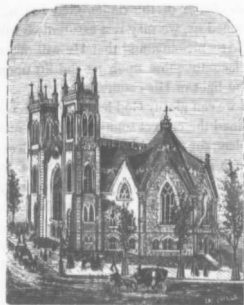


## The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

"Not for that we have dominion over you, but are helpers of your joy." II. C. 23.

Vol. I. C. 15, 1877. No. 8.



OLIVET BAPTIST CHURCH, MONTREAL.

Through the kindness of our much esteemed friend, the pastor, we are privileged to place before our readers a representation of the handsome edifice now in course of erection for the above church.

Since their organization into a separate body, our "Olivet" friends have met in what they have suggestively named the "tabernacle," no doubt in keeping with a determination that its occupancy should be of very temporary duration. It is expected that their new temple will be completed and dedicated to the service of God within a year from the present time.

The following description is taken from a recent number of *The Olive Branch*, a very excellent and useful monthly paper, published in the interests of the church by the ever-active and devoted pastor, Rev. John Gordon, B.D.

By the way, *The Christian Helper* is the grand-child of *The Olive Branch*: for the latter gave birth to *The Shoaf*, whose offspring are we.

The following is the description —

"The building will be constructed of what is known as rough mountain lime-stone, and will be 109 feet in length by 84 feet wide. Fronting on Osborne street, there will be two towers, each 100 feet in height. The main audience room will be octagon in form, with semi-circular seats, capable of holding

about 900 persons, and, with the aid of galleries, will seat 1400 persons. The basement will be light and cheerful, and perfect in its arrangements for Sunday school and prayer meetings. The cost of the building will be about \$50,000—organ and furnishing extra."

The present membership of Olivet is very nearly if not quite two hundred; and the Sunday school, under the efficient superintendence of E. V. Mosely, Esq. numbers some three hundred and fifty scholars, and is very rapidly increasing.

We look forward with prayerful and hopeful interest to the future of Olivet church and Sunday school.

May abundant blessing rest upon the head of the devoted pastor who a few months ago declined a very pressing call to another field of labour in connection with the Bowdoin Square church, Boston, content to labour on with his loving and beloved people in Montreal.

In our next we hope to have a cut of the St. Catherine street church, of which the Rev. J. L. Campbell is pastor.

### A MERRY CHRISTMAS.

In another week we shall have reached that

"Best season of innocent mirth,  
When a glory ineffable rests on the earth,  
Since Bethlehem witnessed Emmanuel's birth."

The season when, by mutual consent, workshops, warehouses and schools are closed; and merchant and clerk, and artisan and scholar, all unite in celebrating the birth of Emmanuel. It is the world's tribute to the Messiah, and is a standing proof that the great mass of its civilized inhabitants recognize in Jesus the Saviour of mankind. We know not how it is, but as it seems always as if the world were on its good behaviour during the Christmas season: for then, if ever, crusty people become genial, stingy people generous, disagreeable people bearable, while loving humanity becomes doubly attractive. We always feel that the influences of that heavenly benediction have not yet passed away, but that still the angels' song echoes through men's hearts and thrills them with that wonderful melody of praise,

"Glory to God in the highest, and on earth peace,  
good will toward men."

And as we gather around our festive boards with thankful, joyful hearts, and bask ourselves in the sunshine of harmony and love, let us not forget that there are

those around us whose hearts we can gladden by some small act of kindness and consideration; let us not forget that wonderful benison of the Master himself who said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

And now, in this season of kind words and compliments, the HELPER extends to its readers, one and all, a friendly hand, and as we feel your warm whole-souled grasp, we wish you all the compliments of the season—a merry Christmas, and a Happy New Year.

### "THOSE GRAPES."

In these days of enlightenment and scientific research, we have often been puzzled to know whether Christianity received more harm from its out-and-out enemies, or from its half-hearted friends.

From its avowed enemies, the friends of Christianity,—and even the world—expect nothing else than opposition, and whether it come from the polished RENAN or the philosophical MILL, it is judged upon its merits and generally taken at its true value. But with its avowed friends the case is an entirely different one. While we expect opposition from enemies, we look for support and sympathy from friends; and if these be either entirely wanting or rendered in a half-hearted or apologetic manner the effect is more damaging to the cause of Christ than the determined opposition of those who really believe our religion to be a sham, and fight it boldly out on that line.

We find plenty of Christians, who while generally accepting the principle that the Bible is the inspired word of God, yet hold that they are not bound to believe its entire contents. In other words they believe what coincides with their own ideas and reject the part which does not suit them. Some of them take exception to its historical facts, some to the scientific subjects, and all can prove conclusively (to themselves) that they are right, and God's inspired word is wrong. But even these—bad and injurious to Christ's cause as they may be—are not half so hurtful as another class hardly so bold, who, while accepting the truths and facts of the Bible, do so in such a half-hearted and apologetic manner, as to give colouring to the

view that they are doubters themselves, and only concur in them because they are afraid to be thought not strictly orthodox. Out upon these milk-and-water Christians, who have not the manliness to avow what they really believe, and to battle for it, oppose them who may!

Probably of all the Old Testament facts, none has been more disputed and ridiculed by its opponents, or apologized for by its friends, than "those grapes" of Eschol, spoken of in the 13th chapter of Numbers. The account reads as follows:

"And they came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two, upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eschol because of the cluster of grapes which the children of Israel cut down from thence."

Now this account is straightforward enough, and we see no reason to doubt the fact, except that such enormous clusters of grapes are not common in our day, and country; but we would infer from the narrative of Moses that it was also an extraordinary cluster even for that country, for they took the trouble to name the brook "Eschol" because of the grapes they gathered there. We have heard Sunday school teachers explain this passage away in the most absurd manner, and instead of taking it as a truth, because the Bible stated it as such, assure their scholars that the language was figurative, (which term, by the way is a very convenient expression many Christians have for getting out of a difficulty in which they may find themselves), others, that the grapes were no doubt large, but probably not exactly so weighty as to require the united efforts of two able bodied men to carry them; in fact if they told their scholars what they really believed about it, they would say that they thought Moses exaggerated just a little about the dimensions of these wonderful grapes.

Here is a specimen of the latter kind of explanation which is much more hurtful, especially to the young, than any direct denial of the truth of the Bible. Says the popular humorist Mark Twain in a work read by millions of old and young:

"Joshua and another person were the two spies sent into this land of Canaan by the children of Israel to report upon its character. I mean they were the spies who reported favourably. They took back with

them some specimens of the grapes of this country, and in the children's picture books they are always represented as bearing one monstrous branch swung to a pole between them, a respectable load for a pack-train. The Sunday school books exaggerate it a little. The grapes are most excellent to this day, but the branches are not so large as those in the pictures. I was surprised and hurt when I saw them, because those colossal branches of grapes were one of my most cherished juvenile traditions."

Exactly so Mr. Twain, and for your shattered juvenile traditions and wounded feelings you have our warmest sympathy.

Of course Mr. Twain and thousands of others like him do not believe the story of the grapes, but they can all believe the following which has been going the rounds of the papers for some time past. We quote from memory, but the facts are correct.

"The great vine of Santo Jarbara in California, has this year produced one cluster of grapes which weighs one hundred and forty pounds; the entire yield this year is expected to exceed ten tons."

Now Messrs. Twain and Company, here is a much more remarkable grape yarn than that of Moses in holy writ, which you ridicule so freely. Why don't you dispute the truth of this statement? Why—simply because it would not be safe to contradict a fact, the truth of which can be so easily proved by scores of actual eye witnesses. There would be some courage shown however, if nothing else, in contradicting a fact, even though you were called a fool for it, but there can be none whatever in contradicting a fact which happened thousands of years ago, and which is verified by such an authority as the inspired writer himself. We trust that whenever any of our friends are inclined to doubt the teachings of God's word, they will consider that it is not simply man's record, but the record of Him who cannot lie.

#### THE PROBLEM OF LIFE.

Life is a problem that each one of us has to solve for ourselves, and on its correct solution depends our future happiness or misery.

Whether we are thinking of it in this connection or not, we are working it out slowly and surely, though perhaps unconsciously day by day, until at last the end comes, and we find ourselves face to face with the result of our life-long labours.

What this result will be depends very much upon ourselves. We are each put here to do a certain work which no one else can do as well as we can. It may be agreeable work, or it may be work disagreeable and distasteful to our feelings, but if it is "our work," we ought to do it, and do it faithfully. If we are faithful in the discharge of the duties God has apportioned us, we may rest assured we will have His blessing, and that He will make His face to shine upon us and lift upon us the light of His countenance.

If we can glorify God here, we will have obtained the correct solution of life's great problem, for we will have fitted ourselves, through faith in our Lord Jesus Christ, to enter into that higher life and to enjoy Him to all eternity. In spite of the practical and materialistic tendencies of the age, it is cheering to feel that so many learned and scientific men are working out life's problem on this basis; it gives the lie to the statement we hear so often that a man who is educated enough to be a philosopher must necessarily drift into skepticism, and become hostile to the orthodox notions of Christianity.

Hear the testimony of the veteran philosopher THOMAS CARLYLE, a giant among pigmies, when compared intellectually with scores of philosophers who think it their duty to try and disprove the teachings of Scripture, and make God a liar. In a recently published letter, Carlyle says, "The older I grow—and now I stand on the brink of eternity—the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes: 'What is the chief end of man?' 'To glorify God and enjoy Him forever.' Surely this testimony of a giant intellect like Carlyle, who while hovering upon the brink of the eternal, gazes into it with unclouded vision and feelings of greater confidence in the faithfulness of God,—surely this must be correct:—that this glorification of God must be the beginning and the end of that strange and indefinite problem we call—"LIFE."

THE HELPER AND THE POST OFFICE.—Some of our subscribers complain that they have not received their paper regularly. *The fault is not ours.* Our mailing clerk is exceedingly particular in this matter, and is careful to send everybody their paper regularly and promptly. We recommend a thorough overhauling of the Post Office people by those who have on any occasion been disappointed.

## EDITORIAL NOTES.

**BARRIE.**—We understand the Baptist friends in Barrie are making arrangements for a grand social entertainment in the Town Hall, to take place on the evening of Thursday, the 10th of January prox. Among others invited to be present and take part on the occasion, are the President of the Convention and the pastor and choir of Jarvis street church, Toronto. Very satisfactory arrangements are being made with the authorities of the Northern Railway for the conveyance of the city visitors at reduced rates. The Barrie Church has a very warm place in the interest and affection of a great many of our city readers, and we have heard of a number of friends who are making their calculations to be present at the entertainment on the evening of the 10th prox.

