The feet were but a little raised above the earth. The victim was in full reach of every hand that might choose to strike in close proximity to every gesture of insult and hatred. A death by crucifixion seems to include all that pain and death can have of the horrible and ghastly dizziness, cramp, thirst, starvation, agonies, traumatic fever, tetanus, publicity, shame, long continuance of torment, hours of anticipation, mortification of untended wounds, all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. The same position made every movement painful, the lacerated veins and crushed tendons, throbbled with incessant anguish, the wounds inflamed by exposure, gradually gangrened; the arteries, especially of the head and stomach, became swollen and oppressed with surcharged blood, and with each variety of misery went on gradually increasing, there was added to them the intolerable pain of a burning and raging thirst. Such was the death to which Christ was doomed.—FARRAR. And the malefactors. Literal fulfilment of Isaiah liii: 12, "and He was numbered with the transgressors."

v. 34. Father forgive them. How wonderful is the mercy of Christ, as illustrated here! What harmony there is between Christ's recorded examples; see Matt. v. 44. How much like Himself the true disciple becomes; see Acts vii: 60. "It is worthy of remark, that as soon as the blood of the great Sacrifice began to flow, the great High Priest began to intercede. . . . *Ryle.* They know not what they do, do not suppose that this renders them blameless; they ought to have known it was a part of their sin that they did not. Spiritual blindness is a consequence of sin, and is itself sinful. On the other hand, Scripture everywhere teaches, that those who are in ignorance are less sinful than those who have knowledge. See Luke xii: 47-48; Rom. ix: 12. "Our Lord's meaning in the words before us, appears to be that those who crucified Him, did not at the time know the full amount of the wickedness they were committing. They knew that they were crucifying one whom they regarded as an impostor. They did not know that they were actually crucifying their own Messiah."—*Ryle.* And yet they ought to have known. For whom did Christ pray? For all who were siding in His crucifixion, and assenting to it. They parted His raiment, etc., see Pa. xi: 18.

v. 35. He saved others,—from disease and

death. Let Him save Himself, etc. By this test of their own choosing, they would now determine whether or not He was the Christ. How far they were from the truth! In order that He might be the Christ, the Saviour of men, He must not save Himself.

v. 36, 37. Both Jews and Gentiles are here stumbling at the cross, saying, He cannot be the Messiah, He cannot be the King, because He submits to death. See I Cor. i: 23-25.

v. 38. Presubscription. "On the projecting upright beams of the cross. This custom of writing up the culprit's crime on a scroll above his head, gave Pilate another opportunity of mortifying the Jews, while bearing unconscious witness to the truth."—*Smith, Greek. . . . Latin. . . . Hebrew. . . . Greek* was the which we do not think, he soon perceived. No doubt he knew something of Christ before; he may have been one amongst "the publicans and sinners," of Luke xv: 1. Same condemnation, *i. e.*, condemned to the same punishment. Hath done nothing amiss. How many testify to the innocence of Jesus? This thief, Pilate, Luke xxiii: 14). Disciples, (Peter ii: 22), Christ Himself, (John xvi: 30); and unbelief of every form is now compelled to declare, not simply the innocence, but the moral grandeur of Christ. J. J. Astor Hill, speaks of Christ, as the man who left on the cross, an impression of His moral grandeur, that eighteen subsequent centuries have worshipped Him as the Almighty in person. The moral integrity of Jesus, is one of the greatest strongholds of Christianity. Lord remember me, etc. This simple prayer expresses repentance and faith, the two wings on which we soar from earth to heaven. If closely examined it will be found to contain an entire creed, e. g. that there is a future state, of that dying Jesus is a King, etc. To-day shalt thou. See Practical Lessons below.

v. 44-46. Sixth hour, *i. e.*, 12 o'clock. There was darkness. Supernatural, not an ordinary eclipse. Ninth hour, *i. e.*, 3 p. m. Veil of temple rent, the veil separating the holy from the most holy place.

Cried with a loud voice. "Eli, Eli, etc., "it is finished." "It may be that that great cry ruptured some of the vessels of His heart; for no sooner had it been uttered than He bowed His head upon His breast, and yielded up His life a ransom for many." "Finished was His holy life; with His life His struggle, with His struggle His work, with His work the redemption, with the redemption, the foundation of the new world."

