

## The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

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

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### THE CARPENTER OF NAZARETH.

We are accustomed to draw comfort from Paul's zeal for Christ, and his accompanying diligence in business; we know that his work as a tent-maker did not prevent his work as a child of God, and an apostle of Christ. And why should we not reap the same comfort from a higher example still? Why should not we behold our Saviour as he was for years—A CARPENTER? 'Oh!' say some, 'it destroys our reverence; it is making a sacred thing common.' The sooner Christian men and women get out of the notion that there is anything degrading or unbecoming in the lowliest business, the better. The sooner they conquer those absurd prejudices which cannot look with equal adoration on Christ with the hammer and chisel in his hand the better. The sooner we can make sacred things common without losing their sacredness the better. The sooner the mist which many cast about our Saviour as a man *out of the world* is dissolved the better. The great fault of much of the religion of the present day is its want of simplicity,—its want of spirituality. It will not derive its true and real greatness from the in-dwelling Spirit, but from something external. Just as we paint Christ as separate and far removed from his earthly calling—his business pursuits,—so do we seem to consider that religion is not in our daily labour what it is in the sanctuary or the closet. We do not see that Christ in us, by his Spirit, constitutes vital Christianity, and not any particular state of life or circumstances. Now our blessed Saviour, by his earlier life has shown us how mistaken we are, and that not only his religion, but even himself, all spotless and holy as he was, could exist in a workshop. He has contributed his own example to prove to men that physical labour, mental exertion, and temporal anxieties are not incompatible with their duty to God. What cruel mockeries must

have attended these unhistoried days of Christ! How "the carpenter" must have been reviled as he prepared for his future work, and boldly received the vices of those around him! At twelve years old he was about his Father's business, and he speaks of it as though it were a common employment even at *that* age. Doubtlessly he did not decrease in devotion to that work; but as he grew, it grew too; and all youth—all carpenter—though he was, he forgot not his mission to fallen man. What difficulties he must have encountered! At the beck of the inhabitants of Nazareth; hard toil and small remuneration, such as every like business in a very obscure town must involve; a mother (there is reason to believe) to support; and yet at the same time to prepare himself for his mission, and to be absorbed in all the mighty purposes of his work! Then if an earthly calling did not disqualify Christ for the redemption of a world, why should it disqualify his disciple for a far less work-to-day? They may have many anxieties—so had he; they may have beings dearer than their own life depending on them for support—so had he; they may be surrounded by blasphemers and haters of that which is good, so was he. And yet all this did not prevent his complete devotion, heart and soul, to his heavenly Father's business.

Let no Christian, then, seek to attribute his short-comings to his worldly circumstances. Let him not dare to plead that his occupations and his cares destroy his piety; that struggling in the mighty arena of industry against poverty utterly weakens him for the good fight of faith. The example of Christ himself gives the lie to the excuse. And a weight of business is so far from being ground for despondency that we have the Word of God fully with us when we assert that Christ having been tempted, is touched with a feeling of our infirmities and will, undoubtedly, specially assist those praying tugging disciples who are labouring under precisely the same load which he once bore. Business if heavy, and especially if uncertain, is a suffering—that we admit; but it is a fellow-suffering with Christ—literally so; and therefore we maintain that to the true Christian the suffering is an indication of offered grace, and a pledge of redeeming sympathy.

Nowhere among the ranks of the unemployed and leisureable can so near an approach to Christ's own example be found as that man, who in the midst of business forgets not his Saviour, but can exhibit at one and the same time spirituality of soul and industry of mind or hand—the power of the Spirit and the diligence of the mechanic or the merchant.

### IDLE CHRISTIANS.

Idle Christians! The words rang in our ears long after they dropped from the lips of the fiend with whom we were speaking. We could not do otherwise than reflect upon them as being very peculiar. Idle Christians! Who are they? How we should stare if we were to read or hear of drunken Christians, swearing Christians, dishonest Christians—indeed such an anomaly would not be allowed. And yet we must allow that there are such strange things in the churches as idle Christians. How can we account for it? If we understand rightly, the name "Christian" implies a follower or disciple of Jesus Christ. Was *He* idle? No; He went about doing good. He never wasted a moment, never lost an opportunity of rendering some good service; He laid Himself out in acts of usefulness, He came to finish the work that His Father gave Him to do, and He rested not until He could say, "It is finished." Are not Christians the followers of our Lord's Apostles who preached in His name, and who wrote under the guidance of His Spirit the contents of the New Testament? Were they idle Christians, or do their doctrines encourage idleness? No; they were active, zealous, laborious followers of Christ, and all their doctrines teach us to redeem the time, and to serve God and His cause with holy fervency. What then can be the reason why any Christians are idle? Is there not enough to do, are not men perishing by thousands—is there not room enough in the world for all to labor—*is there not variety of employment to suit every taste?* Assuredly! Then what can be the reason that there should be cause for complaining of idle Christians?

Perhaps these brethren and sisters think that they can be of no service in the Lord's work. Have they *tried?* Have

they earnestly entreated God to show them in what their "talent" consists, and to open a door for them by which they may enter and endeavour to be useful?

Perhaps they have no heart for work and are too fond of ease. If so the pulse of their own spiritual life beats all too feebly. Indeed it is a serious question whether they live at all. Apathy and indifference belong to the dead.

Perhaps they are wondering what they could do. Then we say to them—the Sabbath school is open to you, the sick chamber is open to you, the missionary field is open to you, the distribution of tracts needs your aid: choose ye which ye will serve.

Perhaps they think that ministers alone are called to labour in the service of God. This is a mistake, for *all* are to be followers of Christ,—all are to do "whatsoever their hand findeth to do,"—all are to give an account of their stewardship at last, and state what use they made of their "talent" on earth.

Christian friend! whether young or old, rich or poor, be assured that there is enough for you to do. Your own soul's salvation requires your vigilance; the world which lieth in the wicked one is, like the whitened fields, waiting to be reaped; and the Lord hath need of you—why stand you all the day idle? Look around and see what you can do. Ask yourself every morning, "what can I do this day for God and souls?" not forgetting to look up to the Holy Spirit to qualify you to perform the will of God from the heart.

This is no time for Christians to be idle. The Lord is calling us all to activity in the many additional means which are in operation for the spread of the gospel. The call is loud and distinct, and it comes from Him "whose voice once shook the earth." Let us see that we obey it: for if we refuse Him that speaketh, how shall we stand before Him at His appearing and His kingdom? "Awake thou that sleepest and arise from the dead and Christ shall give thee light." "Wherefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

"A weak faith cannot do much, but it can embrace a whole Christ"—*J. Milne*.

#### A MOTTO FOR ALL.

"Apt to teach" should be the motto of every man in all that he says and does. It is a short text, but no small one. It extends to all life's duties. It touches all our words and all our acts. It should be regarded in the performance of every Christian duty, whether public or private.

Our *words* should be such as becometh the gospel of Christ, *i. e.*, "few"—designed to do good—seasoned with grace—calculated to instruct, admonish and reprove. Now, if the Christian labors daily to gather fruit, he will always have something *new* to talk about; and in doing this, he should study to be "apt to teach." It is to be regretted that aptness to teach things both new and old, is so little studied by members of churches, that meetings for social worship become uninteresting.

To be apt to teach by our *acts* is the only successful way of fulfilling the Saviour's command: "Let your light so shine before men that they may see your good works, and glorify your Father, who is in heaven." We met the other day with the following instructive fact: A certain poor man was sick in the neighborhood of a certain deacon, who visited him, laboured with him a long time about his soul, and left without saying anything about the needy, suffering body. Soon after a young man went to visit him, and gave him a dollar. The effect was such that the poor man was led to seek his soul's salvation. "Ah," said the sick man, "Deacon—came here, said a great deal about the soul, but nothing about the failing body, but this young man's dollar led me to think of God's goodness, first in the ways of His providence, and then in the gift of His son."

By the improvement of all proper circumstances and privileges connected with ourselves and others, we should be apt to teach. Whoever has observed, his own feelings in various situations, has discovered quite a difference in the effects produced by useful instruction. Individuals who are light and frivolous in times of prosperity, are often found, in seasons of adversity, to have ears, eyes and taste for more serious things. The Christian should improve such golden opportunities, and be ready with the seasonable truth.

However good our instruction, if not suited to the mental and spiritual state of those we teach, it will fail to accomplish the largest measure of good. "Strike while the iron is hot" and every blow will tell. Strike with skill and the results will reward your pains.

The most important thing of all is to teach in a proper spirit, "speaking the truth in love,"—in the spirit of Christ. The truth in love is always apt to teach. It is like "apples of gold in pictures of silver,"—beautiful to behold,—impressive to the hearer—carrying conviction with it,—not too easily forgotten. The Christian should scan himself narrowly "try the spirit," and see whether of self or of what sort it is: for, as a rule, the spirit we possess when we speak to others is found to possess them more or less. The hardest heart will melt before "the truth in love."

#### POLITICS AND RELIGION.

The tide of political excitement rises higher and still higher, as the general election for the House of Commons draws nearer. Let the Christian look well to himself! The Christian *may* take an interest in public affairs—nay, he ought to maintain a ceaseless jealousy over the well-being of his country; but a constant and noisy and factious meddling in party politics is as injurious to his own personal piety, as it is to the general interest of Christ's cause. We do not cease to be citizens when we become Christians, but we are in danger of ceasing to be Christians when we become politicians. It is with politics as with money; it is not the temperate use but the immoderate love of it, that is the root of all evil. Thousands of professors of religion have made shipwreck of their faith, and a good conscience during the tempests of political agitation. Let Christians, then, as they value their lives, be cautious how they embark on this stormy and tempestuous ocean.

"There will probably be two great subjects of surprise to God's people in heaven; one, how much and the other how little they have done:—'much,' when they thought it was little; 'little,' when they thought it was much."—*F. P. Power*.

## EDITORIAL NOTES.

**CROWDED OUT.**—Among several very important and valuable articles which we have in hand and cannot find room for till next issue are Dr. Cooper's paper on "The Teacher's Preparation for his Work," and Prof. Montgomery's on "The Work a Baptist Convention should Do,"—both of which were read at the recent Convention in Aylmer.

**"THE HELPER" AT THE EAST ONTARIO ASSOCIATION.**—We learn with pleasure, from the excellent report of the above Association given in the *Port Perry Standard*, that the assembled brethren kindly signified their appreciation of the HELPER by a resolution recommending it "as a valuable acquisition to our Sabbath school literature."

We have, moreover, peculiar satisfaction in noticing that the claims of the *Canadian Baptist* were advocated at the same Association by Bro. Muir, and the usual resolution in favour of our denominational newspaper was carried unanimously.

**THE BOYS AND GIRLS OF COCANADA.**—We would call the attention of superintendents of Sunday schools to the communication in another column, under the above caption, from our brother, Rev. John Craig.

The letter is addressed to the Jarvis St. Sunday School; but, in the private note to the superintendent, Bro. Craig requests its publication in the HELPER, "so that other superintendents may read it to their schools. We cannot write to every school in the country, so we want each letter to do good service."

Any other letters from our missionaries to particular Sunday schools, which may contain matters of general interest, will be cheerfully inserted in these columns when desired.

**"THE CANADIAN MISSIONARY LINK."**—We have received the specimen No. of the bright little sheet, which it is proposed to issue monthly in connection with the Women's Baptist Foreign Missionary Societies of Ontario, Quebec and the Maritime Provinces.