**CHURCH CLERKS** will do well to read, mark, and thoroughly digest the carefully prepared and practical article in another column, intended for their special service "by one of them." What a blessing and comfort it would be if all our Church Clerks could be got to adopt the very systematic course of procedure laid down for them. We hope our esteemed brother, the writer of the article, may see abundant evidence of the success of his suggestions in his future correspondence with the clerks of sister churches. We could wish that some one equally competent would take hold of our *Association Clerks* and furnish them with some ideas as to how their work ought to be done; but in the meantime, we commend to them a careful perusal of "The Work of Church Clerks."

**YOUNG MEN'S ASSOCIATION.**—In our last number we gave the name of our much respected brother, T. Dixon Craig, as the President for the year of the Y. M. C. A. connected with Jarvis St. church. Since then brother Craig—who was not present at the time of his election—has, from the pressure of other engagements and other circumstances, felt it his duty to decline the honour; and the Society thereupon elected, by a hearty and unanimous vote, brother D. E. Thomson, bar-rister, &c., who has already won for himself a large place in the esteem of the

members. Bro. Thomson presided with becoming dignity and grace at the Young People's Social last Thursday evening, which, as will be found in another column, was a grand success.

**TORONTO BAPTIST MISSIONARY UNION.**

—The first meeting of the Board of this Society since the death of its late President, took place on Friday evening last. There was a very large attendance. The chair was occupied by Thomas Lailey, Esq. A large amount of general business was transacted, and the following were elected officers for the coming year:—*President*, J. A. Boyd, Esq., M.A.; *Treasurer*, John Stark, Esq.; *Secretary*, Dr. H. E. Buchan. The following resolution was unanimously adopted on motion of brother J. B. McArthur, seconded by brother Stark:—

*Whereas* it has pleased God to remove from among us our President and brother, the late DAVID BUCHAN,—

*Resolved*, That we record our sense of the loss sustained by his family, the church in Yorkville, and his Board; That we bear our testimony to the high motives that actuated him in originating the Toronto Baptist Missionary Union, and in furthering the objects at which it aims. He desired to unite Toronto Baptists for the purpose of extending Baptist churches in the city, and was, to some extent, permitted to see good results follow from co-operation with his brethren.

**THE YEAR BOOK.**—Owing to some delay in waiting for "copy" from one of the Societies, the *Year Book* was not ready as we anticipated in our last issue, but it is so very near completion now that we are safe in saying that it will be ready before the New Year. In order to ensure early delivery, orders should be forwarded at once, accompanied by the cash, to Dr. H. E. Buchan, 47 Gould Street, Toronto. The price last year was 15c. per copy, not including postage, which on single copies is two cents. We believe the new *Year Book* will be the best yet.

**THE CONVENTION.**—The recent emergency meeting of the Home Mission Board was at least partially successful in tiding over for the present the results imminent from an exhausted and over-drawn treasury.

It will require only a very general, thoroughly loyal, and heartily liberal response on the part of all who call themselves Baptists, to the appeal for help, to

place our Convention once more on a sound financial footing. There, we trust,—with the blessing of God, generous support on the part of the people, and wise prudence on the part of the Board,—it will ever remain thereafter: so that in all future time we shall, as a Convention, be able to comply with the inspired injunction:—"One no man anything, but to love one another."

## Contributed Articles.

**THE WORK OF CHURCH CLERKS.**

BY ONE OF THEM.

"Let all things be done decently and in order."

The following ideas are the result of considerable thought and observation upon a subject that is too seldom discussed. Every Church Clerk, at least, will appreciate any endeavor to reduce to something like a simple yet efficient system the work of his office. It is hoped that this paper will elicit discussion, and help towards this end.

**BOOKS AND DOCUMENTS.**

These should be securely kept in a portable box. About 8 x 10 inches is a convenient size for the Minute, Roll, and Letter books, which should be well made, and labelled. Fold foolscap sheets twice, the narrow way; fold sheets of note once, in the direction of the ruled lines; other sheets as nearly this size as may be, for convenience in handling. Write title of each document at the top when folded. Documents in relation to members' should bear the respective members' numbers. Elastic bands are best for holding together the different sets of papers. All the books and documents are open to the inspection of members at any time.

**THE MINUTE BOOK.**

This might be called the day-book. It supplies the other books with information. Reserve a few leaves at the end for names of officers and standing committees, giving the pages on which their appointments, duties, &c., are recorded. Each page should be numbered, and have a left-hand margin of about an inch, for the year, month, day and date of each entry. This left-hand margin is also to be used for members' numbers, thus: whenever a member's name is mentioned in the minute-book, write the member's number in the margin with colored ink or pencil. The name may itself be underlined. (The utility of this will be explained in speaking of the roll-book). Let the entries in the minute-book be brief, but comprehensive, and as accurate as possible. State only the facts; do not moralize or theorize; yet be careful to give all the facts. Reports, if in writing, need not be copied in the minute-book. Record the reading of it, and by whom; give its full title, and state the action taken. When reports are made orally, note all the points and record them accurately. When two or more names are to be recorded (as candidates, &c.) devote a line to each name; this facilitates reference.

Give names of mover and seconder of all motions and amendments; and if an important discussion arise, the names of speakers, with a brief summary of their arguments *pro* and *con*, the object being to make such a record that at a future time it may be known why a certain course of action was adopted.

When a candidate is to be received for baptism, or upon experience, or by restoration, the relation of experience given to the church, either directly or through a committee, should be noted; and questions put to the candidate, names of questioners, and replies.

See that a motion to receive a candidate "for baptism" or "as a member after baptism," is correctly entered. A motion could not be made to "receive as a member" absolutely, because baptism must precede membership.

The reasons for dropping or excluding a member should be fully entered. When action is taken, the clerk should communicate with the member, giving the reasons therefor; and in case of such member applying for membership in another church, the copy of this letter would be evidence that would clear the church excluding the member, from a charge of negligence.

The clerk should record in the minute-book the death of members as they occur, in addition to entering the date on the roll.

#### THE ROLL BOOK.

The following plan is simple, yet gives an easy method of ascertaining at any moment not only the numerical standing of the church, but the complete history of each member as such.\*

The left-hand page, for recording *additions*, should be ruled off as follows: member's name; member's name; united by letter; united by baptism; united by experience; united by restoration.

The right-hand page should record *dismissions*, by being ruled off as follows: separated by letter; separated by dropping; separated by exclusion; separated by death. The remaining space will be headed "history."

Where dates are noted, the column spaces need only be wide enough to accommodate the figures; thus, for December 25th, 1876, write: "25; 12; 76."

Names are entered in the *order of time*; hence an *alphabetical index* to the roll-book will be convenient for ready reference, and may be also used for entering residences of members. Enter all names in full, correctly spelled, because the name as first entered is the one by which the member shall always be known to the clerk. The titles "Mr." and "Miss" will be superfluous if the full Christian name be given.

When a female member marries, the new name should not be entered in the roll, but the clerk proceeds as follows:—suppose Ellen Jones, whose number is 242, becomes Mrs. Charles Smith. The pastor informs the clerk of the change. The clerk turns to Ellen Jones's name in the alphabetical index and writes under or opposite it, "see Smith, Mrs. Charles;" then turning to the letter "S" in the index, he makes this entry:

"Smith, Mrs. Charles, (see 242)." The original entry in the roll remains untouched. Suppose now that Mrs. Smith ceases, from any cause, to be a member; the clerk finds her name in the index, is directed to No. 242, and on the line of the roll where Ellen Jones's name appears, he makes the necessary entry in the proper column. The entry in the minute-book, of her separation, will of course be as Mrs. Smith.

No entry of the name of a member received by baptism should be made in the roll-book until after the candidate has been baptized, for circumstances might arise to prevent the baptism, and in that case the name would have to be struck off the roll, as the membership dates from the baptism. When the hand of fellowship is given, the only entry in the roll-book will be that under the heading "History," where will be given the page of the minute-book on which that fact is recorded.

The admission of a member by letter is dated in the roll-book on the day on which the motion to receive was made—not on the date of the letter itself, which may not have been deposited for months after its date.

The "History" column is a new feature, and its merits will now be shown. Whenever a member's name is entered in the minute-book (except in cases where reference is not thought necessary), the member's number should be written in the left-hand margin, in colored ink or pencil, as already mentioned. Then, in the History column of the roll-book, write opposite the member's name, the page of the minute-book on which such entry is made. Suppose, now, that James Brown applies for a letter of dismissal, and the clerk finds opposite his name these figures: "24, 50, 120, 154," in the History column. He turns to pages 24, 50, 120, and 154, of the minute-book, and finds, for example, that on the three first are recorded respectively the reception, baptism, and recognition of James Brown, but page 154 records that a committee was appointed a year ago to write to Bro. Brown asking explanations of his immoral conduct. Upon reading to the church the several entries, it is ascertained that James Brown never replied to the committee's letter, and that his present application is made with a view of joining another Baptist church. Would it not be a gross injustice to all concerned to grant him a letter in view of these facts? Yet at the meeting where action is to be taken on the application, if no one is present who happens to know the facts, and if the record has not been searched, the letter is granted. The consequence is that the church granting the letter is scandalized, and the church accepting the member on the strength of the letter is disgraced. If it is said that this case is uncommon, it is replied that such cases may occur; but even though they should not, instances are not so rare in which a knowledge of all the facts would have prevented mischief. But apart from this, it is only fair to the member as well as the church, that everything—good and bad—should be known concerning each member as such.

When letters or documents are copied in the letter-book, referring to any member, the page should be noted, in brackets, under the heading of "History." Thus, in the case just cited, suppose the letter from the com-

mittee to James Brown be copied at page 23 of the letter-book, under the heading "History," and after the figures "154," the figures "(23)" will appear.

If a reply be received from James Brown (whose number, say, is 54), fold it and write on the back the figures "54," and put it with other letters or documents connected with No. 54. Thus, by means of figures, the whole history of a member may be readily traced.

#### THE LETTER BOOK.

No church should be without one. Those which do not require a press are most suitable. Association letters, communications to other churches, invitations to ministers for special services, or as candidates, replies to communications, letters of dismissal, when not in the usual form,—these should all be available, but in order to make them so, in the absence of a letter-book, the clerk must write copies in full in the minute-book.