PRACTICAL.

- v. 32. As on Calvary, so in the judgment, some on the right, some on the left.
- Calvary is the centre of the world's history.
- v. 34. How little those who reject Christ realize what they are doing.
- v. 35. They said "He saved others, himself He could not save." The truth is, "He saved others, Himself He would not save," and this just in order that He might save others.
- v. 38. How often was the truth spoken respecting Christ, unintentionally; see Matt. xi: 19; "A friend of publicans and sinners." Acts xv: 7

6. v. v. 36-43. Wherever Christ is preached, there is a division: i. some receive, some reject.

7. Christ's wonderful self-forgetfulness, hearing the thief's prayer when He was in such agony Himself.

8. Christ's willingness to save and power to save, saving this criminal who only repented at the last moment.

9. "While there is life there is hope," still God's word gives only one such case of salvation, warning us how seldom one truly repents at the last moment.

10. The souls of men go immediately to happiness or misery. *70-day*. See also Luke xvi: 22-28; 2 Cor. v: 6, 8; Phil: 1: 23.

11. v. 45. The veil was rent—all who believe in Christ, have now access into the very presence of God by His blood; the human priest no longer needed.

12. v. 46. Christ has robbed death of its sting; every believer can die uttering the peaceful words, "Father unto Thy hands, I commend my spirit."

Dec. 15.—The walk to Emmaus. Luke 24: 13-32.

GOLDEN TEXT.

And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures? Luke 24: 32.

Time. Sunday, towards evening, April 8, A. D. 30. The same day on which Christ arose from the dead.

Place. Emmaus, eight miles north-west from Jerusalem, and the road leading to it.

CONNECTION WITH LAST LESSON.

We have seen that our Saviour died about 3 P. M. on Friday. That same evening His body was laid in the tomb, where it remained about 30 hours, i. e., two days and one intervening day. On the third day He arose—Sunday morning, April 8. The women from Galilee who came early to the sepulchre, found that He had risen. The appearances of Christ after His resurrection were ten altogether, of these five took place on that on which He arose. The order of appearance was as follows: 1. To Mary Magdalene alone (Mark vii; John xxi: 14.) 2. To the women going to tell the disciples (Matt. 28: 9, 10.) 3. To Simon Peter alone (Luke 24: 34.) 4. To two disciples going to Emmaus (Luke 24: 13 etc.) 5. To the apostles at Jerusalem excepting Thomas (John 20: 19.) These all on day of resurrection. 6. To the apostles at Jerusalem, eight days after, when Thomas was present (John 20: 26-29.) 7. To seven disciples at sea of Tiberias (John 21: 1.) 8. To about 500 in Galilee (1 Cor. 15: 6.) 9. To James (1 Cor. 15: 7.) 10. To all together at Ascension (Luke 24: 51.) Three times we are told that His disciples touched Him after He rose, twice that He ate with them." *70-day's lesson is the fourth appearance.*

EXPLANATORY.

V. 13. Two of them. The name of one was Cleopas, the name of the other unknown and conjecture is useless. These were two of Christ's followers, but not two of the twelve disciples. Some endeavour to identify them with Alphaeus, the father of James, but this is very doubtful. That same day. The walk to Emmaus. There was an Emmaus on the border of the plain of Philistia, 20 miles from Jerusalem, and some have said that this was the Emmaus. This would not agree with the distance here given. The exact site is as yet undetermined.

V. 14. They talked together. Their minds were no doubt wholly occupied with what had happened; the death of Christ must have been like a strange riddle, which they could not solve. How to give up the idea that He was the Messiah after all they had heard and seen of Him they did not know, and how to reconcile His Messiahship with His death they did not know. At any rate they seem to have been terribly dis-

appointed and to have lost all hope, and are now returning to Emmaus (probably their home) in sadness.

V. 15. Communed and reasoned. We can readily imagine how they talked over all the facts again and again and gave expression to their feelings. Jesus drew near. Probably overtook them as if He too were coming from Jerusalem. The appearance was evidently quite natural in its manner.