Our ladies do not intend to issue their second No., until fully one thousand subscribers have been secured—a task that

we should scarcely think doubtful when the annual subscription is only the nominal one of 25 cents.

No. 1 of the *Missionary Link* reflects credit on the printers, Messrs. Dudley & Burns, and upon our indomitable missionary Bro. Timpany who prepared the matter for it. In the event of the appeal for 1000 subscribers being successful the next issue will be published about September, under the editorial control of Mrs. H. J. Rose and Mrs. Freeland of this city; and from what we know of the accomplishments of these ladies and those who will aid them, we are satisfied the paper will be conducted with marked ability, eminent piety and gratifying results.

**POINT CHAUTAUQUA BAPTIST MEETINGS.**—We have received the programme of these attractive meetings, which take place from July 23rd to August 1st prox., under the conductorship of Prof. Sherwin, well-known in Canada. Among the speakers announced, the names of Revs. Dr. John Peddie of Philadelphia, Dr. J. L. Burrows of Louisville Ky., Dr. Henson, editor of the *Baptist Teacher*, Robt. Cameron, M. A., of Brantford, Ont., Dr. H. S. Wayland, of the *National Baptist*, Dr. Anderson of Rochester University, Dr. Castle of Toronto, Dr. J. D. Fulton of Brooklyn, N. Y., Geo. Peltz, of Jamestown, N. Y., and G. M. Peters, of Buffalo, will be familiar to our readers.

Among the musical attractions, W. F. Sherwin, Geo. C. Stebbins, and the fine choir of the Cedar St. Baptist church, Buffalo, are named.

Lake Chautauqua is situated in the extreme west of New York state, only seven miles from the shores of Lake Erie, above which its level is 700 feet. It is said also to be the highest navigable water in the United States, being 1,300 feet above the sea. It is very easily accessible from Buffalo by the Erie railway.

The inducements offered to visitors to the above meetings are thus summarized in the programme:—"pure air, rest, recreation, good society, and Christian culture." Further information may be obtained by addressing Rev. J. H. Miller, Mayville, Chaut. Co., N. Y.

**THE INTERNATIONAL LESSONS IN ENGLAND.**—The London Sunday School Union has been lionizing Rev. Dr. Vincent by a grand social at 56 Old Bailey, in his honour. The committee of the Church of England S. S. Institute also entertained him at Breakfast. On each occasion the Dr. waxed eloquent on the International system of Lessons; which is now not only in use among about 7,000,000 teachers and scholars on this Continent, but is already being studied by some 1,500,000 scholars in Great Britain.

On the effect of Dr. Vincent's eloquence at the latter gathering the *Sunday School Chronicle* says: "The doctor unfolded the scheme of the International Lessons with a view of inducing the Institute to unite in the movement. In the midst of the discussion that followed, Dean Stanley arrived, and appeared much interested in the system; and it is not too much to say that Dr. Vincent made a favourable impression generally. Mr. Eugene Stock heartily supported the movement; and we trust the Institute may see its way to adopt the International Lessons."

## Contributed Articles.

## THE GIRLS AND BOYS OF COCANADA.

Cocanada, 13th May, 1878.

To the Jarvis St. Baptist Sunday School:

DEAR TEACHERS AND SCHOLARS—I know that you are all interested to some extent in our work among the Telugus, and I am going to write to you now, partly because I think your past efforts deserve to be remembered, and partly because I want to increase the interest you feel in this work. I was much pleased to see that you gave \$150 last year, and I hope that this year you will give as much and more too. We do really need much more money than we receive. However, I know that boys and girls, whether they are ten years old or twenty or forty would sooner hear something about the people in Cocanada than about the need of money. And I think that boys would sooner hear about boys than about men, while girls would sooner hear about girls than about women. I must be polite and give the girls the first place.

You know that most of the people here worship idols, but some of them have learned to worship God, and to love our blessed Saviour Jesus. Well, there is a school here for the daughters of Christians, a boarding-school I mean, and about 16 girls attend it at present. These girls live in the building which we use as a chapel and school house. The lady who has charge of this school lives in part of the same building, and looks after

the girls. These girls do not dress like the girls in the Jarvis St. Sunday-school; they wear a light skirt fastened round the waist by a string, the ends of which are drawn together and tied, and a jacket to cover the upper part of the body. Sometimes they wear also a large cloth of white muslin thrown over the shoulder, wound round the body, and falling to their feet. They wear no hat and no shoes or stockings. But some of them wear ornaments such as earrings, rings, and bracelets. These ornaments are not always made of gold, sometimes they are as cheap as the cheap jewelry you can see in Canada.

I have told you what the girls in the boarding-school wear, now I must tell you what they eat. Rice is the chief thing; you all know what rice is, and what it tastes like when it is boiled. Sometimes they have curry to mix with the rice. Curry is made of meat or fish or vegetables mixed with the curry powder and all cooked together, making a very hot dish.

Now I must tell you about the day-school. The girls in the boarding-school are taught along with those in the day-school.

Very many of the day scholars are the children of people who are still heathens. Sometimes there are one or two present whose parents are Mohammedans. There is a broad verandah running round the school-house, and most of the girls sit on it, while others sit in a room inside the building. The floor of this verandah is made of cement, and is quite smooth. The girls who are learning their letters and those who are just learning to spell sit in a long line on this floor, while the others sit on benches. If you could see and hear the little girls who are learning to spell, you would laugh, partly on account of the way in which they sing off the letters, and partly because they have such funny slates and slate-pencils to write the letters of a word as they pronounce them. A little sand is scattered along in front of these girls, and with their finger, the fore-finger, they make the shape of the different letters as they spell a word. It is so easy to rub out their writing, they just smooth the sand over again, and their slate is clean. Here is an example of the way they spell. I will take the word "Kakinada," which is the correct name of this town and means "Crow country or district," because there are so many crows here. I can hear numbers of them cawing while I am writing this.

Now listen to the girls spell this word: One of the girls spells each syllable first, and then all the others repeat together what she has said. Kakara akara, ka; kakara ikara, ke; nakara, akara, na; dakara akara, da; Kakinada.

Perhaps this is not simple enough for you to enjoy it, but I thought it might interest some of you, and so I have written it. I am sure you will all be glad to know that these girls learn what people at home call a catechism, which consists of questions and answers about God and Christ and the Holy Spirit, so that many of these girls hear there what they would never hear at home, I mean that they can be saved by trusting in Jesus. Then most of these girls go to the Sunday school which is held at half-past seven on Sunday morning, and some of them stay to the service which commences at half-past eight. They sit on the floor on each side

of the preacher and also behind him. Only the small ones sit on the floor; the larger ones sit on chairs. The girls in the boarding school take a walk every evening at sunset, and sometimes they come up to the mission house, where the missionaries live.

There is a swing under one of the trees. Mr. McLaurin put it up for his two little girls. Perhaps you think Telugu girls are not like Canadian girls. Well I think you are wrong for these girls just enjoy that swing as much as any of you could enjoy it, while some of them are so pleased when they are allowed to play with the toys of Mr. McLaurin's little girls. Of course I could tell you more about the little girls who live in Cocanada, but I must leave room for the boys.

There isn't any boarding school for boys, though there are three or four boys who might be called boarders, and who live in a little house near the mission-house. However, there are a good many boys in the day school. Those whose parents are Christians dress in trousers and jacket, but they do not wear shoes or socks. They have their hair parted and smoothed down like the boys at home.

The heathen boys wear a kind of loose garment or else only a cloth tied round their loins. Many of them have part of their head shaved. Some have only a kind of queue or tail left on the crown of the head. When boys are very little their parents use this tail as a handle to lift them out of the way, if they are in danger of being run over in the street. I often see them lift little boys in that way. However, these boys are a good deal like boys at home in some respects; they like to run after carriages and hang on behind, when the driver does not see them.

But I must tell you more about the boys' school. The little boys have to do just what the little girls do, that is, learn to spell, after they have learnt their letters. They sit on the floor of part of the verandah on a different side of the house from where the girls sit, and they write the letters on some sand just like the girls. Only they spell this way: Kaku deergum istay, ka; kaku goodee istay, ki; ka; a crow. This means to "k" put "a" and you have "ka," to "k" put "e," and you have "ke" kake, a crow.

The older boys learn geography as well as reading, and some of them learn English. Some of these boys may become preachers of the gospel some day, so it is worth while to give them some education. I hope you will pray both for the boys and also the girls, that many of them who are now unsaved may become Christians.

For the very little ones in the Jarvis St. school I want to say that mothers do not carry their babies in their arms here; they set them across their hips; so it requires only one arm to support them. Sometimes this makes the children bow-legged. When babies cry here, they make just the same kind of noise that the babies do at home, I mean in Canada. Now do not forget the boys and girls who live in Cocanada, nor the missionaries working for their good.

I remain,

ONE WHO WAS ONCE A SCHOLAR, AND FOR SOME YEARS A TEACHER IN BOND ST. SUNDAY SCHOOL.

## THE TEACHER—HIS AIM.

A paper read at the Provincial Baptist Sunday School Convention at Aylmer, Ont., on the 6th of June 1878.

BY REV. C. GOODSPEED, M.A.

Pastor of the Baptist Church at Woodstock, Ont.

This is doubtless thought a very commonplace subject, and so it is. The presumptive is none the less but all the more strong, on this account, however, that it is an important one. For what are commonplaces but matters of such easily perceived and generally admitted moment that they become well-known through being made the subjects of continual thought and speech? On this very account, however, the harm of novelty and freshness has been lost, the discussion of them usually falls upon listless ears, and it becomes almost impossible to arouse such an interest in them as is commensurate with their high importance,—such as will lead to action of proportionate zeal and energy.

If, therefore, I am unable to bring forth *new* as well as old on this subject—even if old ideas are not put in any new or striking form, I have a claim upon your earnest attention because of the importance of the theme itself.

Can there be any doubt as to the aim of the S. S. teacher, or the greatness of that aim? What are the factors which make up the question to be solved?

On the one hand is the teacher a regenerate man or woman—for I hold that none but those who are born again should be exalted to this high position—with a heart partaking of the tender loving spirit of the Lord Jesus, and yearning to do good to all.

On the other hand, there is the young soul, endowed with possibilities of goodness, nobility and happiness, of evil, degradation, and misery which are capable of boundless growth,—endowed also with an immortality which assures the infinite advance into the blissful or the woful, as God's own word assures us. While that soul is to have a destiny so glorious or so dreadful, it is already in the deadly grip of a fallen and depraved nature; its whole bent is downward toward the degradation and the ruin. Although the current is not yet setting swift, it is so strong that the young soul is powerless to make way against its stream. Help must come to it or it is lost.

But while this is true, that soul is never more easily influenced than now. Neither is the teacher incapable of wielding an influence over it; he has as his aid, his power, the truth of God, supported by the God of truth; for his own Lord not promised to make the word of truth regenerating?

Under these circumstances can there be any doubt as to the teacher's great aim? If a child were being sucked down in the whirlpool waters, and we were near at hand with the means of help, what could we do but attempt his rescue? And when we see the young soul being drawn down toward degradation, death, and hell, can we, if we have any measure of that spirit which led our Lord to die for just such,—can we with the possibility, yea probability that we may rescue this soul with its priceless freightage from such a fate, and set it on a progress up into the infinities of virtue, nobleness, blessedness,—can we, I repeat, do anything else than aim, first of all, at its salvation?