When a document, which has been copied in the letter-book is referred to in the minutes, write the page of the letter-book in brackets in the left-hand margin of the minute-book.

No index will be needed if the letter-book be pagged, the reference in the roll or minute-book to the page of the letter-book being sufficient.

#### CORRESPONDENCE.

The clerk should have charge of all correspondence which does not belong to committees whose proceedings are private or who have a clerk of their own. Communications should be written upon paper bearing the correct name of the church (whether "Regular" or otherwise), also the name and address of the pastor and clerk. The mis-carriage of letters will be prevented by using envelopes with the address of the clerk printed on them. The business of the church being of a private nature, so far as outsiders are concerned, postal cards should only be employed where paper and envelopes cannot be had.

When a written application for a letter of dismissal be made through the pastor or any member, it should (unless it contain matter of a purely personal nature) be filed by the clerk, who should after folding letters relating to members, mark the member's number on the back, and keep on a file by themselves.

#### LETTERS OF DISMISSAL.

Some churches attach to them a blank certificate to be filled by the church receiving it, stating the fact and the date of the deposit. This certificate should be returned at once after being filled, as the church issuing it regards the dismissed member as still under their watchcare and discipline until the certificate is received back. The clerk's inattention to this matter will put the member in the anomalous position of being under the discipline of two churches at the same moment.

Letters of dismissal should be valid for a stated period only; and if a certificate be attached and not returned within the period, diligent enquiries should be made, why the letter has not been deposited.

Blank certificates are of value, if properly used; but are a hindrance rather than a help if not promptly filled and returned.

\* W. Washburn, of the Baptist Book Room, is the publisher of a Roll Book almost identical with the one here described, lacking however, the "History" column.

## EARLY MEMORIES.

CONTINUED.

About this time occurred my first religious awakening. It was the year 1816. We had removed to a new, at least a sparse settlement on the bank of the Niagara river. At that day there were between Black Rock and the Tonawanda, about five settlers who had been resident for a good many years. They were Dutch, or Germans, and spoke their own language. About this time a few other families were coming in. Among them was a Mr. F——. He was of Irish descent,—a Methodist, and a local preacher. He purchased the farm (the best in the settlement) of one of these old settlers, to which he added a considerable tract of wild land adjoining. He had money: he drove a carriage; and he fitted up his premises with view to taste as well as utility. All these things stamped him as a man of consequence, and secured him a position of superiority in the estimation of his simple neighbours. But as he was kind and affable, the deference which was cheerfully accorded him, was largely mingled with sincere respect. Up to this time, so far as I know, or believe, there had never been any religious services in the settlement. But through Mr. F——'s influence a Methodist circuit station was established in our little log school-house. Our first circuit preacher was the Rev. Mr. Philmore, a brother I believe, but if not, a near relative of the late American president of that name. According to my recollection of him he was a man of very considerable ability. He had in his preaching the Methodist fire of that day, but without its extravagancies. His preaching was followed with considerable effect. Several professed conversion. A class was formed, and we had prayer meetings and class meetings; and Mr. F. preached on the alternate Sundays, the circuit preacher only visiting us once in two weeks, and then in the evening. Mr. Philmore, according to the impression I have always retained of him, had an extraordinary power of presenting some of the elementary truths of the gospel in so clear a light as to make it seem impossible to evade them, such as the claims which God has upon us, his creatures, for perfect love, and obedience, as expressed in His holy law. The manner in which these claims have been met by us, with total disregard or positive rejection, even to enmity and rebellion. The perfect, even handed justice of the punishment denounced, &c., &c. But here he seemed to stop, or else in my childish ignorance I failed to apprehend him. He pointed us to no remedy. He exhorted us, it is true, to repent, to pray without ceasing, and to walk humbly, humbly and justly before God. All this I attempted with the most sincere endeavours to do; but I found no peace. My conscience had been dissected: my sins were laid bare and I felt myself lying under an awful condemnation, against which I could urge no plea; to the righteousness of which I could take no exception, and it is also true that we were exhorted to believe in the Lord Jesus Christ. But to me it seemed that I needed no urging to this duty, as I had accepted the testimony of the evangelists respecting the Saviour, with the most unquestioning faith, and from my habit of reading the Scriptures for the last two or

three years, my knowledge on this subject was such in advance of that of most children of my own age. Thus I went mourning and my distress was aggravated, when I heard others at the prayer meetings, assert that their sins were all forgiven, and that now they enjoyed perfect peace. My agitation was so great that though I strove to be so, it was impossible to conceal it. I was aware that my brothers and sisters, (three older and two younger than myself) had observed it. But instead of offering me comfort and support, they appeared estranged. They seemed to look upon me with a sort of wonder. When I joined them they became silent, or whispered to each other; and looked at me askance, and once, one of them, who had surprised me in secret prayer, stily remarked, "W—— is praying now, we shall soon have him preaching." No encouragement seemed to be given to the remark by the rest, but I felt the iron go into my soul. I sought solitude—wandered away by myself—remained abroad late in the evenings, and when I came in, instead of joining in the cheerful fireside chit-chat, I would steal off to bed and weep there.

The F——s were our next neighbours. We had scarcely yet become acquainted with them, but I felt towards Mr. F—— the greatest reverence. In my childish innocence I regarded him as a holy prophet of God. His children, of whom there were six, I considered among the happiest of human beings. I envied them, not for their wealth or position, but for the much more exalted privilege of being members of a religious family. I had a very high estimation of this privilege, and from my distance they seemed to possess it in the highest degree. Once or twice, being sent with a message, I was present at their family worship. How solemn and impressive! The reverend father, with a solemn intonation, read a portion of the holy word. The whole family joined in a hymn of praise. Then, all kneeling in their places the patriarch and high priest of the household, in earnest prayer invoked the Divine blessing and protection for them all. On my way home my heart would exclaim,—Happy children! With such a home how easy it would be to be a Christian. I was very anxious to get on easy terms with this family, I thought that intercourse with them would do me good. I endeavoured therefore, to make myself agreeable and helpful to them whenever opportunity offered, and as the autumn advanced, I had the high gratification of receiving an invitation, with the other young members of our family, to a little evening party with them. This was exceedingly gratifying. I looked forward to the day with very flattering anticipations. But before joining the party I must introduce you to our entertainers, the young F——s. Mary, the eldest daughter, was a truly estimable young woman of eighteen, dignified, but affable and kind. She scarcely belonged to our party, though she honoured us with her presence during a part of the evening, and by her gentle attentions added much to our enjoyment. Rachel, the next, was a blooming, beautiful girl of fourteen. By her I had become completely fascinated. I regarded her as something more than human,—almost angelic. I could not have been made to believe that she carried any imperfection either of heart or temper about her being.

In her presence I was bashful and awkward, but the slightest attention or kind word from her would thrill me like a charge of electricity. I believe it is not very uncommon for boys of active temperaments to become fascinated with females older than themselves; and although this boy-love is doubtless very silly, it is innocent, as it carries with it no impure desire, or even thought. Burnet was a boy of my own age; bold, thoughtless, and assuming. As the son of a prophet I paid great deference to him, but secretly wished he were more gentle and considerate. The next was Becca, a sweet little girl of ten or eleven, and there were two younger brothers, the elder of whom was John Wesley.

All these, as well as the parents, received us very kindly in the large family room, made cheerful by a glowing fire in the great open fire-place. We had apples, and nuts, and cider; and tales, and riddles, and songs, i. e., Methodist hymns. And then, when,—not the cloth, but the débris was removed, came on the plays. We had button, blind man's buff, seek the slipper, and others. In the midst of one of these a hot, angry dispute arose. Oh my soul! It is my divine Rachel. Her beautiful face dark with rage.—"John Wesley you cheated."—"I did not."—"I say you did."—Approaching her demonstratively, "*Rach, you know you do.*"—Then my angel's long arm came round, giving him a box on the side of his head, which sent him reeling across the room. John Wesley bellowed stentoriously. Pa, and Ma, and Mary, came rushing in—"O dear! What is the matter?" Both believers attempt their vindication at the same time, in words so loud and rapid that neither can be understood. Ma, with both hands seized John Wesley by the collar, and shakes him as a terrier shakes a rat. Pa leads, or rather pushes Rachel out of the room. I take advantage of the confusion, steal out unobserved, and hasten home with a great "lump in my throat," and greater sobs lower down. My beautiful temple in ruins! My angel fallen! My model godly family, the fancied home of piety, peace, and love,—

Oh! Oh! Oh!

In spite of myself, my concern for my soul abated. I lost the desire to attend the meetings, nor was it difficult to find excuses for stopping at home especially when Mr. F—— preached; and so, though not without many twinges of conscience, I soon settled back in to my former state of careless indifference. Still, in one respect the event proved of service to me. My own home rose greatly in my estimation. It was not a religious home strictly speaking, but it was orderly and peaceful. Very seldom were any angry passions evoked, and if a little flame did happen to arise in the course of some childish controversy, it was immediately quenched and was forgotten the next hour; and I never afterwards felt any longing to exchange it for another however pretentious.

The next summer, (the last before going to Canada) I spent in Buffalo, residing with a cousin, whom I assisted in his business. Our next door neighbour was a young tradesman, who was recently married, and nicely settled with a sweet tidy young wife. In pursuit of my duties I had often to call at his house. He kindly noticed me, and one day, observing me looking over the titles of

his books, (for he had a fine private library, the largest I had then ever seen) he asked me, "Do you read, W—?" I replied "yes sir, when I can get books." After a little further conversation he generously gave me free access to his library. This was a privilege indeed, and one of which I was not slow to avail myself. Every spare moment which I could possibly save from my duties I devoted to reading. I sat every night, as long as I was permitted, and more than once, when I could manage to do so, the maid off to bed before me, I sat all night long; napping occasionally with my head upon the table, and then rousing, snuffing my candle, and reading on till morning. But I had no one to guide or advise me, and my reading therefore was perfectly indiscriminate; without plan or purpose, except the gratification, of an insatiable thirst, almost mania. Still my reading was not altogether useless to me. It at least gave me a better command of language; it expanded my vocabulary and enlarged the realm of thought. It revealed, or half revealed to me a vast number of existences and phenomena, which, though I could not classify them nor assign them their proper place, seemed to surround me on every side, inviting me forth, further to explore and enquire.

## Sunday School Department,

### International Bible Lessons, 1877.

Dec. 23.—Paul's Last Words.—2 Tim. iv. 1-8.