V. 16. Their eyes were holden. Did Christ change His appearance? We think not. "The reason they did not know Him, was that their eyes were supernaturally influenced. No change took place in Him."—*Alford*. Christ wanted to draw out their minds before revealing Himself.

V. 17. Communications. The term employed indicates that they had been talking with great earnestness, perhaps taking different views of the case. Sad. Evidently hope had died out of them.

V. 18. Stranger. Has not known. "The meaning of this verse may be thus expressed! The affair concerning which we are sad, has been public, well known, and has made a great talk and noise, so that all even the strangers who have come up to sojourn there but a little time are well acquainted with it. Art thou the only one of them who has not heard it?"—*Barnes*.

V. 19. What things? "He who asks a question does not affirm that he does not know the answer. He may act as a teacher, a catechist, or an experimenter, to draw out and develop the mind of another. This last was our Lord's design."—*Wholen*. And they said unto Him. As it is a relief to one who has been bereaved to talk about the departed one, so it is a relief to them to recount all the facts about Christ and tell their feelings. How earnest they were that it should be the memory of Jesus manifestly is to them! "The official name Christ they do not now take upon their lips. That He, although he had been reckoned among transgressors was a prophet and extraordinary messenger from God admitted of no doubt."—*Alford*. We trusted. We did hope, we can hardly cherish such a hope now. Redeemed Israel. We perhaps cannot determine the exact kind of redemption expected by them, but it was evidently in part of a temporal character, as e. g., that of the Israelites out of Egypt, which would be the removal of the Roman yoke. The third day. They doubtless here refer to the three days often mentioned in connection with His death and burial. The period had passed but the world was not renewed."—*Wholen*.

V. 20. Ye and certain women. "This is equivalent to 'Certainly this much has happened, that, certain women &c.'"—*Alford*. Something strange has taken place but not so much as to answer our expectations.

V. 21. Certain of them which etc. The visit of Peter and John.

V. 25. Fools, i. e., slow of understanding, slow of heart, sluggish in disposition. It certainly seems strange to us that with all the O. T. predictions and our Saviour's teaching they are so slow to apprehend the truth as to His resurrection. But does not this very slowness on their part make that subsequent testimony to His resurrection all the more valuable to us? How strong must have been the evidence which overcame their slowness and scepticism! Modern unbelief tries to make out that the disciples were a lot of nervous, excited visionaries, ready to believe anything. This is a flat contradiction of the facts; their slowness not their readiness to believe is the marvel.

V. 26. Ought not Christ. Was it necessary for Christ to suffer if your own Scriptures were to be fulfilled? To have suffered these things and to enter into his glory. With Christ at death and the grave were the path to glory, see Phil. 2: 6-11. This is the exact reverse of worldly things. Here—

"The pomp of heraldry, the pride of power, And all that beauty, all that wealth e'er gave, Await alike the inevitable hour: The paths of glory lead but to the grave."

V. 27. He showed how the whole of the O. T. led up to Him and found its fulfillment in His death and sufferings, i. e., in the sufferings and death of Jesus of Nazareth of whom they had spoken, for He was still unknown to them. *How do we know that the O. T. as we have it is God's word?* 1st. We know that the Scriptures of our Lord's day were the O. T. exactly as we now have it. 2nd. Christ again and again set upon those Scriptures, the stamp of Divine authority. The O. T. as a preparation and testimony for Christ is not valued in our day as it ought to be.

V. 28. Village. Emmaus. Made as though. "Rather acted as though; moved on His course, not in dissimulation, for He would have gone on his way sorrowfully and justly so if he had not detained Him with loving violence."

V. 29. See Practical notes below.

V. 30, 31. This was just an ordinary meal, not the Lord's Supper. Unnecessary to suppose, as many do, that there was anything peculiar in Christ's manner at the meal, which caused them to know Him. If, as we have said, their eyes were holden supernaturally, it is only necessary now to consider that supernatural influence removed. Vanished. "This also showed that it was he."—*Bengel*.