The teacher who is satisfied merely with assuring the pupils, or holding their attention, has surely never looked all the tremendous facts of the case in the face, or become conscious of the extreme gravity of his responsibility, for he is proving recreant to the highest and most sacred trust. Such a teacher should hasten to give place to one who will not fail to improve the golden opportunity to turn a soul toward heaven, for the sake of seeing it go laughing down to perdition.

That teacher, also, who is satisfied with giving instructions of a secular character, such as may prepare the coming man or woman to gain worldly prosperity, almost equally fails. The S. S. teacher is a Christian teacher; the Bible is his text-book; while the Christ-like love in his heart will never permit him to rest, unless he is seeking the highest good of his pupils, which is the eternal. Maxims of worldly prudence are excellent in their place, but when they take the place of the salvation of the soul as the chief aim, it is like attempting to show a man how he can prosper when a mountain is falling on his head, or he is sinking in the depths of the sea, such a teacher had better

by deeply pandering, to become more deeply impressed with our Lord's warning,

"what shall it profit a man, if he gain the whole world and lose his own soul?"

But while the personal and eternal issues depending upon a child's salvation are the sufficient motive to induce the S. S. teacher to make this his chief aim, it is not the only motive, if it is the principal one, to too often forget the broad bearing of the salvation of a soul, and so fail to see its far-reaching significance. Perhaps there is no soul whether saved or lost that does not carry more than one other with it, by virtue of its immediate and more remote influence, as it exhibits a lofty or low character, or throws its energies or sympathies for or against truth and virtue. As we should struggle more desperately to save a drowning man whose death grip was dragging others down with him to a watery grave, so that they might not all perish, so the S. S. teacher should take into account this perpetuation, and increase of influence which, like a growing stream, is to flow down through the centuries, multiplying the direct results of his labors by a countless number, if he would have his soul fully fired with zeal to lead his pupils to Christ.

II. But while thus the salvation of his pupils is to be the first and chief aim of the S. S. teacher, it should not be his whole aim. Does the physician seek only to save his patient? Does he not also strive to secure for him the most vigorous health—the greatest strength? So the teacher: he must not only seek to save the child, but also to prepare for the greatest spiritual vigor and growth. It is especially needful that this thought be insisted upon in these times. There are so many influences abroad tending to overshadow the need and duty of edification by that of salvation—the rough when a man is saved nothing more needs to be done, whereas, if a man is only saved and nothing more,—especially if he also conceives this same idea that now as he is saved all is done,—he will remain swayed, weak, useless, nay, even a stumbling stone to others. How many of such do we see in all our

churches, where they remain a continual grief to the pastor, a dead weight upon the church, whose standard they lower, whose life and warmth and power they chill and cripple. If there be any state which is second only to a lost state, it is this. Like many weak and maimed bodily, their spiritual life is without joy to themselves, and they are but a burden upon their fellow-members, and an incubus upon the cause. If we should seek to save a child not merely for the sake of his own rescue, but much more for the sake of averting the evil which his life of sin would bring upon many, and securing the good which he might be able to do to as many more—a good and an evil compared with which in its accumulated amount, as it sets in motion an ever widening stream of influence, his own happiness and woe are very small, then let the S. S. teacher not forget to aim at securing in the child, when saved, a broad, deep, symmetrical, strong spiritual life—a life which will not be miserable from its own weakness,—a life which will not be an injury because it injects other Christians with its own low character, and repels the wicked because of its inconsistencies; but let him seek to make the new born babe a strong man or woman in Christ,—one who shall stimulate the life of the church by the electric currents of his love and zeal—one who shall lay hold upon sinners by the evident reality of what is professed; and in doing this let him feel that he is doing a work which is scarcely second to the salvation of the soul itself, if it is so secured.

But it may be asked, can the teacher do any thing while the pupil is unregenerate, to make the new life strong, when it is received? Yes, verily, just as the insect stores a supply of food with the egg by which the life which is not yet, may become strong, so can the S. S. teacher. Just as he seeks to store the mind with saving truth, that it may be at hand when the soul is aroused, so also, can truth to edify be provided for the soul when the new life begins. The youth may be taught to have a higher conception of what a Christian life really is; he may be made to feel that God alone can give the help to meet the demands of this life. And it is of the most vital importance that the truths respecting the new life be in the mind before the new life begins. It is sadly true that the complexion of most christian lives is chiefly determined within a very short period after conversion. If, therefore, the regenerate man or woman begins this new life without a firm persuasion of its lofty character, its broad requirements, a low type of christianity is almost sure to become a habit, and the radiance and usefulness of such a life are largely lost. Aim then to save the child, but aim also, for the sake of all the grand and far reaching interests involved, to secure for the new life a lofty type—aim to make the saved one a very spiritual Sampson to save others.

Are there to be found any higher aims than these? Is there any work more fitted to kindle enthusiasm, and nerve up to persevering effort? Let none, therefore, think meanly of this labor: for it takes rank above all other kinds of occupation, and is not second to the preaching of the gospel itself.

III. The teacher, in the third place, should aim at immediate results.

Although the old prejudice against youthful conversions is being gradually dispelled, yet it is to be feared that there is a too general suspicion still, of the reality of the work wrought in the hearts of the young. Sabbath School teaching is looked upon almost altogether as bread cast upon the water; which shall be seen *after many days*; rather than as seed cast into the warmest and richest soil, a soil best prepared for immediate growth and fruitfulness.

It is easy to be seen that the teaching of one who has this impression will lack point and earnestness. His whole effort will be to gain for saving truth a place in the mind, rather than a lodgment in the heart. Not expecting the child to be saved at present, he will not urge upon the child the need of immediate attention to his soul's welfare, neither will the truth be pressed home upon the conscience. There is the same difference between the teaching of such an one, and a teacher who believes that it is his privilege to see his pupils saved immediately, that there is between the action of the man who calmly builds a life boat for future use, and him who pushes it forth into the boiling surf to save those who are struggling in the waves. No man—no woman is fitted to be an enthusiastic and successful S. S. teacher, unless there is a full persuasion that the pupils may be, and are to be immediately brought to the Saviour.

Is there any need to argue, in this age that the young—the very young—may be so savingly impressed by the truth, or that impressions then received may be deep and lasting? Every other impression then made like the gash in the side of the sapling, is most profound and durable, being embodied in the very centre of the life, and why not religious and saving ones? When is the heart more in harmony with the truth than when more ready to respond to what is tender in the love of Christ?—when more ready, therefore to yield to the strongest and highest motive of the gospel? When is the soul more plastic, more capable of being influenced,—when more free from resistance, when more submissive and obedient? But why argue in this abstract way, when there are so many living examples—matters of fact which cannot be gainsayed to which to appeal? Are they not in all our churches? It may not be so many of those who have professed a saving change at this early period, for they were not encouraged so to do, but those who refer their conversion to this early time? As to the reality and consequent permanence of the work wrought in those who profess early, let Spurgeon bear witness, who says that of all who united with his church when in childhood, none have gone back into the beggarly elements of the world,—a statement which, alas, cannot be made of those who united in riper years.

But once admit and feel that in childhood and early youth is a time, if not the most favorable time to secure the salvation of the soul, and how many motives appeal to the S. S. teacher to seek and bring his pupils at once to the Saviour.

How many of the children, even before they become young men and young women drift away from the S. School! A large proportion of them are from godly homes, and when they drift away from the S. School they drift also away from the congregation,

if they have ever attended, and away from the means of grace and good influences generally. The only hope for the larger number of this class—and how mournfully large it is, especially in the cities—is in the truth taking fast hold upon them before they go out upon that terrible sea of boisterous folly and maddened iniquity, where the banks go down in darkness, and the voyager's perish. The S. S. teacher should feel like one standing upon the shore and seeing a man swept by the rushing current for a moment within his reach, to be borne out again into the devouring breakers where hundreds have been engulfed. Should he not strain every energy to draw his pupils forth at once upon the ground of safety, and secure them in the clefts of the river rock, Christ Jesus? Does the teacher who is satisfied with the hope that his instructions may be seen after many days, realize that perhaps to some of his pupils, his will be the last hand stretched forth to save them—that when they go forth from his influence, they will be beyond the reach of all ordinary help—that upon him, therefore, is resting the grave responsibility of improving the last brief opportunity to rescue the child from death? Surely not! Could he fail if he realized this, to feel that he could not rest until he saw all his class safe in the arms of Jesus?

But however the child may be situated—whether he is to continue under religious influence or not, he is soon to go out into the restless, polluting currents of the world's life. The spirit of the world will soon fold him in, and bind him down to the selfish and the earthly, shutting out the higher life, and his own higher interests. The fires of unhalloved passion will soon be kindling up in his soul, to burn with fierce and will forever heat. The craving of appetite is liable at any time to be aroused, and begin to gnaw away from his nature what of natural goodness there may be. A thousand besetments to evil will soon gird him round, and the very air will be filled with moral contamination. The longer he lives the greater will be the danger, the less the hope. The only sufficient safeguard against all these perils to temporal prosperity, to moral character, and to eternal destiny, is in the saving grace of God, and the possession of a new nature, and a disposition to make God his refuge and strength. Let the S. S. teacher consider this well, and he will feel that he must seek to bring his pupils at once to Jesus before the dangers threaten, and the power of sin grows greater. Just as the parent, when a child is taken sick of some deadly disease, sends in all haste for the physician, so that medicine be applied at as early a stage of the malady as possible, so should the S. S. teacher seek to have the balm of Gilead applied to the young sin-sick soul as soon as possible by the Great Physician. The teacher who merely seeks to store the mind of the child with truth, and does not strive to impress it at once upon the heart, acts as the one who should get the medicine for the child sick with a fatal disease and place it before him, without arguing him to take it. No, fellow teachers, let us not wait until the remedy is applied to the sin-sick soul, if the disease is waxing more and more difficult to overcome every hour. But beyond all this, we know not but that death may come at any time to the young as well as the

old. Although we believe that, for all children who die before they become personally accountable, the work of Christ provides for the regeneration of their natures, yet the uncertainty as to the exact period when the time of responsibility has come, and the certainty that many in the S. S. are beyond that hour, should induce the teacher to do most earnest endeavour to bring each child to the shelter of the everlasting arms. If we saw one on a spot liable each moment to be swept by an avalanche, how earnest would we be to remove him from the danger at once. How much more intent should the S. S. teacher be to rescue the child at once from his danger of that eternal destruction which is ever ready to fall.

I shall notice but one other consideration fitted to induce S. S. teachers to aim at the immediate salvation of their pupils. The earlier they are brought to the Saviour, the more surely, rapidly, and broadly will they develop grace and spiritual strength; the longer and more largely will they enjoy the life of faith: the more time will they have to give to the service of God and men, with a larger share of spirit and power during all this longer period; and a greater capacity will they acquire for eternal joy with a richer treasure awaiting them in heaven. On the other hand, the less they be cursed by the reign of sin; the less precious time will they squander; the less of evil and ruin will they effect by their influence; and the less waste of energy and of evil wrought will they have to lament. The thought that all this inestimable good to the child and to others may be secured, and all this immeasurable evil to himself and others may be averted, by leading the child early to the Lamb of God, is surely a motive strong enough to induce all S. S. teachers to aim at the immediate salvation of their pupils, and to make them tireless in laboring for this end.