#### GOLDEN TEXT.

2 Tim. iv. 7.—"I have fought a good fight, I have finished my course, I have kept the faith."

#### INTRODUCTORY.

The history of Paul subsequent to the narrative of the Acts is the subject of various traditions, but very little trustworthy information can be obtained. An outline only can be given here, and the teacher is directed to the fuller details given by Conybeare and Howson.

He was probably liberated after his first trial, the charge against him breaking down on examination. He then revisited the churches he had established, and executed the intention he had expressed of journeying through the western parts of the Roman Empire, possibly reaching even to Spain, some think even to the British Isles. He subsequently returned to Rome, but whether freely or as a prisoner cannot be decided. There he became involved in the results of the prosecutions raised against the Christians in connection with the burning of Rome. On this occasion he was kept in confinement in prison. Probably from the *loathsome Mamertine*. Prison he was taken to *Aqua Salvia*, a position about two miles from the present limits of the city, and there beheaded. Conybeare thinks he was arrested by the magistrate at Nicopolis, and forwarded to Rome for trial, the Christians at that time being obedient to the Roman authorities.

Timothy, to whom the epistle was written, became a convert on Paul's first visit to Lystra, and on the second journey Paul took him with him as an attendant or minister. Paul was very tenderly attached to him and called him "his son in the faith." Timothy appears to have been of a mild, studious, retiring disposition, and Paul writes to urge him to more active and earnest efforts in preaching Christ.

The e-tistle was written from Rome during his second imprisonment, and immediately before his martyrdom. So these are called "Paul's Last Words." That feature of it which is to be established when Christ comes again.

#### EXPLANATORY.

**F. 1. Charge thee.** Call upon thee, urge thee. **Before God, &c.** Bringing in the name of God thus makes Paul's words a most solemn adjuration. **Shall judge.** So in anticipation of that judgment all our lives should be lived. The judgment of all human works is here referred to. (See Acts x. 42; 1 Pet. iv. 5). **The quick.** Those who may be alive on the earth at the time of His coming (1 Thes. iv. 17). **His kingdom.** That feature of it which is to be established when Christ comes again.

**F. 2. Preach;** or proclaim like a herald. The one great Christian commission is, "Preach the Gospel to every creature." Taken up with such a commission, Timothy seems to have been neglecting his preaching. Paul says let other things give way for it. Be sure to set the preaching first. **Be instant.** Active, urgent, quick to seize times and opportunities. **Out of season, &c.** when inconvenient to yourself. Paul means that he is to force his preaching at improper times, and raise prejudice by inappropriateness; but he wants him to master himself; so as to be always ready for Christian work. **Reprove, &c.** Adapting your teaching to each occasion that arises, but in everything taking care to preserve the Christian spirit of "long-suffering" and to keep safely within the Christian truth or "doctrine."

**F. 3. They will not, &c.** the members of a bad society. **Sound doctrine** should be the sound doctrine—the apostolic teachings. **Own lusts, or desires;** in a self-willed way deciding what they prefer rather than what is revealed. **Itching ears.** Preferring to be tickled and pleased rather than to be instructed.

**F. 4. Be turned,** is a judicial punishment. **Fables,** having no foundation in truth; mere tales (1 Timothy 1. 4).

**F. 5. Watch thou;** with the wakefulness of one sober. Very earnestly Christ pressed on His disciples the duty of "watching" (Mark xiii. 37). **Afflictions.** Such as are sure to attend earnest Christian work. **Evangelist,** or missionary; distinguished from a pastor as going about finding new opportunities for preaching the Gospel. **Full proof.** Let the demands made on you be fully met.

**F. 6. To be offered;** or poured out, as a libation on a sacrifice. "Every sacrifice being with an initiatory libation (or pouring of wine) on the victim's head." Paul held himself as "a living sacrifice," now he knew death was near. By his own earnest spirit he seeks to inspire Timothy to earnest work. **My departure;** literally *leaving another*, bringing in figure of ship ready to sail from land.

**F. 7. Fight.** Here the term includes more than hand-combat, and the figure is taken from the familiar Grecian games. **My course.** The space allotted for the race of life. **Kept the faith.** As a servant set under a high trust. Observe the rich blending of metaphors in this passage, and how perfectly they harmonize with each other.

**F. 8. Laid up for me.** His life-work being now complete, he felt sure the reward was ready, waiting to be given him. **Crown.** Wreaths of parsley, myrtle, and olive were the usual rewards given at the Grecian games. **Of righteousness.** Compare the terms "crown of glory," "crown of life." "A crown which consists in righteousness." At that day. The day of Christ's appearing and judgment. **To rest only.** Paul hints to Timothy that in favour of the noble life he might win, through grace, "a crown of righteousness" also.

#### DEPARTMENT OF THE

**I. PAUL'S LAST IDEAS OF THE MINISTRY.** Solemn to listen to the last counsels of such an apostle. He had the right of authority, and the right of experience to speak. His idea is that ministry for Christ is a most earnest work, that should call out all a man's manhood. He feels the special importance of evangelistic work, and says Christian work is so surrounded with difficulty that there must be exceeding watchfulness of the truth, and even willingness to suffer and die for it.

**II. PAUL'S LAST FEELINGS ABOUT HIMSELF.** Verses 6-8 are among the richest and tenderest utterances of the saints of God. There is no boasting in them; only such an opening of his inner, deeper feelings as may encourage and inspire Ls "son in the faith." The aged man may very properly look back over life and give his impression of it.

Then show what Paul thought about his Christian life and work. It had been a great sacrifice, but he did not draw back, he was willing to complete it now in his death. It had been a fight, but he could call it a good fight. It had been a long race-course, but he had kept well up, "looking off unto Jesus," and now the goal was nearly won. It had been the meeting of the responsibilities of a great trust, but he felt confident the Master would say, "Well done, faithful."

And he cherished a bright and glorious hope. Heaven was before him, but no trace of selfishness is seen. Heaven was so bright because others would be there too.

Learn—1. That God gives yd grace to dying saints. 2. That the good man may teach us much by his review of life. 3. That those who have the true spirit wait heaven for others as well as themselves.—S. S. Union Notes.

## Dec. 30.—Quarterly Review.

#### GOLDEN TEXT.

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."—Phil. iii. 8.

| SUBJECT.  | GOLDEN TEXT.      |
|---|-------------------|
| 1. Paul at Cæsarea, Acts xxi: 8-15.               | Acts, xx: 24.     |
| 2. Paul at Jerusalem, Acts xxi: 27-30.            | John, xv: 20.     |
| 3. Paul and the Disputed Jews, Acts, xxii: 17-30. | Matt., xxi: 13.   |
| 4. Paul before the Council, Acts, xxiii: 1-11.    | Acts, vi: 10.     |
| 5. Paul before Felix, Acts, xxiv: 10-25.          | Acts, xxi: 28.    |
| 6. Paul before Agrippa, Acts, xxv: 9-20.          | Acts, xxii: 19.   |
| 7. Almost Persecuted, Acts, xxvi: 11-20.          | Acts, xxiii: 28.  |
| 8. Paul in the Storm, Acts, xxvii: 14-20.         | Psalm, lvi: 7.    |
| 9. The Deliverance, Acts, xxviii: 32-44.          | Psalm, cxvii: 20. |
| 10. Paul at Malta, Acts, xxviii: 1-10.            | Rom., i: 14.      |
| 11. Paul at Rome, Acts, xxviii: 16-21.            | Acts, i: 12-16.   |
| 12. Paul's Last Words, 2 Tim., iv: 1-8.           | 2 Tim., iv: 7.    |

## International Bible Lessons, 1878.

### STUDIES ABOUT THE KINGDOM OF JUDAH.

#### FIRST QUARTER.

|   |             |
|---|-------------|
| Jan. 4. Rehoboam, 1st King of Judah 3 Chron., xii: 1-12 | Act: 1: 11  |
| 13. Aas Faithful to his God.....                        | Act: 1: 12  |
| 20. The Covenant Renewed.....                           | Act: 9: 15  |
| 27. Jehoshaphat's Prosperity.....                       | Act: 1: 10  |
| Feb. 3. Jehoshaphat Reproved.....                       | Act: 1: 9   |
| 10. Jehoshaphat Humbled of God.....                     | Act: 14: 22 |
| 17. Josiah Reformed.....                                | Act: 4: 13  |
| 24. Uzziah's Pride Punished.....                        | Act: 13: 22 |
| Mar. 3. Ahas' Persistent Wickedness.....                | Act: 13: 27 |
| 10. Hezekiah's Good Reign.....                          | Act: 11: 21 |
| 17. Hezekiah and the Assyrians.....                     | Act: 11: 27 |
| 24. Manasseh's Wickedness.....                          | Act: 11: 27 |
| 31. REVIEW.....   | Act: 11: 27 |

## JAN. 6.—Rehoboam, First King of Judah.

2 Chron. xii, 1-12.—B.C. 975-958.

## GOLDEN TEXT.

"And when he besought himself the wrath of the Lord turned from him, that he would not destroy him altogether; and also in Judah things went well."—1 Chron. xii, 12.

## INTRODUCTORY.

The Two Books of Chronicles were originally one Book. The Hebrew word for Chronicles means *Daily acts or occurrences*; the word used in the Greek translation (Septuagint), means *things omitted*. The authorship of Chronicles is by general consent ascribed to Ezra, and the date the time of the return of the Jews from their Babylonian captivity. The history is a duplicate account with that given in the Books of Samuel and Kings to a great extent, but written more for the times in which Ezra lived.

As compared with the parallel histories of Samuel and Kings, the history of Chronicles is characterized by three principal features: (1) A greater tendency to dwell on the externals of religion, on the details of the temple worship, the various functions of the priests and Levites, the arrangement of the courses, and the like; (2) A marked genealogical bias, and desire to put on record the names of persons engaged in any of the events narrated; and (3) A more constant, open and direct ascription of all the events of the history to Divine agency, and especially a more plain reference of every great calamity or deliverance to the good or evil deeds of the monarch or the nation which Divine Providence so punished or rewarded. —*Speaker's Commentary*.

Before leaving the class to a consideration of the lesson proper, the teacher will do well to review briefly the events which led to the disruption of Solomon's kingdom, as recorded in the first lesson of last year. The kingdom was divided, 1 Kings, xii, 12-20. Impress upon the scholars again the duty and the wisdom of paying respectful heed to the advice of those older than themselves, especially when their own inclination and the advice of their associates of the same age would prompt to a different course. See Job, xxxii, 7; Prov. xiii, 20; 1 Peter, v, 5, &c., &c.