V. 32. Was not our heart burning within us? This indicated the warmth and delight of their feelings while Christ expounded the Scriptures to them. While he talked with us. "Ah! this accounts for it.—We could not understand the glow of self-evidencing light, love, glory, that ravished our hearts; but now we do." They cannot rest; how could they? They must go straight back and tell the news."—*David Brown*.

REMARK. The main design of this passage seems to be to stand as a testimony to the glorious fact of our Lord's resurrection. The points are:

1. The state of mind of the disciples.
 - (a) Their sadness on account of disappointed hopes.
 - (b) Their slowness to understand and believe the things concerning Christ's death and resurrection.
2. Christ carries conviction to their minds.
 - (a) By proving from Scriptures His death and resurrection.
 - (b) By showing Himself to them alive again.

PRACTICAL LESSONS.

1. V. 14, 15. If our minds are much occupied with Christ we will speak of Him to one another.
2. When we come together to speak of Christ, He draws near.
3. To those who are sincerely anxious about the truth Christ will in any way make it known.
4. "Our eyes are often holden from seeing Christ, because He appears in strange providences."
5. "Christianity is not the religion of the credulous. Only the compulsion of fact and reason made even the disciples believe."
6. V. 25. Unbelief is a mark of folly not of excessive wisdom. Ps. llii: 1.
7. V. 26. For us as for Christ the path to glory is through self-denial and suffering. Matt. xvi: 24. Rom. vii: 17. "No cross no crown."
8. V. 29. "We must invite and welcome Christ, would we have Him abide with us. He will not come where He is not wanted."
9. Did Christ ever refuse to come where sincerely asked?
10. V. 32. The joy resulting from Christ's presence.

"Jesus the very thought of Thee,
With gladness fills my breast,
But sweeter far Thy face to see,
And in Thy presence rest."

Dec. 22.—The Saviour's Last Words—
Luke xxiv: 44-53.

GOLDEN TEXT.

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Amen. Matt. xxv: 20.

Time.—Verses 44-49 were probably spoken at least in part, Monday evening, April 9, A.D. 30, i.e. the evening of the day after which He arose. "The ascension etc., (verses 50-53.) Thursday, May 17, 40 days after the resurrection."
—*Peloubet*.

Place.—Verses 44-49 at Jerusalem. "Alford (and he is probably correct) makes these verses a summary of what Jesus said during the 40 days."
—*Peloubet*.—The ascension took place from the Mount of Olives, near Bethany.

CONNECTION WITH LAST LESSON.

The two disciples that had journeyed to Emmaus with Christ hastened to Jerusalem after that event, (Luke xxiv: 33) to inform the eleven of what had happened. The disciples were partaking together of their evening meal, and even while the two from Emmaus were discoursing, Jesus Himself stood in the midst of them and greeted them with the customary salutation. "Peace be unto you." But the disciples who had listened to the account of that wonderful journey to Emmaus without being sure that the two relating it were not deceived, could scarcely now credit even their own senses, and actually thought that it was a ghost and not Christ Himself, that they saw before them. Our Saviour however soon convinced them that it was He Himself, their risen Lord, bearing still the wound-prints which His body received on the cross, "and He did eat before them," so that at last they believed that this was Christ who had died, but was now alive again. Had this not been clearly proved to them, "the Saviour's Last Words" (verses 47-49) would have been spoken in vain. As it was, the resurrection of Christ fully proved was the key which opened their understandings.

EXPLANATORY.

V. 44. Which I spake unto you. See Matt. xvi: 21; Mark xiii: 31; Luke xxiii: 31, etc. The law, the prophets, the psalms. The Jews made those divisions of the O. T. and it is to these Christ refers. (a) The law included the five books of Moses (b) the prophets, the largest of the three divisions, comprehended the books of Joshua, Judges, 1st and 2nd Samuel, 1st and 2nd Kings, (which were called the former prophets), Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets from Daniel to Malachi; (c) the psalms here signifying the hagiographa "i. e., sacred writings, including the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Ezra, Nehemiah and Daniel. In each of these divisions there were prophecies concerning Christ which must be fulfilled.