But if it should be asked how can we best accomplish this aim? the reply generally would be, teach them the truth, and impress it upon them. Let us never forget that it is the truth of God, and this only, which He has promised to bless. Let us, therefore, make it our whole dependence for the salvation and edification of our pupils. Need I say that just as the first step in leading a sick man to seek a cure is to convince him that he is diseased, so must we make the children feel that they are in a lost state, having a sinful nature, which unless removed, will inevitably shut them out of heaven, and lead them down to woe. Need we say that, just as the next step to bring health to the sick man is to refer him to the remedy, and the conditions upon which it can be secured, so must the child, having been made to desire salvation through conviction of his lost state, be pointed to Christ and his work as the only and all sufficient Saviour and salvation, and be shewn that the only condition is personal and child-like trust. Need we say finally, that, if the sick man is inclined to seek a remedy which is worthless, he must be disabused of his false notion, which would stand in the way of his seeking the true, so must the child be made to feel that no visible relation to a Father, a church, or an ordinance can deliver him from his peril, or take the place of his personal dependence upon the atoning and substitutionary work of our Lord. In order to impress the truth home

upon the heart of the child, and lead him to forsake every false trust, and yield his heart to the Saviour, the grand essential in the teacher is a deep and thorough conviction of the reality of what he teaches. He must make the children feel their danger by manifesting an earnestness and concern in keeping with this belief. He must seek to make the children sensible of the love of our Lord, by being full of it himself, and so of all the rest. Nothing but this can avail, to arrest human agency is concerned. The teacher whose manner toward the children does not show his deep conviction of the truth of His teaching, had better not attempt this high calling; for his way of teaching will belie the truth taught; and as children, particularly, are more sensitive to the living reality of voice and manner, than the thought of the words uttered, he is in danger of making the truth of the power it in itself. Let the truth then beam forth upon them through the fearful eye, the radiant countenance, the trembling voice; let the teacher be permeated by the truth that it shall use them, rather than they it, and young inaccessible hearts will be loved and souls won.

But how, it may be asked again, can the other great aim of the S. S. teacher be accomplished?—that of preparing the children for the development of the greatest spiritual power? I have already said, form in their mind the highest and truest ideal possible of what a real Christian life is. Another thing must also be attended to, or this will largely be labor lost. They must be taught their obligation to conform to this high standard. This can be fully done only as they are made to feel that all God's word must be studied, and when his will is known it must be obeyed, in great things, in small things, in all things. All God's requirements must be respected, for in belittling one, we cut into our regard for all, and so weaken our sense of obligation to obey in any. If all our young Christians would only enter upon their new life, with the broad construction of its character which thorough instruction in bible truth would give them—if they were to begin this life with the full understanding that for them to know was to obey lovingly, gladly and expect nothing else—then it must take only one generation to revolutionize the Christianity of the world. Whether the dawning of such a day is near depends, we cannot tell how largely, upon the S. S. teachers of Christendom; for from them it is who come early to the Saviour must receive their chief instruction.

Thus I have attempted to present this important topic before you. It has been done but imperfectly, I know. Yet from this consideration of the theme, I think every S. S. teacher must feel his aim and work to be very very high and noble. It is yours, brethren, sisters, S. S. teachers, to lead the hopeful and confident van of the church in her attack upon the ranks of evil; it is ours, brother ministers, to stand in the forlorn hope. It is yours to labor in the joyous spring, and to cast your seed into virgin soil, rich and growthful; it is ours too frequently to work in the solemn autumn, and seek to secure fruit from your sowing. "I will be the doleful wail goes mourning by," "the harvest is past, and the summer is ended, and we are not saved." It is both yours and ours to do what we can to keep hell as empty as possible,



and make heaven as full, to stop the deepening of the weeping and wailing, and add to the volume of praise that swells eternally around God's throne. Let us feel our mighty obligations. Let us live continually in view of them. Let us keep looking to our Lord, who alone can enable us to fulfil them.

## Poetry.

### THE CHRISTIAN TRAINING.

"If loving hearts were never lonely,  
If what they wished might always be,  
Accepting what they wished for only,  
They might be glad—but not in Thee.

Well may Thy happy children cease  
From restless wishes prone to be,  
And in Thy own exceeding grace,  
Yield to Thy daily discipline.

We need as much the Cross we bear  
As air we breathe, as light we see;  
It draws us to Thy side in prayer,  
It binds us to our strength in Thee."

A. L. WARKING.

## Sunday School Department.

### International Bible Lessons, 1876.

Aug. 4.—**The Draught of Fishes.**—Luke 5: 1-11. A. D. 28.

#### GOLDEN TEXT.

And they were astonished at His doctrine: for His word was with power. Luke 5: 32.

#### IN THE STUDY.

The order of events. "There is a difference of opinion among commentators in regard to the order of events after Jesus left Nazareth; some following that given by Luke, and making the healing of the demoniac in the synagogue, and of Peter's wife's mother precede that of the miraculous draught of fishes; but the larger number follow the order given by Mark, who makes the incident of the lesson to precede the other events. Three accounts, Matt. 4: 8-22, Mark 1: 16-20, with the one of our lesson, all evidently relate to the same transaction. The facts narrated by Luke are not contradicted by Matthew, but only passed over. Nothing is more common than that circumstances omitted by one should be supplied by another, lest the sacred writers should seem to have written by compact."—*Robinson's Harmony.*

**Capernaum.** "On quitting Nazareth, Jesus proceeded to Capernaum, which henceforth became his headquarters. This was then one of the most important towns on the western border of the lake of Tiberias. If its site has been correctly identified by the now forsaken spot called "Tell Hum," towards the northern border of the lake, there are remains of splendid public buildings to attest its ancient consequence. The sight is also delightful, commanding a fine view of the lake and of the high mountains around. In all respects it furnished a place of abode admirably suited to His purposes, both from the facility of communication, as well by land as by the lake, with many considerable and flourishing towns in the neighbourhood. Some of His disciples were fishermen on this lake."—*Kitt's.*

**Gennesaret.** "This little inland sea is mentioned in the Bible under four names. The sea of Chinnereth, *Nam*, 3: 21, *Zoh*, 12: 5, from, as some think, its *harp*-like shape. The

Evangelists generally call it the sea of Galilee, *Matt*, 4: 18. Lake once names it the Lake of Gennesaret, from a flat district on its west coast. John, writing much later, when Tiberias had become the most important city on its banks, speaks of it as the sea of Tiberias, *John* 6: 1. It lies in a deep gorge or cleft—the deepest on the earth's surface—which runs from the foot of Mount Hermon to the foot of Mount Hor. Down this gorge flows the Jordan through the waters of Meron, through the Lake of Gennesaret, down to the Dead Sea, the *bed* of which is nearly 3,000 feet, and the *surface* 1,400 feet below the ocean level. Gennesaret is not nearly as low as this, but is 650 feet below the ocean level, and lies very deep relatively to the hilly country on either side. Like most lakes it is subject to violent storms through the wind rushing down the ravines that intersect the surrounding mountains, and making the water boil as in a cauldron, *Luke* 8: 23. It is 12½ miles long, and 6½ broad in its widest part. The depth is nowhere greater than 200 feet, and generally from 80 to 140."—*Stack*

"Except the narrow entrance and outlet of the Jordan it is surrounded by beautiful hills from 500 to 1000 feet high. The towns that once crowded its shores with a teeming population, the groves and shrubbery that covered its hills, and the boats and galleys that studded its surface are gone. But the sea remains, hallowed by many scenes described in the gospels. The Saviour of mankind often looked upon its quiet beauty; He stilled its waves by a word; from its shores, He called several of His apostles; here Peter sank, crying, 'Lord save me'; and here some of His grandest words were spoken.

"How pleasant to me thy deep blue wave,  
O Sea of Galilee!"

For glorious ones, who came to save,  
Hath often stood by thee."—*McCheyne.*

**Fishing.** Four kinds of fishing are alluded to in the gospel:—With a *hook and line*; with which Peter is directed to catch the fish in whose mouth he will find the tribute money, *Matt*, 17: 27. With a *land-net* thrown from a rock or boat at any particular fish a keen eye may detect, *Mark* 1: 16. With a *bag-net* shaped especially for fishing in deep water. Such were the nets that were being mentioned in Matthew and Mark's accounts, and 'washed' in Luke's. With a *dragnet* of great size, requiring many men to work it. This is the net of the parable in *Matt*, 13. These different appliances are fully described in "The Land and the Book."—*Stack.*

**Ships.** There are two words used in the gospels to designate the vessels used on the lake; *floum* for ship, the largest vessel and *ploution* for boat. The former is the word used in this narrative, the latter is the 'small ship' of *Mark* 3: 9, and the 'little ship' of *Mark* 4: 36.—*Stack.*

Josephus says, there were in his time 230 ships on the lake attended by four or five men each. Mr. McGregor of the *Rob Roy* says there are now only three fishing boats, the tax being heavy.

The business of fishing was probably as respectable and comparatively as profitable as it is now on the Banks of Newfoundland and the coasts of New England. We have no reason, but the contrary, to suppose that the disciples were in abject poverty. Peter had *something* to leave, and so John, and so also Matthew. They were men in ordinary circumstances in life, industrious and intelligent, belonging to that class from which the world's greatest workers and thinkers are most frequently drawn—the great middle class.

#### IN THE CLASS.

The following outline may serve to bring out the principal points in our lesson:—  
1st. The earnest listeners, v. 1-3; 2nd. The fruitless toilers, v. 4, 5; 3rd. The marvellous draught, v. 6, 7; 4th. The humbled disciple, v.

8, 9; 5th. The call to a higher work, v. 10; 6th. Forsaking all, v. 11.

#### THE EARNEST LISTENERS.

Pressed upon Him, because of the word He spoke of God and the way He spoke it, *John* 7: 46; and also probably because He was so soon to go away: 4: 43.

Two ships, the larger fishing vessels that had been out all night on the lake. Washing their nets, *discina*, deep water or bag-nets, from the weeds and dirt. Though unsuccessful, preparing for another day or night's toils.

And He entered into one, to avoid the crush on the shore.—*Mark* 3: 9, 10. And sat down, the usual posture—the preacher sat, the people stood. What an impressive scene! The motley crowd of Jews and Greeks, of men women and children, of merchants, fishermen and farmers; the lake, the sandy beach, the hills, and the Lord of life and glory seated in the little vessel as it gently rocked on the rippling water, speaking as never man spoke of the things concerning their eternal interests.

"How sweetly flowed the gospel sound  
From lips of gentleness and grace;  
As listening thousands gathered round,  
And joy and reverence filled the place."

How many heard to their soul's salvation, how many to their greater condemnation? So Jesus speaks in every Sabbath service, and in every gospel sermon to-day, *Luke* 10: 16.

#### THE FRUITLESS TOILERS.

Launch out, the command in the singular, was to Simon the owner of the ship. Let down, in the plural, to the fishermen, collectively in the vessel. Master, a title of respect. All the night, the usual time for fishing, *John* 21: 5. Nevertheless at that word, however unlikely, however weary, yet he would obey Him. Without the Lord's presence and blessing, however favourable the time and circumstances, we toil without success; we labour without reward. It is night and nothing.—*Ps*, 127: 1. How sad it is to go out to the labours and cares and anxieties of life without the Lord. Even prosperity in the worldly sense is spiritual adversity.—*Ex*, 33: 15.

#### THE MARVELLOUS DRAUGHT.

"Man's extremity is God's opportunity." They enclosed a great multitude, more than they had strength to draw up, their net to hold, or their vessel to carry. Their net 'wroke, literally, was breaking or bursting; if it had really broken they would have lost all. Behold the power and wisdom of the Lord! even the creatures of the deep obey His will, and own His power.—*John* 1: 5, *Col*, 1: 16.