The Kingdom of Judah was not wholly confined to the tribe of that name. "Benjamin from the outset cast in its lot with Judah; the Levites, we are expressly told, left their allotted cities in the northern kingdom and came to Judah and Jerusalem, (2 Chron., x, 13, 14); while the portion of *Simon* to the south of Judah, and the half tribe *Dan* on the hills to the north-east would effectually prevent those communities from joining themselves to the Kingdom of Israel." —*The Kingdom of Israel and Judah*.

Rehoboam's possession of Jerusalem with the Temple brought to him also the truly pious out of all the tribes. (2 Chron. xi, 16); so that, on the whole, his separate reign was commenced with very hopeful prospects. The lesson of the revolt of the ten tribes under Jeroboam was not altogether lost upon Rehoboam, and for three years his reign was "marked by a wisdom and prudence which had rarely to be observed in the conduct of his early folly. He established the kingdom, and strengthened himself" (verse 1; Comp., chap. x, 23). Ease and security, however, are not without their dangers, any more than periods of commotion and tumult, and in this case they prepared the way for a religious decline, which, toward the fifth year, terminated in open apostasy from God." —*S. S. Teacher*.

Our lesson tells us of Rehoboam's sin, his punishment, and his repentance.

## I. REHOBAM'S SIN.—V. 1, 2.

V. 1. Rehoboam. Although Solomon had one thousand wives and concubines, the only son of whom there is any historical notice was Jeho-

boam. His mother was Naamah, the daughter of Haman, king of Ammon. She was no doubt one of those heathen wives who seduced Solomon into idolatry; and her conduct would have much influence, no doubt, in moulding the character of her son. Established the kingdom and strengthened himself.—See chap. 5-7. Forsook the law of the Lord.—"We have here another proof of man's readiness to forsake and forget God in the day of prosperity. There are multitudes who can endure adversity far better than prosperity. A fuller account of the extent of this apostasy took place will be found in the parallel passage.—1 Kings, xiv, 22-26. And all Israel with him." Rehoboam however led the way. The courts of kings generally exercise a great influence over the morals of their subjects." —*Barth*.

## II. REHOBAM'S PUNISHMENT.—V. 2-4, 9.

V. 2. In the fifth year, God did not, in His mercy, allow this full course to continue long without showing His displeasure. Shishak, king of Egypt. This is the *Sheshonk* of the monuments, first sovereign of the Tanite-Babastic dynasty. He reigned 21 years. He had befriended Jeroboam (1 Kings, xii, 40). The exploits of this monarch against Judah are sculptured on the wall of the great temple of El Karnak, and furnish a valuable confirmation of the Scripture narrative. Because they had transgressed against the Lord.—"Shishak's motive in coming up was no doubt to help Jeroboam, and to extend his own influence." —*Speaker's Com.* But Jehovah was using him all the while, as the rod by which Judah was to be chastised;—He makes the wrath of man to praise Him.

V. 3. Twelve hundred chariots. See Esol., i, 5, 7; 1 Kings, x, 26, &c. Libanus—the Libanus of north-eastern Africa. Sukkittim—according to the Septuagint, the *Troglodytes* or Cave-dwellers, living on the shores of the Red Sea. Ethiopians—people from the south of Egypt.

V. 4. Took the fenced cities. "Among the fortified cities taken by Shishak, we find in the Karnak inscription three only—viz., Shoco, Aloaim, and Abijah. Fourteen names, however, are lost at the commencement of the inscription, which is the place where the frontier towns towards the south would naturally have been mentioned." —*Sp. Com.*

## III. REHOBAM'S REPENTANCE.—V. 5-12.

V. 5. Shemaiah—the Lord's prophet during the reign of Rehoboam. See 1 Kings xii, 22-24; 2 Chron. xii, 2; xii, 5, 7, 15. The Princes of Judah. The king's chief men. None of them were princes in the acceptance of the word. See 1 Kings, xii, 2-5. Ye have forsaken Me.—"It was the business of the prophets to point out the connection between national suffering and national sin." Therefore have I also left you, &c. "God does not do such things merely as marks of vengeance; for He affects men not simply, but that they may be benefited thereby." —*Barth*.

V. 6. The princes and the kings humbled themselves. It looks as if the princes anticipated the king in this. The Lord is righteous. They acknowledged that they richly deserved the calamity that seemed about to swallow them up. See Jer., xiii, 15-18; Jonah, xii, 5-9; James, iv, 10; 1 Peter, v, 10, &c.

V. 7. I will not destroy them. Compare with this the repentance of Ahab, 1 Kings, xii, 27-29; and also that of the Ninevites, Jonah, xii, 5, 9; where Jehovah revokes similar sentences passed by the mouth of His prophets. Some deliverance, that is, deliverance for a short space.—*Sp. Com.* The future was to be such as they merited it by their faithfulness or unfaithfulness to their God. By the hand of Shishak. This great conqueror, who had swept everything before him in his onward march

to Jerusalem, could only go just so far as God, i. e. His all-wise purposes determined.—Psalm, lxxvi, 10.

V. 8. Shall be his servants—in order that they might learn the difference between "My service and the service of the kingdoms of the countries."

V. 9. Took away the treasures. These must have been enormous, when we remember the lavish expenditure of precious metal which Solomon put upon the temple and the palace. No wonder Shishak had this expedition signalled by the new coined sculptures at El Karnak! V. 10. Shields of Brass. How humbling! The "shields of gold" mentioned in the previous verse have been estimated to have cost about \$1,100,000.

V. 12. In Judah things went well. This may mean either (1), that things became prosperous, or (2)—in accordance with the marginal rendering (*there were good things*)—that all was not bad, (see Gen., xviii).

## PRACTICAL LESSONS.

1. The danger of prosperity in leading men to forget and forsake God.
2. The goodness of God in arresting and saving sinners from the fearful consequences of their sin.
3. The readiness with which God saves those who are truly penitent.
4. The peril and certain ruin of those who continue to presume on the Divine goodness.

## JAN. 13.—Asa Faithful to his God.—

2 Chron., xiv, 1-11.—B.C. 955-914.

## GOLDEN TEXT.

"And Asa cried unto the Lord his God, and said: 'Lord, it is nothing with Thee to help whether with many or with them that have no power; help us O Lord our God; for we rest on Thee.' And in the same year he made his multitude. O Lord, thou art our God, let not man prevail against Thee."—2 Chron., xiv, 11.

## INTRODUCTORY.

The repentance of Rehoboam recorded in our last lesson was not genuine—"he prepared not his heart to seek the Lord." He did, but he buried with his fathers, and Abijah his son reigned in his stead. 2 Chron., xii, 14, 16.

Abijah (or Abijam, as he is called in the Book of Kings), reigned only three years. "During this short reign he effectually broke the power of Jeroboam in the war which he carried on for the recovery of his father's lost dominions. The army which he gathered together amounted to 400,000, and although this was opposed by an Israelite army of 800,000, Abijah gained so complete a victory that 300,000 of the Israelites were slain and several cities recovered (2 Chron. xiii, 13-19). But it is mentioned as a distinguishing characteristic of this battle that 'the children of Judah prevailed because they relied on the Lord God of their fathers.' With the large forces at his command, Jeroboam was able to surround the army of Judah, so that 'the battle was before and behind.' But the old days were revived when the Lord fought for Israel. The people cried unto the Lord, and the priests sounded with their trumpets; and as the men of Judah rushed forward with a great shout, according to their custom, 'God smote Jeroboam and all Israel before Abijah and Judah; and the children of Israel that he left, Judah, and God delivered them into their hand' (2 Chron., xiii, 12-20). The superior position thus gained by the kingdom of Judah was retained for a little over a century, until the defeat of Amaziah by Joash, in B.C. 825.—*Companion to the Old Testament*. But Abijah's leadership was *political* not *religious*; "he walked in all the sins of his father which he had done before him"; yet the Lord was merciful—and "for David's sake did the Lord his God

give him a lamp in Jerusalem to set up his son after him, and to establish him in Jerusalem." 1 Kings, xv, 4.

In our lesson we have Asa's faithfulness illustrated (1) in his personal piety; (2) in the reformation of religion; (3) in strengthening the kingdom; (4) in reliance upon God, in time of trouble. The parallel passage is in 1 Kings, xv, 8, &c. 1—

#### I. HIS PERSONAL PIETY.—V. 1, 2.

**V. 1. Asa.** "The early history of Asa, his zeal in the suppression of idolatry and the restoration of the worship of Jehovah to something of its ancient purity, his remarkable faith under the trying circumstances of the Egyptian invasion, his solemn renewal of the national covenant after the victory by which this faith was rewarded—all this forms one of the few *good* in the history of the divided kingdom."—*Isaiah*. Quiet ten years. In 1 Kings, xv, 16, we are told "there was war between Asa and Baasha, king of Israel, all their days." Baasha did not, however, commence his reign until Asa had been three years upon the throne; and it is probable that the hostilities spoken of did not break out into open conflict until after the ten years spoken of in our lesson. The hostilities were small and spiteful in character, and considered of no historical account. "The great blow struck by Abijah (2 Chron., xiii, 15-19), his alliance with Syria (1 Kings, xv, 19), and the rapid succession of sovereigns in Israel during the earlier part of Asa's reign (1 Kings, xv, 25-33), would naturally prevent any disturbance of the peace on the part of the northern kingdom. The tender age of Asa himself would be a bar to warlike enterprises on the part of Judah."—*Sp. Com.*

**V. 2. Good and true.** His thorough heartiness in this work is indicated by the two adjectives used here. In the eyes of the Lord his God—and the Lord looks at the heart. 1 Sam., xvi, 7; 1 Chron., xxviii, 9; Jer., xvii, 10, &c.

#### II. THE REFORMATION OF RELIGION.—V. 3-5.

**V. 3. Altars of the strange gods.** These had been permitted by Solomon (1 Kings, xii, 7-10). High places. "Spots selected on hill summits for idolatrous services. These, however, it was found difficult to root out, as the people still attached superstitious ideas to particular places. The king could burn statues, cut down the circular groves and destroy the altars, but he could not remove the places. So we find frequent complaints that the worship at the high places was not checked."—*S. S. Notes*.

**V. 4. Commanded Judah to seek the Lord.** It was not sufficient to destroy their false worship; and he now set about pointing them again to the only living and true God, the God of their fathers. In verse 7, we see that the people did not think their king commanded.