V. 45. Opened their understanding. His resurrection removed their last doubts, and their last prejudice. It solved all those deep problems which His death had made so much deeper and darker,—problems like these, "How could He die who was to be their everlasting King, and their Priest forever? If He was dead what remained? He was everything. His religion was nothing apart from Himself. Every hope centered in Him; He was the whole system of Christianity; the whole promise of Christendom; if He was gone all was gone. His death seemed the blasting of all hope. In the light of His

death what an insoluble riddle prophecy was to them! How could He be the triumphant and everlasting King of whom it spoke, since they had seen Him die on the cross? But now, in the light of His resurrection, His triumph over even death and the grave, with the help of our Saviour's teaching Scripture became plain to them, and hope and exultation took the place of sadness and despair. Notice the regard Christ always showed for the Scriptures. He did not attempt to open their understanding without their aid.

V. 46. Thus it behoved. Christ did not do simply because it was written. He did not do anything simply to fulfill prophecy. It was because He was to do these things that the prophecy was uttered beforehand. In other words Christ and His work were not subservient to prophecy, but prophecy was subservient to Christ and His work. Thus it behoved, etc. If man was to be righteous, Christ must suffer and rise again; if the righteousness and mercy of God were to have their most full and glorious manifestation, Christ must suffer and rise again.

V. 47. The conflict is barely over by which forgiveness was won for us, the agony still fresh in our Saviour's memory; yet now that the price is paid, now freely, how longingly, how eagerly our Redeemer desires 'all nations' into the blood of his kingdom: Repentance and remission of sins. This is the whole of salvation: repentance, the soul turning away from its sin and learning to love what God loves and to hate what God hates; and mourning, because it ever loved what God loves, remission, God overlooking the sins of that sinner and receiving it as if it had never sinned. As well ask, which blade of a pair of scissors cuts first or is more important in cutting, as to ask which is first and which more important to salvation, the remission of sin or the repentance, that is, the forgiveness of His murderers. Wondrous mercy! As if He were still praying, "Father forgive them." From the results of the day of Pentecost we may say that that prayer was not unanswered.

V. 48. Ye are witnesses. You will notice in the opening Acts of the Apostles, that as they went about preaching, their entire business was to act as witnesses, i. e., just to tell what they had seen and heard. Paul was the theologian, the great developer of Christian doctrine; those apostles who had been with our Lord so long, laid the historical foundation of Christianity by simply telling again and again what they had heard and seen of Jesus' words and works and sufferings and resurrection. The Gospel (historical) came from them, the Epistles (doctrinal) from Paul (chiefly).

V. 49. I send the promise of my Father. "The promise of the gift of another Comforter contained in Christ's last conversation with the eleven (John xiv: 16-20, 26, etc.) This was the promise of the Father, made in the O. T. (Isaiah xlv: 3, Ezekiel xxxvi: 27) or called to the remembrance of the nation by John the Baptist (Matt. iii: 11) and renewed by the Son. Endowed with power. "This includes (1) the power of working miracles; (2) personal, moral, and spiritual power in the conflicts and temptations of life, and especially in braving suffering and persecution for Christ's sake; (3) power in the ministry of the word beyond that which belongs to human eloquence and wisdom, or even to the mere natural adaptation of the truth to human wants."—*Abbott*.

V. 50. There is something very touching in the fact that our Lord's ascension took place close to Bethany. This was a small village bordering on the Mount of Olives, where Mary and Martha and Lazarus lived. It is probable that they were all present when our Lord left the earth. It did not transpire in the darkness of night, Jesus did not tell Himself secretly away. In the light of broad day while their senses were bright and active, as they were conversing together, in the body that He had borne while on earth, bearing the marks of His suffering, before the fastened gaze of His disciples He began to ascend. They saw Him

rise until, in the region of the clouds, He was veiled from their eyes; or perhaps, as on the Mount of Transfiguration, a luminous cloud descended and enveloped Him as He arose. "—*Farrar*. Lifted up his hands and blessed them. This was not an offering of prayer. "As Aaron His type, lifted up His hands towards the people of Israel, and blessed them when he first offered the offerings for them (Lev. ix: 22), so Christ as the great High Priest, having offered Himself a sacrifice for the sins of the people, lifted up His hands towards them and blessed them in an authoritative way."—*Gill*. "A cloud received Him out of their sight," Acts i: 9. "Between us and His visible presence that cloud still rolls. But the eye of faith can pierce it, the incense of true prayer can rise above it, through it the dew of blessing can descend."—*Farrar*.