#### THE HUMBLED DISCIPLE.

Depart from me. "A flash of supernatural illumination had revealed to him both his own sinful unworthiness, and who He was that was with him in the boat. It was the cry of self-loathing which had already realized something holier. He did not mean to 'depart from me,' he only meant—and this was known to the Searcher of hearts—I am utterly unworthy to be near thee, yet let me stay."—*Farrar.* For similar experiences and expressions see, *Ex*, 20: 18, 19; *Judges* 13: 22; *1 Kings* 17: 18; *Job*, 6: 5; *Dan*, 10: 17. Humbling must come before exalting, self-emptying before the Lord can fill the heart. Nothing so humbles as a sense of the presence and power of the Lord manifested in great mercy.

"Lave and towels do but harden,  
When they work alone;  
But a sense of blood-guilt pardon  
Breaks a heart of stone."

## THE CALL TO A HIGHER WORK.

**Fear not; for henceforth thou shalt catch men.** "Admirer," exclaims Chrysostom, "the dispensation of the Lord, how He draws each by the art that is most familiar to him. Says Dr. Donne, 'The Holy Ghost speaks in such forms and such phrases, as may most work in them to whom He speaks.' The magicians or star-gazers are drawn to Christ by a star. To the woman by the well of Samaria He speaks of the water of life. To those who followed Him to Capernaum for meat, He spoke of spiritual food. To the fishermen of catching men.

"The word signifies to catch them alive." This shall be thy future occupation, to catch men for life eternal, instead of catching fish for death."—*Wordsworth.*

## FORSAKING ALL.

**They forsook all.** They had therefore, something to leave, *Matt. 19: 27; Mark 1: 20.* "It was their all; and therefore, though it might have been but a few poor boats and nets, it was much. And the forsaking consists, not in the more or less that is forsaken, but the spirit in which it is left. These apostles might have left little when they left their possessions; but they left much, when they left their desires."—*Trapp.* They were called—so are we. They obeyed,—shall we? Christ is worthy, 2 Cor. 5: 14, 15. To it is our highest wisdom, Heb. 11: 26. To choose anything else in preference to Christ is the greatest folly, Mark 8: 36.

## Aug. 11.—The Centurion's Faith.—Luke 7: 1-10. A. D. 28.

## GOLDEN TEXT.

According to your faith so it shall go on. *Matt. 9: 29*

## IN THE STUDY.

The order of events, Between our last lesson and this, the following among other incidents, find a place: the healing of the paralytic, *Mark 1: 21-28; Luke 4: 31-37*; the healing of Peter's wife's mother, *Mark 1: 29-34*; the healing of a leper, *Matt. 8: 2-4; Mark 1: 40-45*; the healing of the paralytic at Capernaum, *Mark 2: 1-12; Luke 5: 17-26*; the healing of the withered hand, *Matt. 9: 1-12*; the choice of the twelve, and the sermon on the mount, *Mark 3: 13-19; Matt. 5th to 7th chaps; and Luke 6: 20-49.*

**The Centurion.** A centurion was an officer of the Roman army, who had command of a *centuria* or company, varying in number from 50 to 100, according to the size of the legion; six companies or *centuria* making the legion of from 3,000 to 6,000. Cornelius, the first fruits of the Gentile world to Christianity was a centurion, *Acts 10: 2*; and with others of the same rank has honorable mention in the scriptures, *Acts 27, 43.* Polybius tells us, that centurions were chosen by merit, and were men of decision and energy.

**The Servant.** The word "servant" in the scriptures sometimes signifies one who voluntarily gives himself to the service of another, as Joshua to Moses, and Elisha to Elijah; but it usually signifies one who has hired himself to another, or has become his property for a limited time, either from debt, or theft, or as the price of his ransom from captivity, *Ex. 21: 7; Kings 4: 1; Ex. 22: 3.*

Roman slavery was comparatively unknown to the Jews until Palestine became a subject country; it was far more rigorous and absolute than the Jewish. The Romans purchased slaves, and held in bondage captives taken from their enemies; it was perpetual, while the master had absolute control over his servants or slaves, even to their lives. The word here used signifies such a slave.

**Synagogue.** Synagogues came into use after the captivity, and eventually became very numerous. Tradition says that there were no

less than 480 in Jerusalem before its subjection by the Romans. To build a synagogue was esteemed a deed of piety, and was greatly commended. "The Pharisee and the tax collector" is sitting among the spectators of what miracle which crosses the high bluff on which Tell Hume's tomb, he may be in the ruins of the actual building, which by its splendor attested the Centurion's liberal and kindly feelings towards the Jews, and which once rang with the echoes of the voice of Christ."—*Favrar.*

Elders were originally the heads of the families and the representatives of the nation, *Ex. 3: 16; 4: 29.* The elders in our lesson were probably the officers of the Jewish congregation; at Capernaum. The word means *elder men* because old men were generally chosen. The term has been transferred to the Christian Church, and in this connexion signifies the pastor in the sense of presiding officer or ruler, and refers not so much to age as official position.

**The delegation to Jesus.** Matthew gives us an account of the same incident, *Matt. 8: 7-13*; but it varies somewhat from the record in our lesson. He represents the centurion as coming in person, while Luke in our lesson tells us he sent messengers. It is not unusual for us to speak of things done by an agent as done by the person himself. Says Augustine in referring to this difference between Matthew and Luke. "One narrator saying that a person did this, does not contradict another who states more particularly that he did it by the agency and intervention of another. Does not our human custom furnish abundance of such instances? Could we expect the scriptures would speak with us otherwise than in our own manner?" Solomon built the temple, yet not he but the workmen.

## IN THE CLASS.

Our lesson sets before us: 1st. Affection, vs. 1-3. 2nd. Friendship, vs. 4-5. 3rd. Humility, vs. 6-7. 4th. Faith, vs. 8-9. 5th. Salvation, vs. 10.

## AFFECTION.

A certain centurion's servant who was dear unto him. This is the first remarkable thing about the centurion. The relations between master and servant were not such as to produce under ordinary circumstances very much love. Slaves were frequently treated with the greatest cruelty, beaten, maimed, and even put to death for trivial offences; but here was a man who loved his slave, and who was doubtless loved in return. There must therefore have been between these, so far apart in social condition, not contempt on the one hand, and hatred and fear on the other; but kindly care for the happiness and welfare of his slave on the part of the centurion, and faithful service and regard for his master's interests by the slave. Such will ever produce affection; and such ought ever to be our relations as masters and servants. *Col. 3: 22-24; 4: 1; Eph. 6: 5-9.* Very much of the unwharppiness between masters and servants and mistresses and maids may be traced to selfishness and unchristian tempers.

## FRIENDSHIP.

They brought him instantly—that is with importunity. He was worthy, such was their opinion of him, not his of himself. For he loved our nation—an unusual thing, for the Romans despised and hated the Jews, *Acts 18: 14-16.* "This noble Roman pitied the fallen fortunes of a great people." Here we have two most remarkable things: 1st. That this centurion should regard so highly a despised and subject people; and 2nd. That this people who so hated their conquerors, should love the very one who was there in command of a portion of the army of occupation for the purpose of keeping them in subjection. A signal instance of how kindness may overcome prejudice, and how showers of mercy will legit friends. His friendship did

not spend itself in words, or even courtesies, but manifested itself in substantial deeds. In the beneficence of and honors bestowed on a Peabody, we have an instance of how a nation can appreciate the good will and influence of a foreigner. "It matters not where our lot may be cast, by love we can win love, enemies we can make friends."—

## HUMILITY.

I am not worthy that thou shouldst enter under my roof. "The greatest man in Capernaum" was so high an estimate of Jesus the prophet of the Lord, and so lowly an estimate of himself. And so it is with everyone who has been enlightened as to his state by nature, and the character and nature of Jesus. Compare *Luke 18: 10-14; Rom. 2: 13 and 16: 18.* "Counting himself unworthy that Christ should enter into his doors, he was counted worthy that Christ should enter his heart."—*Augustine.*

## FAITH.

Say in a word and my servant shall be healed. A recognition of the omnipotence and omniscience of Jesus—not the presence, nor the touch, nor even the glance of the Lord—His word alone was sufficient. For I also—the word of faith; having believed that Jesus had all power, it was but natural that he should reason thus. His own submission to the authority above him, and his absolute authority over those beneath him, gave him an illustration of the command Jesus had over the invisible armies of heaven, and the forces of nature. If he by his word could have anything within his sphere performed, could not Jesus, the Son of God by a word raise this servant? So believed the centurion. "By the help of an analogy drawn from the circle of things with which he himself is most familiar, he makes easier to himself this act of faith."—*Trapp.* It is a reasonable thing. The moment we receive the truth of the divine power of the Lord Jesus, and the completeness of his atonement, all things are possible.

When Jesus heard these things he marvelled. Twice do we read of Jesus marveling: Once at the unbelief of the Jews, *Mark 6: 6*; and once at the faith of the centurion; at that unbelief who had so much reason to believe, and at his belief from whom it would be least expected, a Gentile—one outside of the covenant of privilege, a heathen, and until lately most probably an idolater. The more we know, the less we marvel; how great the unbelief, how great the faith, that could surprise Jesus! How much more reason have we to believe in Jesus than this man! Is our faith as great, or less?

## SALVATION.

And they \*\*\* found the servant whole. As he believed Christ was able to perform and as he besought him to do, so was salvation from death to the servant, spiritual life to himself. *Ps. 107: 20. Matt. 8: 10-12.* Unbelief will shut us out from all spiritual blessings here and hereafter. Faith in Jesus, will admit us to all on earth and all in heaven; spiritual health, life eternal, the great feast with Abraham Isaac and Jacob in heaven. Pardon, peace, holiness and heaven are ours when we come to Jesus in simple faith, in his all embracing love and his supreme authority.—*John 6: 37.*

## Aug. 18.—The Widow of Naim.—Luke 7: 11-17. A. D. 28.

## GOLDEN TEXT.

And when the Lord saw Her He had compassion on her, and said unto her, weep not. v. 13.

## IN THE STUDY.

The time. The event that we are to study in our lesson to-day, occurred the day after the



healing of the centurion's servant—the subject of our study in the lesson of last Lord's day. And in order to perform this, the grandest of His miracles up to the present, it was necessary that He should take a journey from Capernaum of about twenty-five miles to Nain, at the south-eastern end of the plain of Esdras. This journey was probably performed on foot, and in the morning, arriving at Nain about noon.

**The place.** "The modern *Nain*, is undoubtedly the ancient *Nain*. Though now a miserable village, the ruins indicate that it was once a town with walls and gates. It stands on the western slope of Ed-Dihly or Little Hermon, one of the hills at the south-eastern end of the plain of Esdras. A little to the east of the village is the Moslem burying ground, and the rock on the west side is full of sepulchral graves."—*Stevé*.

**Funeral customs.** "See how those women toss their arms, swing handkerchiefs, and scream, and shriek at the top of their voices! Yes and they go before to the grave; for it is not customary for men and women to walk together on such occasions. But when you know that many of these mourners and chanters are hired, and weep, and howl, and beat their breasts and tear their hair according to contract, your compassion will fail fast. Yet you must not suppose there is no genuine sorrow among this people. Amid all this ostentatious parade, there are burning tears, and hearts bursting in agonies and despair."—*Thompson*, in *the Land and the Book*, which see for further description, pgs. 97-108.