**V. 5. The images—literally the *sun-images*.** Baal was worshipped as the sun god, especially in the neighbouring country of Phœnicia, and the people had images which represented the sun.

#### III. STRENGTHENING THE KINGDOM.—V. 6-8.

**V. 6. Built the fenced cities.** "No doubt Shishak had dismantled the fortresses erected by Rehoboam, or at any rate, the greater part of them, when he made his successful invasion. Judah had then for some time been a dependency of Egypt (chap. xii, 8), and had of course not dared to erect fresh fortifications. Now, however, a time of weakness having, as it would seem, come upon Egypt, Asa grew bold and proceeded to strengthen himself, as much (we may be sure) against his southern as against his northern neighbour. Among the cities that he restored, were probably most of those fortified by Rehoboam."—*Sp. Com.* Because the Lord had given him rest. See Proverbs, xli, 7.

**V. 7. While the land is yet before us**

—that is, while the land is unoccupied by an enemy. See Gen., xiii, 9. Because we have sought the Lord. He regarded the present state of affairs as an answer to prayer, and felt that the Lord required him to make the best use of the opportunities thus afforded.

**V. 8. That bare targets and spears, out of Judah . . . out of Benjamin that bare shields and drew bows.** "Now, as in David's time (1 Chron., xii, 24), the men of Judah served as heavy-armed, while the Benjaminites were light-armed, using the sling probably and the bow."—*Sp. Com.*

#### IV. RELIANCE UPON GOD.—V. 9-11.

**V. 9. Zera the Ethiopian.** Probably Uarken (Uorken) II., the third king of Egypt after Shishak, according to the Egyptian monuments. He may have been by birth an Ethiopian, for he was son-in-law, not son, of the preceding monarch, and reigned in the right of his wife. His object would be to chastise Asa and to bring Judah once more under the Egyptian yoke.—*Sp. Com.* Mareshah—one of the towns Rehoboam had fortified. It lay in the plain of Judah, about 30 miles from Jerusalem, near a great southern pass. See chap., xi, 8.

**V. 10. Asa went out against him.** "He did not hesitate about employing these human means that were in his power; and summoned together his army, which, though not half as numerous as that of the king of Ethiopia, was still a very large one."—*Baith*.

**V. 11. Cried unto the Lord.** A beautiful illustration of the verse. "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." Psalm, xx, 7. With the Lord's help "one may chase a thousand, and two put ten thousand to flight."

LEARN from this lesson that "To be worthy of God's, we must give our whole selves to Him heartily and unreservedly; our character, influence, religion; and we must seek Him first in all our circumstances, and in all our doings, as did the Lord Jesus."—*S. S. Union Notes*.

## For the Young.

### THE LENT HALF-CROWN.

"What are you crying for?" said Arthur to a little ragged boy that he overtook on his way home from the village school. There was something in the kind of crying that led Arthur to think there was some serious cause for it.

"I am hungry," said the boy, "and can't get anything to eat."

"He don't go to our school; or he would have said, Get anything to eat." But Arthur did not stop to criticise his language.

"Why don't your mother give you something to eat?"

"She hasn't anything for herself; and she is sick, and can't get up."

"Where is your father?"

"I haven't none. He was drowned at sea."

"Where do you live?"

"Down there," pointing to a miserable hut in a distant lane.

"Come with me, and I'll get you something."

Arthur turned back; and the boy followed him. He had a few half-pence in his pocket, just enough as it proved, to buy a loaf of bread. He gave it to the boy, and told him he would go home with him. The boy took the loaf; and, though he did not break it, he looked so wistfully, that Arthur took his

knife, and cut off a piece, and gave it to him to eat. He ate it in a manner that showed that he had not deceived Arthur when he told him he was hungry. The tears came into Arthur's eyes, as he saw him swallow the dry bread with such eagerness. He remembered with some self-reproach that he had sometimes complained when he had nothing but bread and butter for tea. On their way to the boy's home Arthur learned that the family had removed to the place about a week before; that his mother was taken sick the day after they came, and was unable to leave her bed; that there were two children younger than himself; and that his last bread was eaten the day before; that his mother had sent him out to beg, for the first time in his life; that the first man he asked told him that beggars would be put in jail; so that he was afraid to ask anybody else, but was returning home, when Arthur overtook him, and asked him what he was crying for.

Arthur went in, and saw a good-looking woman on the bed, with two small children, crying by her side. As he opened the door, he heard the eldest say, "Do, mamma, give me something to eat." They stopped crying when Arthur and the boy came in. The boy ran to the bed, and gave his mother the loaf, and, pointing to Arthur, said,—

"He bought it for me."

"Thank you," said the woman. "May God bless you, and give you the Bread of eternal Life!"

The oldest girl jumped up and down in her joy; and the youngest tried to seize the loaf. Seeing that the widow's hands were weak, Arthur took the loaf, and cut off a piece for the youngest first, and then for the girl and the boy. He gave the loaf to the widow. She ate a small piece, and then closed her eyes, and seemed to be in silent prayer.

"She must be one of the Lord's poor," thought Arthur. "I'll go and get something for you as quick as I can," said Arthur; and he departed.

He went to Mrs. Barton's, who lived near, and told her the story; and she immediately sent some milk, and bread, and tea, and sugar, and butter, and sent word that she would come herself as soon as she could get the baby to sleep.

Arthur had a half-crown at home, which he wished to give the poor woman. His father gave it to him for watching sheep, and told him that he must not spend it, but put it out at interest, or trade with it so as to make something by it. He knew his father would not let him give it away; for he was not a true Christian, and thought of little else than of making and saving money. Arthur's mother died when he was an infant; but with her last breath she gave him to God.

When Arthur was five years old he was sent to school to a pious teacher, who cared for his soul; and, knowing that he had no teacher at home, she took unusual pains to instruct him in the principles of religious truth. The Holy Spirit blessed her efforts; and before he was eight years of age there was reason to hope that he had been born again inwardly.

Arthur was now in his tenth year. He considered how he should help the poor



widow, and at length hit upon the plan, which proved successful.

His father was very desirous that he should begin to act for himself in business matters, such as making bargains. He did not wish him to ask his advice in so doing, but to go by his own judgment. After the business was done he would show whether it was wise or not, but never censured him, lest he should discourage him from acting on his own responsibility.

In view of these facts Arthur formed his plan.

"Father, may I lend my half-crown?"

"To some spendthrift boy!"

"I won't lend it without good security."

The father was pleased that his son had the idea of good security in his head. He would not inquire what it was for. He wished Arthur to decide for himself. He told him to lend it, but be careful not to lose it.

"I'll be sure about that," said Arthur.

Arthur took his half-crown, and ran to the poor widow, and gave it to her, and came away before she had time to thank him.

At night his father asked him if he had put out his money.

"Yes sir," said Arthur.

"Whom did you lend it to?"

"I gave it to a poor starving widow in Mr. Harvey's house."

There was a frown gathering on his father's brow as he said, "Do you call that lending? Did you not ask my permission to lend it? Have I a son that will deceive me?"

"No, sir," said Arthur; "I did lend it."

He opened his Bible that he had ready with his finger on the place, "He that *hath pity upon the poor lendeth to the Lord.*" I lent it to the Lord; and I call that written promise good security."

"Lent it to the Lord? Will He ever pay you?"

"Yes, father, He will; it says that He will pay again."

"I thought you had more sense," said his father; but this was not said in an angry tone. The truth was the old man was pleased with the ingenuity, as he called it, of his boy. He did not wish to discourage that; so he took up his purse, and handed Arthur half-a-crown. "Here; to the Lord will never pay you. I must; or you will never see your money again."

"Thank you, sir," said Arthur. "In my way of thinking," said he to himself, "the Lord has paid me, much sooner than I expected too. I hardly expected He would pay me in money. The hearts of all men are in His hand; and the gold and silver are His. He has disposed my father to pay it to me. I'll lend it again!"

Arthur kept the habit of lending his spare money to the Lord all his days, and he was always satisfied that he was paid fourfold, and often several times over.—*Selected.*

**SUGGESTIVE TEACHING.**—"Suggestive teaching is the highest kind of teaching, the only teaching of any worth. He who crams the mind of others with his own ideas, however correct, does nothing to help humanity equal to him who stimulates the mind to create ideas for itself—to think."

**THE BIBLE.**—"As nature is to art, so is the Bible to human systems—a thousand times greater, grander and more divine."

One of Ruskin's best sayings is: "It is better to be nobly remembered than nobly born."

### THY WILL—NOT MINE.

The strong man's strength is all for Christ,

The fervent preacher's zeal,

I sometimes wish—but better far

To be just what God will.

I know not how this languid life

May life's vast ends fill;

It shows; and that life is not lost

That answers well His will.

No service is itself is small,

None great, though earth it fill;

But is small that seeks its own,

And great that seeks God's will.

Then hold my hand, most gracious Lord!

Outlet all my goings still;

And let this be my life's one aim,

To do or bear Thy will.

ANON.

## Religious Intelligence.

### DENOMINATIONAL.

ONTARIO AND QUEBEC.

**Baptisms** are reported during the month at Brampton, Burgessville (21), Burlington, Dundas (3), Eugenia Falls, Forest (3), Guelph (3), Hamilton, King and, Ormond (36), Ridgeway (17), Springfield, Stratford, Strathroy (6), Tilsonburg (2), Toronto, College St. (4), Jarvis St. (3), Wingham (11).

**Ministerial Changes.**—Rev. S. A. H. FRESHNEY has resigned the pastorate of the Tilsonburg church, and accepted a call to the State of Ohio. Rev. S. G. ANDERSON has resigned the pastoral charge of the Florence and Zone churches. Rev. THOS. HOWLAND, late of the C. L. Institute, has accepted the pastorate of the church in *Fitzroy township*. His P. O. address is Pakenham. Rev. W. F. ROSSER, late of Lindsay, has become pastor of the *First Presbyterian* church. Rev. W. K. ANDERSON, late of Breadalbane, has accepted the call of the *Lindsay and Opa* churches. Rev. H. RICHMOND, recently pastor of the Arkansas and Pine Hill churches, has accepted the call of the *2nd Yarmouth Church*. His P. O. address will be New Sarum.

**Chapel Dedicated.**—A new chapel was opened for Divine worship in the village of Dutton, on the Canada Southern Railway, on the 4th of November, the introductory sermons being preached by Revs. R. Lennie and D. P. McLaurin.