PRACTICAL.

1. V. 44. Does not the exact fulfillment of prophecy in the past, make certain its exact fulfillment in the future?

2. V. 45. 'How easy it is for us to read God's word without stopping to ask what it means. In dealing with inquirers, and explaining to them e. g., John iii: 16, how often they say, 'I have read and heard that verses are a hundred times, but never thought before what it meant.' Let us always ask God's Spirit to help us to understand His word.

3. V. 46. Christ suffered that we might not suffer.

4. Christ's resurrection showed that He had exhausted the penalty of sin, Rom. iv: 25; hence the law cannot touch the believer.

5. V. 47. Never preach repentance, without preaching God's forgiveness through Christ, and never preach the latter without practising the former. Men must turn from sin, and God's forgiveness must be received else there is no salvation.

6. Among all nations. "The late Duke of Wellington once met a young clergyman, who being aware of his Grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindoos in support of their false religion, gravely proposed the following question: 'Does not your Grace think it almost useless and extravagant to preach the gospel to the Hindoos?' The Duke immediately rejoined, 'That is not your business. Your business is to obey your marching orders.—Preach the gospel to every creature.'

7. V. 48. All who know Christ as a personal Saviour should be ready to testify to His power and willingness to bless and save.

8. V. 52. With great joy. Christianity is a religion of gladness. "Rejoice in the Lord always,"—so says Paul. Then take thy hymns—

"O happy day that fixed my choice;" etc.
"Sweet the moments, rich in blessing;" etc.
"His religion that can give
Sweeter pleasures while we live," etc.
"Jesus the very thought of Thee
With gladness fills my breast," etc.

9. Our rejoicing is in Christ, and when we think of Him, His love, what He has done for us, how He triumphed and is now King of the universe, having the keys of death and the grave, and that

"We two are so joined
He will not live in heaven and leave me behind."
May we not well rejoice!

"ARE you a Christian?" said Mr. Moody to a man whose appearance did not indicate much seriousness, not to say sobriety. "Oh yes, sir." "Do you believe the Bible?" "Oh, no! no! I don't believe any such stuff as that." "Do you believe Webster's Dictionary?" "Oh, yes." "The Unabridged?" "Oh, yes, I believe that." "Well, my friend,

said the evangelist, not often omitted, "Webster says an infidel is one that does not believe the Bible. You had better read it more faithfully, and call yourself by your right name."

Selection.

SPEAKING A WORD FOR CHRIST.

Mrs. Adams was an invalid. That is, she was too unwell to expose herself more than absolute necessity required in the inclement season of the year. Yet she was able to superintend her household, and to receive calls from her friends, provided they were neither too long nor too frequent.

The Sabbath before was a mild one, and she had joyfully embraced the opportunity of again joining her Christian friends in the public services of the Lord's house, and in celebrating His dying love at the communion table.

The pastor was peculiarly solemn and tender in his appeals to "the family" around him to be faithful in their efforts to draw others into the "circle,"—the fold to which they belonged. "and this month, this week, dear friends, will you not endeavour to speak a word for Christ whenever and wherever you may have the privilege?" "But," added he, "there must be much prayer, as a preparation for the successful performance of this duty; for 'he that winneth souls is wise!'"

The exhortation fell upon tender hearts; for Spirit was even then moving among them, and preparing the way for "the stately steppings of the Lord."

None felt it more than Mrs. Adams. Deeply did she deplore the giving up of her class in the Sunday-school, her attendance at the evening prayer-meetings, and her weekly visits to the poor and suffering ones around her; and she had endeavoured so to bear her ill health and the depressing weakness she suffered, as to prove her submission to the Divine will. But this was not enough. She must do active work this month; she must speak for Christ. Naturally of a retiring disposition, she had shrunk from direct conversation on personal religion, feeling that *indirect* remarks and general observations were all that were required of her.