**The miracle.** "Though constantly exerting His power on disease in its various forms and stages, our Lord came in contact with death—the fruit of disease when it is finished—on three occasions, so far as the records go. On the first He restored a maiden who had only just passed away. On the second He restored the young man who had been dead some hours, whose body had been laid out and prepared for the grave, and who was actually being carried to the tomb. On the third He met death and wrested his victim from him after he had been in the tomb four days. There thus appears to be a gradation in the exertion in his power which is evidently designed to assure us that He has the keys of Hades and of Death."

**The gate.** "Ancient cities were very commonly surrounded by walls to protect them from enemies, and hence the gates. But at the entrance of almost every town in the east is the gate, although there be no wall, and as people pass in and out this way, it was formerly the place of public assembling and of dispensing of justice, *Mark 10: 25*. The Jews as well as the Romans were accustomed to bury their dead outside the gates, except that the kings of David's house were buried within the city of David, *2 Kings 21: 18*. The practice of burying in churchyards was introduced, perhaps, in honor of the early martyrs," *Jer. 22: 29*.—*Jacobus*.

**The bier.** "The Jews did not use a coffin for their dead; this belonged to Babylon and Egypt. At Alexandria we saw a funeral procession headed by four young men, priests,—two in white, two in common blue dress—the pairs chanting responsively. Four persons carried the plain wooden bier like the one which our coffin is carried. The corpse was in a coffin having a low head-piece. But in Constantinople we saw such a funeral as this at Nain. The body was stretched out on a long bier, like one asleep on a bed,—covered with shawls and silk. The head, hands, and feet were bare. The bier was carried by four persons."—*Jacobus*.

"Death is the one thing above all others that is wholly beyond the control of man, and it gives us such a delightful confidence in Christ as our Saviour to find that death is in our hands, in His control, and nothing—not even death—can separate us from the love of God, which is in Christ Jesus our Lord."—*S. S. U. Notes*.

"It is remarkable that these miracles were

wrought on a only daughter, an only son, and an only brother. In each case Christ addressed the dead person directly: 'Damsel!' 'Young man!' 'Lazarus!'—*Stevé*.

## DEATH.

When thoughts  
Of the last bitter hour come like a blight  
Over thy spirit and thine image,  
Of their agony, and thine, and pall,  
And breathless darkness, and the narrow house,  
Make thee to shudder and grow sick at heart;  
Go forth, under the open sky, and list  
To nature's teachings, while from all around—  
Earth and her waters, and the depths of air,  
Comes a still voice—'Yet a few days, and these  
In all beholding sun shall see no more  
In all his course; nor yet in the cold ground,  
Where thy pale form was laid with many tears,  
Nor in the embrace of ocean shall exist  
Thy image. Earth that nourished thee shall claim  
Thy growth to be resolved to earth again.

Thou shalt help down  
With patriarchs of the infant world—with kings  
The powerful of the earth—the wise, the good,  
Faint forms and hoary sons of ages past,  
All in one mighty sepulchre.

All that breathe  
Will share thy destiny. The gay will laugh  
When thou art gone, the solemn brood of care  
Play on, and each one as before will chase  
His favourite phantom; yet all these shall come  
And make their bed with thee. As the long train  
Of ages glide away, the sons of men,  
The youth in life's green spring, and he who goes  
In the full strength of years, matron and maid  
And the sweet babe, and the gray-headed man,  
Shall one by one be gathered to thy side.  
—Who, in that dust from them shall stem?"

—*W. C. Bryant's Theophrastus*.

## IN THE CLASS.

Our lesson presents to us, 1st. Death; *2nd*.  
Sorrow; *3rd*. Human sympathy; *4th*. Divine  
compassion; *5th*. Divine power.

## DEATH.

Now when He came nigh . . . there was a dead man carried out; another illustration of the reign of death, *Rom. 5: 14-17*, one instance of the myriads carried forth from their home and of *its certainty*, *Rom. 5: 12*. Of even the oldest it is said "and he died," *Gen. 5: 27*. Another instance of its uncertainty—as to time, as to place, and as to circumstances: the only son of his mother, in youth, before her, who in the order of nature should have gone before him. "Death seizes on old men, and lays wait for the youngest."—*Trapp*. Though the old must die, the young *may* die. As it is certain, we ought not to forget it, as it is uncertain we ought to be ready. *Ps. 39: 4*; *89: 48*; *Job 21: 22-25*; *Matt. 25: 11-13*; *Levit. 32: 29*.

The globe are but a handful of the tribes  
That slumber in its bosom.—*W. C. Bryant!*

## SORROW.

The only son of his mother, and she was a widow. A double sorrow, first the delight of her eyes, and next the stay of her old age: bereft indeed. *Ruth 1: 19-21*; *Zech. 12: 10*. Death's universality—all times, all places all circumstances, *Ps. 90: 10*; *107: 39*; *Job 5: 7*. It comes because of sin—as its fruit, and from the continual change that is going on around us.

But there is a place where there is no sorrow. Sang a little boy on the streets of Chicago:

"There'll be no more sorrow there;

"Where?" said a man made desperate by grief and hastening to commit suicide,

"In heaven above where all is love,

There'll be no more sorrow there."

came back the answer in the song. It was the voice of God. He stopped, and turned and sought and found the Lord. *Isa. 35: 10*; *51: 11*; *Rev. 7: 14-17*; *21: 4*.

## HUMAN SYMPATHY.

And much people of the city was

with her. "The most bitter lamentations are for the young, and for fathers of families." The large company that went with the sorrowing widow was an evidence of the esteem in which she and her son were held, and the deep sympathy they had with her in her great and irreparable loss. And though they could not restore her lost son, yet by their sympathy they could in a measure assuage her grief, and comfort her. "Joys are doubled by being shared, and sorrows divided." "I only cried with her" said a little girl who had given unspeakable comfort to one in deep sorrow. *Rom. 12: 15*.

## DIVINE COMPASSION.

And when the Lord saw her He had compassion on her. "Sympathy" means sorrow with, 'compassion' a determination to help. Man can sympathize with, where he cannot help. God's sympathy ever moves Him to compassion, if we are sorrowing or suffering. The Lord's arm is ever with heart. "Christ had a most tender heart. How shall He not pity and provide for His praying people?"—*Trapp*.

Weep not. Man can say as much. He says it not because he can remove the sorrow, only because he would if he could. But Jesus can quench our tears and turn them to smiles by taking away the cause.

## DIVINE POWER.

He touched the bier to intimate to the bearers that they should stand still; and so they understood and obeyed.

I say unto these arise. So he was the "Resurrection and the Life." So spake He to the maiden, *Luke 8: 54*; similar were His words to Lazarus, *John 11: 43*. And so will it be at the last great day, *John 5: 28, 29*. And so will it now spiritually with all to whom He speaks, *John 5: 25*.

"Our Lord healed, probably every kind of disease known in Palestine. He raised the dying from beds they had not seemed to leave again. But He had not yet raised the dead. This alone was wanting to complete the evidence of divine power which His miracles afforded. The very next day supplied this further attestation."—*Kyle*.

Compare the ease with which Jesus performed this miracle with the miracles recorded in *1 Kings 17: 23*; *2 Kings 4: 36*. So can Jesus by a word raise us up to a new and divine life.

Aug. 25.—The Friend of Sinners.—Luke  
7: 40-50. A. D. 28.

## GOLDEN TEXT.

This man receiveth sinners, and eateth with them.—*Luke 15: 2*.

## IN THE STUDY.

The lesson to-day follows very closely upon the one of last Lord's day. The only passage that we can insert between the two is *Matt. 11: 20-30*, where our Lord upbraided the cities in which most of His mighty works had been done, for their impotence.

There is considerable difference of opinion as to the place where this Simon who invited our Lord to eat with him lived. Some think it was Nain, others Magdala, and others again Jerusalem; the probability is, however, that it was not far from Nain, if not in Nain itself.

The reason of the pharisee's invitation is not given. "Probably in inviting this Simon was influenced partly by jealousy, partly by a desire to receive the popular and distinguished Teacher, partly by willingness to show a distant approval of something which may have struck him in Christ's looks, or words, or ways. It is quite

clear that the hospitality was meant to be qualified and condescending."—*Farrar*.

It is necessary to distinguish between the incident which is recorded by Luke, and the one related in *Matt.* 26: 7; *Mark* 14: 3; and *John* 12: 3. The only points in common are the names and the anointing of the feet of Jesus. That one was at Bethany, this in the city; that was near the close of His ministry, and had reference to His final, this at a simple conference, and had no such reference; that was by Mary the sister of Lazarus, and was a token of deep affection and gratitude; this by a woman who was a notorious sinner, and was an expression of love for sins forgiven.

"The anointing of the feet with odours or with oil, and with ointments, though less usual than anointing the head, was not without precedent."—*French*. Sandals were taken off before meals, which would have the service easy and natural. In ancient times the guests reclined with their feet bare. And so the anointing of the feet of Jesus, especially when the woman saw that the Pharisee had neglected the common act of courtesy of having them washed, would be simply an expression of homage arising out of the deepest and truest feelings of the human heart, and from a recognition of His true character. "It is the custom in the East, where there has never been such a separation of classes as with us, for the houses to be open even at meal time, and for strangers to enter and converse with those present though not joining at the table."—*Stock*.

"In the room where we were received, besides the divan on which we sat, there were seats all round the walls. Many came in and took their place on these seats, uninvited and yet unchallenged. This made us understand the scene in the Pharisee's house, where the woman who was a sinner came in, uninvited yet not unbidden."—*A Narrative of a Mission to the East*.

There are apparent difficulties in the parable of the two debtors that are variously explained. The drapery, scenery, and other adjuncts of our Lord's parabolic teaching must never be pressed too far, as though every point had a meaning. Certainly He did not intend to imply that Simon's debt was as 'fifty pence' in comparison with the woman's 'five hundred,' nor that Simon had actually been forgiven at all, or loved at all. Yet these points had their purpose. They gave Simon very impressive teaching, the significance of which he could not fail to perceive. Neither must it be supposed that because the one who is forgiven most, loved most, the greatest sinner will become the greatest saint. It is not so much the actual amount of sin that is spoken of as the degree in which it is *rooted*."—*Stock*.

Simon's *consciousness* of sin was very little, the woman's very great; moreover Simon considered the woman a *very great* sinner, which probably she was; our Lord condescended to meet Simon on his own ground, to look on him from his point of view, and show him his true position. He holds up to Simon the glass that he may see himself.

We are not to understand that the woman was forgiven because she loved much, but that her love was the consequence of faith in Christ, and the result of a sense of forgiveness. "She is conscious of having been forgiven much for she loved much,"—her love is the *evidence*, Christ's answer in v. 50 was the assurance from His own lips of the forgiveness she already had. As Luke places this incident at the conclusion of the Discourse about John, *Luke* 7: 24-35; and as *Matt.* (11: 28-30) adds the words "Come unto me," etc., the probability is that this woman was brought to cast her burden on Jesus by that invitation that has been the means of salvation to so many. No wonder therefore that she followed Jesus to the Pharisee's house that she might in some way express her gratitude, and hear yet more from His gracious lips.