**Church Organized.**—On the 1st of November, the brethren and sisters, to the number of 55, from the 2nd Colchester church, met and organized themselves into a new regular Baptist church.

**Ordination.**—Bro. JOHN MUNRO was set apart to the work of the Gospel ministry at Burgessville, on the 6th of November, and has commenced his pastorate of that church under very encouraging circumstances.

### MARITIME PROVINCES.

**Baptisms** reported during the month: Barton, N. S. (2), Hebron, N. S. (3), Sherwood, N. S. (14), Five Islands (19), Rockland, N. B. (12), Lower Westcott, N. B. (1).

**Miscellaneous.** The wells of the new German St. Baptist chapel, St. John, N. B., are almost trampled.

Rev. James Trimble, formerly a resident of New Brunswick, and well known and highly esteemed here, has recently fallen heir to a fortune of £40,000 sterling.

**Acadia College.** The Baptist denomination in the Maritime Provinces has met with a severe loss in the destruction by fire of the main building of Acadia College, on the evening of Sunday, Dec. 2nd. The boarding house escaped.

Most of the library books were saved, though in a damaged condition; but the museum, which is said to have been one of the most valuable and complete in the Dominion, is a total loss. Already a strong movement has been set on foot to restore the ruined buildings at as early a date as possible. The following, from the pen of the venerable Dr. Cramp, in the *Christian Messenger*, will be interesting to our readers:—

"The college, which was fiercely burning, in two hours was in ruins. The Female Seminary was saved by spreading of carpets, blankets, etc., kept constantly wet by the application of water."

The books in the College Library were to a considerable extent saved, but the Museum was considered an irreparable loss!

Dr. Sawyer's furniture and effects were partially saved. The entire College building is now a heap of ruins. The new Academy building was not near enough to be affected by the disaster.

The contents of the Museum, by far the most valuable part of the property, were uninsured. You can easily imagine the trouble and confusion that will be occasioned, the breaking up of classes, etc.

The Baptists will have plenty of work in hand now! They will be carried through—we may be assured. As Luther used to say, when fresh trials arose—"Let us sing the 46th Psalm."

GREAT BRITAIN.

The brilliant and erratic Rev. Arthur Mursell was lately invited to supply the pulpit of one of the Baptist churches in Glasgow, while on a lecturing tour; and, to the astonishment of the congregation, expounded his peculiar notions on the intermediate state and retribution, asserting the final salvation of all—the intermediate state being a purgatorial discipline to fit the soul for final rest. His right to hold such views, unsatisfactory and contradictory as they are, is admitted; but taking advantage of the position, to propagate offensive doctrines is severely condemned, especially as he knew he would not have been allowed to preach, had he given notice of any such intention.—*Examiner and Chronicle.*

UNITED STATES.

The Baptist churches of Baltimore make a favorable showing. They are all supplied with pastors, and are in regular working order. There are no annoying church debts, the aggregate indebtedness of the denomination in that city amounting only to about \$20,000.

The Rev. MORRIS HENDERSON, popularly known as "Uncle Morris," the most influential colored minister in Memphis, Tenn., is "cut," was pastor of the Beal Street Baptist church, whose roll of members contains 2,000 names. Though receiving a salary of only \$24 a month, he had led his people in the building of a church which cost \$40,000.

The many friends of PRESIDENT ANDERSON, of Rochester University, will be glad to know that he is slowly but surely recovering from his long and severe illness. He has sufficiently improved in health to be able to endure the journey from Freeport, Me., to his home, which he reached, accompanied by his physician. No ill effects resulted from the long and fatiguing ride, and the physicians are agreed that his ultimate recovery is very probable. The world cannot afford to lose Dr. Anderson yet. Since reaching his home Dr. Anderson went to Clifton Springs, where he now is, the waters being found very beneficial.

An eminent Baptist divine and an accomplished scholar has passed away in the death of Rev. ROBERT TURNBULL, D.D., of Hartford, Conn. He was sixty-eight years of age, and was a native of Whiteburn, Linlithgowshire, Scotland, and at the age of twenty-five came to America. After brief pastorates in Danbury, Conn., and Detroit, Mich., he accepted the pastorate of the South

Baptist Church in Hartford, which city has since been his home, with the exception of six years spent at the Boylston street church, Boston. He was pastor of the First Baptist church, in Hartford, for twenty-four years, resigning on account of failing health in 1869; yet continuing his Christian labours in the important office of Secretary of the Connecticut State Baptist Convention. Dr. Turnbull wrote extensively on theological subjects. Between 1840 and so he published volumes entitled *The Theatre*, and *Olympia à Morata*, also a book of European Travels and a translation of Vine's *Vital Christianity* in 1851. During his Hartford pastorate he produced his *Theophany, or Manifestation of God in Christ*, containing an able review of Dr. Bushnell's *God in Christ*. His most important theological work, however, was the *Christ in History*, which created much interest in America and Europe, and was the subject of much earnest discussion. Dr. Turnbull also edited the *Christian Review* for two years. His life work was well done.

#### GENERAL.

One of the largest Bible-classes in the world is that conducted by W. H. Thompson, M.D., at Association Hall, New York, every Sunday afternoon. He has an average class of 1,000.

The Evangelical Alliance has issued a programme for the week of prayer which begins Jan. 6, 1878. Among the topics are: The Church of Christ in all Lands, "Christian Families," Nations, "Christians," Missions, and "The Circulation of the Bible."

Rev. Dr. A. A. Hodge, son of Dr. Charles Hodge, has been installed as successor of his father in the chair of Systematic Theology at Princeton Seminary. He was recently a Professor in the Western Theological Seminary at Allegheny.

Woman's Missionary Boards prove to be very valuable to the various missionary societies raising funds. The auxiliaries to the American Board have steadily increased their collections since 1872. In that year they raised \$34,184; in 1873, \$42,559; in 1875, \$58,633, and this year, \$72,514.

There is a Young Men's Christian Association at Danville, New Zealand. It was organized two years ago, and is in a flourishing condition, having increased its membership the past year from 160 to 300. A prominent feature of their work is the visiting of the immigrant ships, as soon as they arrive at Port Chalmers, and inviting the immigrants to visit their rooms, which invitation has been largely availed of by them. They are also visited in their barracks and suitable addresses made.

The Canada Presbyterian Church has had a rapid growth in the past years. In 1860 there were seven distinct congregations. In 1860 and in 1866 there were 27, and in 1875 a great union, which embraced except the anti-union party. Within the memory of man, the Presbyterians had no college; now they have five, and a sixth in Manitoba. The Church has now four missions, sustained at an annual cost of \$30,000, and well-organized home missions, extending from Newfoundland to the Rocky Mountains, sustained at an annual cost of \$40,000.

The Revivalists have had a successful campaign in Vermont. At every point large and interesting meetings have been held, and many have been converted. Messrs. Moody and Sankey, at Burlington, drew great crowds of people, large numbers coming in from the country, and from the towns and cities lying near. The noon-day meetings grew steadily until the church was filled each day. The afternoon meetings packed a large church, and the night and Sunday meetings required overflow services. A large number pro-

fessed conversion, among whom are many prominent men and many young people. Moody and Sankey began in Manchester, N. H., on Sunday, Nov. 4. Messrs. White and McGranahan, at Rutland, had much with similar success, and during the past two weeks have had a great ingathering.

The *Christian World* of London says: "Presbyterians in England with few exceptions, favor a revision of the Confession of Faith."

Mr. Moody's Boston Tabernacle is almost constantly in use for Sunday and week night meetings. Dr. L. W. Munhall has been holding nightly services, and Rev. W. S. Rainsford was announced to follow December 9.

The first census of the Dunkards, or German Baptists, has been completed, and they are found to number over 60,000. They believe in trine immersion, and feet washing, and pay no salary to their ministers. In Pennsylvania, they have 69 churches, with 14,861 members.

A Commission of the United Presbyterian Church of Scotland is engaged in examining the Westminster Confession of Faith with a view of reporting to the Synod on the advisability of revising it.

The refusal of a Congregational Council to install Mr. Merriam, at Indian Orchard, Mass., because he rejects the doctrine of endless punishment, has moved the Springfield *Republican* to take notice of the Western Massachusetts Congregational pastors as to their attachment to the doctrine. Of the 96 letters sent out, answers were received to 47. Of these 47 Pastors state that they teach the doctrine of eternal conscious punishment, and four do not teach it. Seven of these would have voted no.

The Scottish Free Church Commission has adopted the following concerning the proposed establishment of a Roman Catholic hierarchy in Scotland: "The attention of the Commission having been called to the statement, probably well founded, that the Romish authorities are about establishing a hierarchy in Scotland, and to the efforts which will consequently be made to extend the influence of popery in Scotland, they did, and hereby do, call the attention of the ministers of this Church to the importance of instructing the people in the true nature and bearing of the Romish system, as well as the present movement, and earnestly pray that God may be graciously pleased to continue to their land the blessings of the Reformation."

Jarvis St., Toronto. The first Social of the season given by the Young People's Associations of Jarvis Street church, was held on the evening of the 13th inst. The spacious school hall was, as usual, occupied to its full capacity.

Mr. Charles E. Thomson, the newly-elected President of the Young Men's Association, filled the onerous position of chairman. The programme consisted of the chairman's and pastor's addresses; solos by Misses Brokoviak, Hewitt, and M. Elliott; and readings by Messrs. Sears and Bedford.

A lengthy intermission was not felt to be a loss of time, and after the usual vote of thanks to those who had contributed to the evening's enjoyment, the meeting closed at a seasonable hour.

ELOQUENCE.—"Tenderness is the soul of eloquence; it tunes the voice into music; it breathes our thoughts into the hearts of our hearers, and makes them one with us."

A RICH, but parsimonious old gentleman on being taken to task for his uncharitableness, said: "True I don't give much, but if you only knew how it hurts when I give anything you wouldn't wonder."