Now she was troubled. As she sat that cold, frosty afternoon in her pleasant room, as attractive and cheerful as it was possible for loving hands and hearts and a liberal purse to make it, she sighed heavily as she looked about her. "In everything James has shown his love for me, preferring my society and my happiness, sick and wasted as I am, to all the charms of the gay and intellectual society he is surrounded by; and yet I—" here the voice was choked by tears,—"yet I, O Father, O Jesus, have never begged him to come to Thee, never knelt with him to supplicate Thy blessing; I will, so help me God, this very night. And that long conflict ended,—for it had been her burden for months,—she was prepared for the next one.

The door bell rang, and Mrs. Roberts was announced. "Bring her up, Jane, and if any one else calls, say I am busy." Mrs. Roberts entered and greeted her cordially. She was extremely lively in conversation, full

of the chat and merry gossip of the town, yet with a certain air of conscious superiority, which made one ill at ease in her presence, unless in all points you perfectly agreed with her.

She was Mrs. Adams' next door neighbour,—very wealthy and very stylish, and in her own opinion, very religious. For did she not occupy one of the most expensive pews in the church? and was she not noted for her benevolence, her tenderness to the suffering, and her unflinching advocacy of the rights of others?

To Mrs. Adams she had been most kind,—constantly reminding her, by the most delicate attentions, of the constant place she had in her heart and thoughts. How could she beg her to be reconciled to Christ? But the Spirit was pressing upon her conscience, and urging her to this duty; and she dared not refuse to comply with its promptings.

"She will think me presumptuous; she will think me egotistical; she will think me intrusive; she will think that I think myself better than she is;" urged the poor human nature and the evil spirit, "will you think she should throw aside her reserve, and put on the armour of open battle."

Mrs. Roberts had a singularly open and direct style of mind; and, having noticed that her friend seemed abstracted, inquired anxiously if she was not as well as usual, or if anything was troubling her? The door was opened and the way was made plain, and Mrs. Adams, with a silent cry for help, obeyed it all.

"Yes, my dear Mrs. Roberts," she answered, "there is something on my mind which troubles me sadly. It is seeing those I so love and respect, as I do you and others of my friends, have so little love for Christ. Pardon me if I speak too freely, but I feel so utterly dependent upon Him for all my hopes of heaven, that I long to have all I love, trust and love Him also."

Mrs. Roberts sat still in utter amazement. It was so different from anything she had heard from her friend before, that it was as unexpected as disagreeable to her.

She arose with an expressive look of pity on her face, and kindly taking Mrs. Adams' hand, said she would intrude upon her no longer that afternoon, as she saw she was tired and nervous. "I will send you some jelly for tea, dear, and come to-morrow and take you to ride, if it is pleasant enough," so saying, she hastily left the room.

Poor Mrs. Adams! For a few moments she felt utterly cast down, almost ashamed of her humble effort. "For me to speak to her! If it had been any one else!" But, at this moment, a sweet peace filled her soul; her Father's fulfilled promise to those who follow His voice,—"Great peace have they who love Thy law." Falling on her knees, she thanked her Saviour that He had enabled her to speak "one word" for Him, and entreated that the influence of the Holy Spirit might follow that word, imperfectly as it was uttered, and assist her in all further efforts to win souls to Christ.

It seemed as if Mrs. Adams' trials were all to come at once, for scarcely had she recovered from the excitement occasioned by the conversation with her first caller, before a second was announced—"Miss Green." If it had been hard to converse with her

friend and neighbour, it was far more with a mere acquaintance.

Miss Green had but recently moved into the same street with herself, and was now returning Mrs. Adams' call on her as a stranger. She had pleasant, easy manners and a fluent style of conversation, and rattled on with racy remarks on the town, the neighbours, and the view from the adjacent heights, till it seemed as if the time allotted to a ceremonious call would soon expire. And yet Mrs. Adams felt her heart warm to this stranger with new and sweet emotions. It was the reward of the faithful dealing of the previous interview, and she could not let this opportunity slip.