#### IN THE CLASS.

Either of the following outlines may serve the teacher as a frame-work around which to twine the truths of our lesson. "1st. Two ways of treating Christ, 2nd. Why He was treated so differently. She had faith in Jesus as the Saviour, felt her sins, and loved Him who forgave them, and manifested that love. He had no faith, no consciousness of sin, no love to Christ, no evidence."—*Stock*. The two debtors—1st. Their debts, 2nd. Their ability, 3rd. Their forgiveness, 4th. Their gratitude.

#### THE TWO DEBTORS—THEIR DEBTS.

**Answering said.** Christ read his thoughts, and answered them. *1 Chr.* 28: 9; *Ps.* 139: 1-2; *Matt.* 9: 4. **Simon**, a very common name in the time of our Lord. A certain creditor. Under the figure of a creditor, the Lord represents himself. He has claims against us, that we have never paid, love and obedience. Five hundred pence . . . fifty, a Roman penny or *denarius* was equal to about 14 cents, so that the one owed about \$70.00, and other \$7.00. But a penny was the pay for a day's work, *Matt.* 20: 2; *Luke* 10: 35; *Rev.* 6: 6; and had as much purchasing power as our \$1.00 or \$1.50, hence the debts were large, representing in the one a labouring man's pay for nearly two months and in the other for nearly two years.

#### THEIR ABILITY.

**Nothing to pay.** To him who is penniless, a debt of filly is as fatal as one of five hundred. There is no ability to pay, and if the creditor forces his claim, the prison is as sure to be one as the other; and if they remain until their debts are paid, they will both stay forever. *Matt.* 5: 26. So it is with us all before God: let our sins be many or few we are utterly unable to atone for them or make satisfaction to divine justice. One sin is enough to ruin us, for, for one only we cannot make atonement. What has the sinner to offer? But *confession* of this fact is implied in the parable, and also a casting of themselves on the mercy of the creditor. *1 John* 1: 8-10; *Prov.* 28: 13.

#### THEIR FORGIVENESS.

He frankly forgave. As soon as they owned their debts and confessed their inability to pay, and cast themselves on his mercy, he forgave them. And so soon as a man owns his sinfulness and helplessness, and casts himself upon God's mercy; He pardons him. But how can God forgive the sinner? Christ has died, He has paid the debt, paid it in blood; and so God can be just and yet the justifier of him that believeth in Jesus. The forgiveness was free, full and unreserved. God holds nothing back. He casts our sins into the sea of His forgetfulness. The forgiveness was cheerfully, not grudgingly or surlily given. God is more ready to forgive than we are to ask, and as ready to forgive the *great* sinner as the *little* sinner. The ground of forgiveness is the same—the finished work of Christ.

#### THEIR GRATITUDE.

**Which of them will love most?** Is there any advantage in being a great sinner? Our parable does not proceed on the idea of actual transgressions but the *consciousness* of sin. "Often they who have the least of what the world can call sin, have yet the deepest sense of the exceeding sinfulness of sin; and therefore, having groaned most under the burden of sin, are the most thankful for the fact of a redemption, for the gift of a Redeemer."—*Troy*. We keep a book, and God keeps one, and we seldom thank they agree. He who has most to repent of often has the least to be thankful for. And those who have most to be grateful for often manifest the least gratitude. Professing Christians who live a life of worldly conformity, who manifest but little devotion, or consecration to the Master's service speak more

powerfully than by words, that their sense of obligation to Christ is small indeed.

**Seest thou this woman?** How often the sight of some true-hearted Christian puts the proud sinner to the blush. *Ye Jesus* (Judges,) **No water for my feet!** *Gen.* 18: 4; *Judges* 19: 12. **No kiss!**—the salutation of friendship, *Gen.* 22: 4; *Ex.* 18: 7; and it is still the common mode of salutation in the east. **My head,** anointing with oil mixed with odors was a mark of honor to guests at feasts. *Ps.* 23: 5; *141: 5*.

**Her sins which are many are forgiven,** for—not because, as if the love were the cause of forgiveness, but "inasmuch as "or " in proof of which." The latter clause of the verse and the whole structure of the parable shows this to be the case.—*J. F. and B.*

**Who is this that forgiveth sins?** *Matt.* 9: 23; *Mark* 2: 7. **Thy faith hath saved thee, go in peace.** "Not Thy love hath saved thee." *Rom.* 5: 1; *Rom.* 8: 1.

There is a story in the history of the famous Persian poet Saadi, which seems an echo of His evangelical history: Jesus, while on earth, was entertained in the cell of a dervish, or monk, of eminent reputation for sanctity. In the same city dwell a youth sunk in every kind of sin, "whose heart was so black that Satan himself shrank back from it in horror." This last presently appeared before the cell of the monk, and, as if smitten by the very presence of the divine prophet, began to lament deeply the sin and misery of his life past, and shedding abundant tears, to implore pardon and grace. The monk indignantly interrupted him, demanding how he dared to appear in his presence, and in that of God's holy prophet; assured him that it was in vain for him to seek forgiveness; and, to prove how inseparably his lot was fixed for hell, exclaimed, "My God, grant me but one thing,—that I may stand far from this man in the judgment day. On this Jesus spoke, "It shall be even so, the prayer of both is granted. The sinner has sought mercy and grace, and has not sought them in vain; His sins are forgiven; his place shall be in paradise at the last day. But the monk has prayed that he may never stand near this sinner. His prayer, too, is granted; hell shall be his place; for there this sinner shall never come."—*French*.

## Religious Intelligence.

### DENOMINATIONAL.

#### ONTARIO AND QUEBEC.

**Baptists** reported during the month: Abbott's Corners 22; Aylinton 4; Artemesia 8; Bramton 4; Burgessville 6; Clinton 1; Chesley 30; Durham 10; East 1; Elzogog 4; Montreal—*St. Catherine* st. 5; Smith's Forest 1; Ottawa 6; Paisley 5; Smith's Forest 11; Toronto—*Alzamesia* st. 2; *Cliff* st. 13; *Jarvis* st. 5; *Parliament* st. 13.

**Pastoral Settlements.**—Rev. J. B. McDONALD from Nova Scotia has accepted the pastorate of the *Tiverton* church. Rev. G. L. OLIVER, late pastor of the church in Pembroke, has accepted a call from the *Broadstone* church. His P.O. address is Dalkeith, Ont. Rev. THOS. HOWLAND, late pastor of the Fitzroy church, has settled as pastor of the *East Lorrain* church.

**Pastoral Resignations.**—Rev. JOHN ALEXANDER has given up his agency of the *Grande Ligne Mission*, and gone to be pastor of the Baptist church in Ottawa, Illinois. Rev. C. GOODFIELD, M.A., has resigned the pastorate of the *Woodstock* church. Rev. S. CUNNINGHAM has resigned the pastorate of the *Mount Forest* church.

**Ordination.**—Bro. WM. McCREGOR, one of the recent graduates from Woodstock, having

accepted a call from the church in *Atroy*, to become its pastor, was publicly set apart to the work of the gospel ministry, in connection with the Baptist denomination, on the 6th of June last.

**The Associations.**—All the Associations in Ontario and Quebec have now held their annual meetings, except the *Amherstburgh* (colored). The meetings, however, on the whole, being very satisfactory and pleasant; but, as will be seen from the subjoined figures, the baptisms reported fall considerably behind those of the previous year.

Association.	Baptisms	Ref'd	Incr.	Dec.
	1878.	1877.		
Western .....	75	185	.....	110
Middlesex & Lambton. 260	139	121	.....	2
Elgin .....	154	156	.....	2
Grand River .....	358	455	.....	103
Iront .....	119	269	.....	150
Midland Counties. ....	80	172	.....	92
Huron .....	387	284	103	.....
Niagara .....	90	172	.....	82
Toronto .....	293	310	.....	47
East Ontario .....	111	189	.....	78
Central Canada .....	80	24	56	.....
Ottawa .....	268	149	119	.....
Total .....	2239	2504	399	664

The number of baptisms reported is 265 less than last year.

**Sunday School Convention.**—The East Ontario Baptist Sabbath School Convention met in the Baptist Church, *Unbridge*, at twelve o'clock, noon, on Tuesday, 25th of June.

After singing a hymn, and prayer by Rev. J. B. Moore, the Convention proceeded to elect officers, as follows:—

**President**—Mr. John Dryden.

**Vice-Presidents**—Rev. W. H. Walker, and Brother Handy.

**Secretary**—Rev. A. Turnbull.

**Treasurer**—Bro. P. Hinman.

The Committee of last year was re-elected, after which a Committee on Programme for next year was appointed, consisting of Revs. Messrs. Richardson, Moore, Dowling, Walker, and Brother Lockwood.

After singing a hymn, Brother W. H. Walker read an excellent paper on "The true objects of Sabbath School work." A somewhat lengthy and interesting discussion ensued, after which an address, on the duty of teaching children of the Sabbath School systematic beneficence, was also read by Rev. Alex. Turnbull. The discussion that followed was practical and full of interest.

On motion of Rev. Geo. Richardson, seconded by Rev. W. H. Walker, Rev. J. B. Moore was appointed to open the discussion on the subject of Teachers' Meetings, appointed for Rev. Mr. Booker, of Claremont.

On motion of Rev. Mr. Walker, seconded by Rev. Mr. Richardson, the Rev. J. T. Dowling was appointed to take Rev. J. J. White's place at the Question Drawer in the evening.

At the close of a season of prayer and praise the Convention adjourned, after benediction, to meet at 7:30 o'clock in the evening.

Convention met at 7:30 as per adjournment. The first paper read was that on "Sabbath School Hymns and Music," by Bro. Fred Lockwood, of Fort Hope. That having been discussed and disposed of—

The next paper was upon the responsibility of the Church in relation to S. S. Work, by Bro. P. Hinman.

The last paper, or rather address, was upon Teachers' Meetings, by Rev. J. B. Moore.

The question drawer was then opened and answered by Rev. J. T. Dowling.

Conference adjourned till 9:30 tomorrow.

A programme of subjects having been arranged for next year, on Wednesday morning, the Convention adjourned.—*Port Perry Standard.*

## MARITIME PROVINCES.

**Baptisms** reported during the month: Acadia Mines, N. S. 13; Antigonish, N. S. 12; Bridgeton, N. S. 14; East Point, P. E. 30; Guysborough, 2; New Germany, N. S. 13; Upper Economy, N. S. 5.

**Pastoral Changes.** Rev. W. H. WARREN has resigned the pastorate of the Temple Church, Yarmouth, N. S. Rev. E. WHITMAN has accepted a call from the Baptist Church at Hantsport, N. S.

**Acadia College.** The foundation stone of the new building connected with Acadia College and Horton Academy was laid on Tuesday July 9th with great ceremony. Our readers will remember that the old Acadia College Buildings were burned to the ground some months ago. The contract for the new college building has been for \$20,670, and for the academy for \$13,321, total \$34,500. Both buildings to be completed by the 1st of July next year. From the *Christian Messenger* we learn that the Academy building is to be near the spot on which the college formerly stood, and the college building is to be a little further northward, running nearly in a line with the road going in from the public road to the college grounds. The college building is to consist of two stories; the lower flat comprising classrooms and lecture rooms for the several departments of the College; the upper flat including the Library, Museum and the large Assembly Hall.

The number of students attending the college during the session just closed was 57, and the average 160; making a total of 217 (71 of the academy students being ladies.)

**Miscellaneous.** From the *Christian Visitor* we learn that of the two Baptist Churches of St. John, N. B. that were destroyed by the great fire a year ago, the new German St. edifice, of which Rev. G. M. W. Carey is the esteemed pastor, is nearing completion, and will be a very elegant structure; and the preliminary steps have been taken towards rebuilding on the site of the old Leinster street church also.

The Baptist Home Missionary Union of Nova Scotia, at its recent meeting passed a resolution expressing readiness to hand over its work to the Baptist Convention of the Maritime Provinces as soon as the latter body is ready to receive it.

## MANITOBA.

The *Canadian Baptist* of June 20th contains an interesting communication from Rev. A. McDonald from which we call the following:—

"Although this is the busiest time of the year we find all our meetings very well attended. Our Sabbath attendance is steadily on the increase, and attended with not a little interest. Our Sunday School is larger and in more efficient working order than ever before. There are eight teachers and a full staff of officers in this work, and besides this there is a good staff of reserve workers for emergencies and special work." The pastor (clearly in the school never was Church) attended nor so interesting as it is this summer."

## GREAT BRITAIN.

THE REV. JAMES CULROSS, D. D., late of Highgate London, and formerly of Stirling, has received and accepted a call from the Adelaide pastor (clearly in the school never was Church) of Glasgow, the pastorate of which was vacated by the removal to Australia, of the Rev. Samuel Chapman.

**EVANGELISTIC CAMPAIGN.**—As a fruit of the recent annual session of the Baptist Union, a number of leading ministers have determined to undertake a month's service in this work. Priority of visit is to be given "to towns or districts of considerable population, where the churches are

prepared to support their visitors with earnest and prayerful co-operation."

**THE CLAREMONT STREET BAPTIST CHAPEL, SHREWSBURY.**—The opening services connected with this handsome new edifice commenced on Tuesday the 21st of June last, and were continued during the month. The dedication sermon was preached by Rev. Alex. Maclaren, D. D. Rev. Dr. Culross occupied the pulpit the following Lord's day. Rev. Dr. Landels, and Rev. J. T. Brown also preached. The pastor, Rev. W. W. Robinson (well known in Toronto) commenced his regular ministrations in the new chapel on Sunday the 23rd of June. The chapel seats 500 persons, and cost £2,600 or about \$13,000.

## GENERAL.

The colored Baptists of the South are trying to help themselves to a better education. They are making efforts to establish a school to educate their preachers in Louisville, Ky., and a theological seminary in Alabama.

It has been ascertained by actual count that the total average attendance at 10 of the leading churches of Boston is 7,593, the full seating capacity of the churches being 12,950. The largest attendance was at Tremont Temple, which, with a seating capacity of 2,000, had for four Sundays an average attendance of 2,093. The average attendance at the Park Street Church was a little over 400.

A "mass-meeting of Christians at Philadelphia and vicinity," held recently, Bishop Simpson presiding, passed resolutions calling on the Mayor to enforce the law of 1794, which binds individuals, societies, and corporations to abstain from worldly business upon the first day of the week, and imposes a penalty upon any person who shall "do or perform any worldly employment or business whatsoever on the Lord's Day, commonly called Sunday, works of necessity and charity only excepted."

According to the *Congregationalist*: "About two weeks since a letter was received in Andover, asking to whose order a check should be drawn if the Theological Seminary were in need of funds for special or general purposes. A reply brought almost immediately in response a check for \$25,000 payable to the order of Edward Taylor, Treasurer of Theological Seminary, 'for the benefit and purposes of Andover Theological Seminary as the Trustees may think best.' The name of the donor has not yet been made public.

According to a statement just published, the Presbyterian Board of Foreign Missions of the United States has in its first day 288 missionaries of whom 124 are Americans. It has besides 674 lay workers, of whom 190 are Americans. The number of communicants is 10,391, and of scholars in day and boarding schools 15,906. Of the communicants 1,348 are among the North American Indians, 2,619 are in Mexico, 977 in South America, 624 in Africa, 802 in Japan, 123 in Siam, 1,516 in China, 477 in Japan, 1,134 in Persia, and 664 in Syria. The oldest of the missions is that of the Seneca Indians, begun in 1811.

The eighty-third annual convention of the Congregational churches of Vermont has been held at Rutland. The number of congregations reported was 200. Considerable excitement was caused by the introduction of the following resolution, which was referred to a committee and postponed till next year: "To be a Pastor of a Congregational church, and to claim fellowship with Congregational churches and ministers after any substantial part of the historic belief has been repudiated, is a breach of faith."

## For the Young.

### A THOROUGHLY PRACTICAL JOKE.

A young man of eighteen or twenty, a student in a university, took to walk one day with a Professor who was commonly called the student's friend, such was his kindness to the young men whom it was his office to instruct.

While they were now walking together, and the Professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in the path, which they supposed belonged to a poor man who had nearly finished his day's work.

The young student turned to the Professor saying, "Let us play the man a trick. We will hide his shoes, and conceal ourselves behind these bushes, and watch to see his perplexity when he cannot find them."

"My dear friend," answered the Professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and may give yourself a much greater pleasure by means of this poor man. Put a crown-piece, if you have them, in each shoe, and then we will hide ourselves."

The student, luckily having two crown-pieces, did so; and then placed himself with the Professor behind the bushes hard by, through which they could easily watch the labourer, and see whatever wonder or joy he might express.

The poor man soon finished his work, and came across the field to the path where he had left his coat and shoes. While he put on his coat he clipped one foot into one of his shoes. Feeling something hard, he stooped down and found the crown. Astonishment and wonder were upon his countenance. He gazed upon the crown, turned it round, and looked again and again; then he looked round on all sides, but could see no one. Now he put the money in his pocket, and proceeded to put on the other shoe; but what was his astonishment when he found the other crown? His feelings overcame him. He fell upon his knees, looked up to heaven, and uttered a loud and fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children, who by some unknown hand would be saved from perishing.

The young man stood there, deeply affected, and with tears in his eyes.

"Now," said the Professor, "are you not better pleased than if you had played your intended trick?"

"Oh, dearest sir," answered the youth, "you have taught me a lesson now that I shall never forget. I feel now the truth of the words which I never before understood,—It is more blessed to give than to receive." —Selected.

### THE LIGHT IN THE WINDOW.

Off the coast of one of the Orkney Islands, and right opposite the harbour, stood a lonely rock, against which, in stormy nights, the boats of returning fishermen often struck and were lost.

Fifty years ago there lived on this island a young girl in a cottage with her father, and they loved each other very tenderly. One

stormy night the father was away on the sea in his fisherman's boat, and, though his daughter watched for him in much fear and trouble, he did not come home. Sad to tell, in the morning his dead body was found washed upon the beach. His boat, as he sought the harbour, had struck against the "lonely rock," and gone down.

In her deep sorrow, this fisherman's orphan did not think of herself alone. She was scarcely more than a child—humble, poor, and weak—but she said in her heart that while she lived no more boats should be lost on the "lonely rock," if a light shining through her window would guide them safely into the harbour. And so, after watching by the body of her father, according to the custom of her people, until it was buried, she lay down and slept through the day; but at night-fall arose, and, lighting a candle, placed it in the window of her cottage, so that it might be seen by any fisherman coming in from the sea, and guide him safely into harbour. She sat by the candle all night and trimmed it, and spun; but when the day dawned she went to bed and slept.

As many hanks as she had spun before for her daily bread she spun still, and one extra, to buy her nightly candle; and from that time to this, for fifty years, through youth, maturity, and old age, she has turned night into day; and in the snow-storms of winter, through driving mists, deceptive moonlight, and solemn darkness, that northern harbour has never been one night without the light of her candle.

How many lives she has saved by this candle, and how many meals she has won by it for the starving families of the boatmen, it is impossible to say. How many dark nights the fishermen, depending upon it, have gone forth, cannot now be told. There it stood, regular as a lighthouse, steadily as constant care could make it. However far they might have gone out to sea, they had only to bear down for that lighted window, and they were sure of a safe entrance to the harbour.

Who is there, pining in uselessness and longing for a mission, who can take a lesson from this watching one? Many souls are drifting in the darkness, many bodies are in peril and in need. Let YOUR light SHINE so as to guide their course to the harbour of eternal safety in Christ.—Selected.

## Varieties.

If you give love to others, they will return it with interest, and, if you give hate, you will be paid in the same coin.

THE preacher who forgot his manuscript the other Sunday morning, apologized to his congregation, saying that he should have to depend on the Lord for his sermon, but in the afternoon would come better prepared.

GOOD FOR HOGS.—Dr. Johnson was one day dining at the house of a lady, when she asked him if he did not think her pudding good. "Yes," growled the great moralist, it is very good for hogs. "Shall I help you to another plateful, then?" asked the polite hostess.

It is not poverty so much as pretence that harasses a ruined man and an empty purse—the keeping up a hollow show that must soon come to an end. Have the courage to ap-

pear poor, and you disarm poverty of its sharpest sting.

NEGRO PHILOSOPHY.—"Were you in the fight?" said an officer to an elderly negro on a steamer after taking a fort.—"Had a little taste of it, sah."—"Stood your ground, did you?"—"No, sah; I runs."—"Run at the first fire, did you?"—"Yes, sah; would hab run sooner if I had know'n it was comin'."—"Why that's not very creditable to your courage."—"Dat isn't my line, sah—cookin' my perfection."—"Well, but have you no regard for your reputation?"—"Reputation's nothin' to me by the side ob life."—"Do you consider your life worth more than other people's?"—"It's worth more to me, sah."

HOW TO KNOW A SCOTCHMAN.—When the railways were being constructed, the foreman of the contractor's firm on a branch line was a Scotchman, who, in giving instructions to the clerk of works from London, advised him to engage Scotch navies whenever he could get them; they were strong, industrious and thrifty. "But how can I tell a Scotchman? When it is known that they are preferred, others will say that they hail from north of the Tweed."—"Can't you tell by their tongue?" was the reply. "How could he? Accustomed to speak and hear only "Lord Mayor's English," a southron could not distinguish Scotch from other un-English dialects. "Well," said the foreman, "I'll tell you how to know a Scotchman: ask, *What is the chief end of man?* and if the man does not give the answer which I will write down *Acquiesce*, he is an impostor." It is said that the clerk found he had, in the answer to the first question in the Shorter Catechism (*To glory y God and to enjoy Him for ever*), an infallible test of Scotch birth and training.

THE COACHMAN AND HIS CHARACTER.—The following anecdote of the late Lord Mansfield was told by his lordship himself. Having turned off his coachman for certain acts of pecculation, the fellow begged his lordship to give him a character to enable him to obtain another situation. "What kind of character can I give you?" said his lordship. "Oh, my lord, any character your lordship pleases to give me I shall most thankfully receive." Lord Mansfield accordingly sat down and wrote as follows:—

"The bearer has served me three years in the capacity of coachman. He is an able driver and a very sober man. I discharged him because he cheated me." The man thanked him, and went off. A few mornings after, when his lordship was going out of his door to step into his coach for Westminster Hall, a man in a handsome livery made him a low bow; and to his surprise he recognised his late coachman. "Why, John," said his lordship, "you seem to have got an excellent place. How could you manage to get it with the character I gave you?"—"Oh, my lord," said John, "it was an exceedingly good character, and I have come to return you thanks for it. My new master on reading it, said he observed your lordship recommended me as an able driver and a sober man. 'These,' said he, 'are just the qualities I want in a coachman. I observe his lordship added that he discharged you because you cheated him. Hark you, sirrah, I am a Yorkshireman, and I'll defy you to cheat me."