"A thought struck her. "And what church do you attend here, Miss Green?" "What church? Oh, to tell the truth, we have not taken a pew anywhere. Papa has been waiting to see where he liked best, but mamma prefers Dr. H.'s, and so I suppose we shall have to go there. The manner became serious at once, and her eyes were fixed questioningly upon Mrs. Adams' face; "May I ask," she added, "where you have been accustomed to go? I have not seen you, I think, at any church I have attended."

"No, probably not; I am too unwell to be out as regularly as I wish; but I belong to Dr. E.'s church; in H—— Street."

"Indeed!" exclaimed Miss Green, with some surprise,—"then you are a Baptist; pardon me, but I should not have expected you to go there,—but," added she in a moment, "I am sure I don't know why; I have never been there, but I have had an idea that—that the Baptists were rather," and, confused between her desire to be polite and her real surprise, she could not finish her sentence.

"You mean, I think," said Mrs. Adams, "that you think us rather narrow and bigoted in our views,—many persons have that idea of us—but if you will come and hear my pastor some time, I am sure you will be pleased with his sermon. He is an eloquent preacher, and an earnest, devoted follower of the Lord Jesus."

Miss Green looked puzzled. "And what do you mean by that?" she asked. "Are not all ministers that, and do not all Christians believe in Christ?"

"They should be, most certainly," said Mrs. Adams; "but I think we cannot fail to perceive a great difference in this respect, even in ministers, and much among those who call themselves by the sacred name of *Christ*."

"Many, I fear, who consider themselves Christians, because they have been educated in a Christian community, have yet no personal interest in the Lord Jesus as their atoning sacrifice—their great High-Priest, their only hope of salvation, the only ground of acceptance with their offended Father in heaven."

"And is that what you believe, Mrs. Adams? asked her visitor, while an expression of intense interest overspread her fine countenance. "An atoning sacrifice," she repeated to herself: "and do you, whom I hear every one speak of as lovely and excellent—pardon my freedom—feel that you need an atonement for your sins?"

"I feel," said Mrs. Adams, while tears filled her eyes, and her voice was tremulous with emotion, "I feel, my dear young friend,

that in the sight of that God who cannot look upon sin but with abhorrence, who demands of me my first and best affections, who demands of me perfect conformity to His holy law, that I am indeed a lost sinner, justly condemned to eternal death, unless through and on account of the atonement made by Christ, He will forgive my sins."

"And are your own good deeds, your charities, your patience in suffering, your forgiveness of injuries, your daily life of devotion to your family, all to go for nothing? Are they not acceptable in His sight?"

"I will answer you in Paul's words, 'That I may be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.' But this is of course no encouragement to neglect of virtue, for Christ says, 'If ye love me, keep my commandments.'"

After a moment's silence, in which she seemed plunged in thought, she looked up, and said earnestly, "Mrs. Adams, you are the first person who has ever conversed with me in this way; but I will tell you that though I was brought up to believe that I was good enough, that I was as sure of heaven as if already there, I have not felt satisfied;—there have been times when I have felt that I should not be satisfied with such obedience to me as I have given to God. I thank you for your plainness, and if you will let me I will soon come in again and talk with you. "And now," added she rising to leave, "please tell me, just where I can find that verse you quoted to me; I want to read it myself."

Mrs. Adams joyfully took up her well marked Bible, and handing it to her, showed her the passage.

"Would you mind lending me this for a little while?" said Miss Green timidly; "it seems as if I could understand it better than him at home, it has been read so little; and—will you pray for me, too, that I may find out the truth? for oh, I do want to do so."

"Let us pray now, my dear," said Mrs. Adams, falteringly, for she felt that the Spirit was there leading this precious soul to Himself; and so, gently closing and locking the door, these two, so recently strangers, knelt together; and while one voice was lifted up in earnest supplication, the heart was deeply touched, and her voice echoed the words, "God be merciful to me a sinner!" It was easy that night to talk and pray with James, and confess to him her neglect of duty; and while he tenderly thanked her for her care for him, he told her frankly that now his only doubt in the doctrines she professed was gone, for he had wondered how she could rest without warning him of his danger, if she believed him to be in any.

That day was but the first of a life spent in "speaking for Jesus," and in her crown of rejoicing there will be many stars, for through her labours and prayers, many souls were led to Christ.

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