## Selections.

### FRAUD AND THE CHURCHES.

It is certainly remarkable how many of the speculators and defrauders whom the losses of the last few years have brought to light have come from the churches and religious associations. All sects have contributed to swell the ranks of the dishonest. In Brooklyn, the Unitarian and Dutch Reformed; in New-York, the Roman Catholic, Episcopal, and Presbyterian; in other places, all the various shades of religious belief and practice—those who hold to extreme form and ceremonial and those who trust to spirit, the orthodox and the heretical, the preachers of morals and the preachers of faith—have each and all furnished recruits to the ignoble army of forgers, speculators, violators of trust funds, and all those whose frauds have cursed and disgraced the country for some years past. It is true that what has seemed an epidemic of fraud may have been only the sudden revealing of the disease which has long been working beneath the surface. No doubt the process of reduction of values and returning to a solid basis of currency is a severe test of all mercantile affairs, and brings to light frauds and dishonesties which otherwise would never have been known. For the impartial student of human nature must allow that few men are deliberate rogues and hypocrites. They always expect to retrieve to-morrow what they lose to-day. They take a dishonest step, expecting immediately by a lucky hit to cover it and make all right again. Who can doubt that Gilman, with his pious and honored ancestry, his large circle of the most respected relatives and friends, and his own position in the Church, went by slow degrees down the descent into crime, expecting each day to make up his losses and cover his frauds?

Still, even with this extenuating circumstance, why should the Church be so openly involved with this increasing dishonesty? It is obvious that the form of doctrine, or ceremonial, or Church government can have nothing to do with these short-comings of nominally religious men, as these represent all beliefs and no beliefs. Still, they none the less bring shame to religion, and strengthen the argument of skepticism. The strongest proof urged by the early Christians of the Divine origin of this faith was its wonderful effect on morals and conduct in an age of unheard-of vice, cruelty, and fraud. The early apologists of Christianity could, with pride, ask of the pagan world where they ever heard of a Christian who substituted wills, who robbed widows, who frequented houses of vice, indulged in unnatural insts, or broke any of the laws of Roman society? Whatever things were honest and of good report belonged especially to Christians. And ever since it has been the glory of our faith, and its strongest defense against the tide of disbelief, that no other influence was ever understood in the world so adapted to make men honest and true and just and merciful as the teachings of Christ, while the advance of man through every age since, in humane and just laws, in merciful practices, and honest living, is seen to be especially due to this one great power.

If there is just now an ebb of this influence, and the nominally religious are found to be

long to the ranks of the dishonest and unprincipled, there can be but one explanation, applicable to all sects, and that is, that true religious life amongst them has died out. Whether this has been owing to the worldliness of the clergy, or the increased greed for riches, or to incorrect views, or neglectful practices, or whatever may be the cause, the effect is a lower religious life, where the truths professed do not touch the practical action. The Church must begin by reforming itself. Without religion, morals will be only a noble philosophy for a few select spirits or a code of practical rules for the multitude, without spirit, earnestness, or sanction. The Church associations must evidently be stricter guardians of morals within themselves. The rules of entrance into these "moral clubs" should be increasingly stringent. But above all, they must return to the primal, simple spirit of the Founder, and cultivate a faith which should make fraud or crime as impossible with a modern Christian as lust, or cruelty, or dishonesty was to the most of the early Christians. The Christian faith has power to effect this. The question for the churches is, how shall this power be brought to bear on the minds of men in the temptations of business?—*New York Times.*

#### THE GOSPEL OF TEMPERANCE.

The Bible declares that "drunkards shall not enter the kingdom of heaven." What it says it means, all "explanation" to the contrary. With such a declaration, how plain is it that temperance work is essentially gospel work. And it is doubly so. First, the Bible enjoins it; and what the Bible enjoins the preacher should advocate. Secondly, it is emphatically "good news," which forms the temperate man away from his bottle and keeps him to his Bible. What man enslaved by appetite can break his own chains! Man's will can indeed do much, but there must first come the inclination. And there is where the root of the trouble is. "Let me sleep," says the slobberer; "Let me swear," says the swearer. "Let me lie," says the liar; "Let me drink," says the drunkard. "They will not come to the light," is the declaration of Christ, and it is as true to-day as when uttered by Divine lips on the shores of Galilee. Can a leopard change his spots? Can a sinner remove his desire for sin? Neither can a drunkard, while living in the depths of his iniquity, desire to leave his drink. The devil is always there, and gives him both entertaining company and counsel. "Drink on," he says. And he drinks deep; he drinks early and late, and then—dies of thirst. And where does he go? Does heaven claim him? May the church arise in its might and preach the gospel of temperance, and arouse Christian men and women to their duty. Then intemperance will not claim its thousands of victims every year. Hell will lose, but heaven shall be the gainer.—*Christian at Work.*

#### THE SUNDAY SCHOOL AND "BABY FARMING."

A great deal is said in our city papers about "baby farming." This is a frightful crime. Parents or guardians who wish to be rid of their children send them to a "baby far-

mer,"—a woman who agrees to board them for a stipulated sum per week, with the tacit understanding between the contracting parties that the children should not be returned to those who have sent them, but shall die of slow starvation. It is horrible to think that there are persons in the world who would deliberately plan and execute such a crime as this; but there is no room for doubt that such is the case. Repeated exposures of the facts have shown the suffering little ones in every stage of starvation, down to the last gasp of the dying one, with its pinched features, and its worn and wasted frame. To put a stop to such enormities is one mission of the Society for the Prevention of Cruelty to Children. It is not always a crime for a mother to put her child into the hands of another to care for. There are Day Nurseries where mothers may not improperly leave their little ones to be kindly tended while they are on work for a living, and there are Orphan Asylums which are excellent homes for children who have lost their mothers. Many children must be dependent more or less of the time on other guardians than their natural parents. But it is always a crime to starve a child, or to withhold from it needful food and ministry when it has been committed to one's charge. And it is quite as bad to starve a child's mind and soul as to starve its body. There can be such things as "baby farming"—or as child "farming" in the Sunday-school. If a teacher has taken into his class little ones to provide for, and fails to supply them with the "milk of the word" and the "bread of life," according to their need, he is guilty of a crime against the souls of those children. The darkest day in the history of desolated Zion is described as the day when "the young children ask bread, and no man breaketh it unto them." Are there any starving scholars in your class?—*Sunday School Times.*

#### WHAT WILL COME TO ALL.

Old age will come, and the dying bed will come, and the very last look you shall ever cast on your acquaintances will come, and the agony of the parting breath will come, and the time when you are stretched a lifeless corpse before the eyes of weeping relatives will come, and the coffin that is to inclose you will come, and that hour when the company assemble to carry you to the churchyard will come, and that minute when you are put into the grave will come, and the throwing in of the loose earth into the narrow house where you are laid, and the spreading of the green sod over it—all, all will come; and in a few short years the minister who now speaks, and the people who now listen, will be carried to their long homes, and make room for another generation.

Now all this, you know, must and will happen—your common sense and common experience serve to convince you of it. Perhaps it may have been little thought of in the days of carelessness, and thoughtless, and thankless unconcern which you have spent hitherto, but now you call upon you to think of it now, to lay it seriously to heart, and no longer to trifle and delay when the high matters of death and judgment, and eternity are thus set so evidently before you. And the tidings

wherewith I am charged—and the blood lieth upon your own head, and not upon mine, if you will not listen to them—the object of my coming amongst you is to let you know what more things are to come: it is to carry you beyond the regions of sight and of sense, to the region of faith, and to assure you, in the name of Him who cannot lie, that as sure as the hour of laying the body in the grave comes, so surely will also come the hour of the spirit returning to the God who gave it. Yes, and the day of final reckoning will come, and the appearance of the Son of God in heaven, and His mighty angels around Him, will come, and the opening of the books will come, and the standing of the men of all generations before the judgment-seat will come, and the solemn passing of that sentence which is to fix you for eternity will come.—*Dr. Chalmers.*

#### WOMEN'S PRAYER-MEETINGS.

I would like to urge upon my friends everywhere the establishment of women's prayer-meetings. I know that many ladies shrink from going to them, because they dread being asked to take part as they stand. It is my impression that every one should be allowed the largest liberty in this regard. The person who leads should not call upon any one by name to pray or to speak, unless she is sure that her doing so will occasion no embarrassment. She can easily find out this by a question before-hand. If opportunity is afforded and hearts are kindled by no influence of the Holy Spirit there will be no trouble about this. Lips that have always been locked in silence will be unloosed; gentle voices which have only been lifted in Jubal-labes at home, will lead the choral praise.

A word of advice to those who do undertake a meeting. Begin it in somebody's parlor or sitting-room. The church is apt to be too cold in more than one sense. The school-room frightens by its formally ranged benches and desks. Do not have a stiff arrangement of chairs, in regular rows, as if for a funeral. Talk; do not make addresses. Do not cry, if you can help it, when you speak or pray. One who desires to do others good should have her emotional nature under control. It is distressing to hear a woman gasp and choke and gurgle when she is trying to utter petitions in the ear of the Lord. Speak loud enough to be heard all around the room. Do not rely upon the presence of a gifted sister, or upon well conducted and thoroughly-planned machinery. Depend wholly upon the Lord. Implore the Holy Spirit, and believe that He is there. Take the promises, one by one, and claim them for yours, to be redeemed now and here. A present help is the Christ of your love and trust. To Father, Son and Holy Ghost look for aid, and you will receive it.—*Advocate and Guardian.*

THE FERTILITY OF TRUTH.—"As from the acorn you might evolve forests, so from one sentence in God's word you might elaborate volumes of theological thought."

"The soul is immensely great. Nothing but God can satisfy it. It will not be satisfied with works, however vast and lovely; it must have Him Himself."

IDEAS.—"Great Ideas cry for utterance. A deep conviction will always create its evangelist."

### CONVERTED BY A TELEGRAM.

A young telegraph operator in an English provincial town was anxious about his soul. But he could not have guessed that a message would reach him as it did. He had been sleepless all night, thinking of his need of a Saviour, and in the morning he went to his work with his heart uttering the publican's prayer. The sunny weather and beauty of summer scenery did not engage him now, for he was longing after that peace of God which the Christian feels.

Absorbed with his desire, he continued to pray—"God be merciful to me a sinner," and was constantly repeating the words, when the click of the signal told him that his office was called. He took his place at the instrument, and quickly and with unusual emotion spelled this message, from "Herbert," at Windermere, to J. B., at Warkworth:—

"Behold the Lamb of God, which taketh away the sin of the world." "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

Such a telegram as that the young man had never known to pass the wires before. It was sent to a servant girl, who, in her distress of mind, had written a letter to her brother "Herbert," at the Lakes; but it proved a double benediction for it came to the operator as a direct reply from heaven to his prayer. He accepted it as such, and his faith saw and rested in the Lamb of God.

Meanwhile the golden telegram went to its destination, and brought peace to the anxious soul of the poor servant girl. It saved two instead of one. And those words are living words still, and as potent to bless and save—not only two, but ten thousand times ten thousand.—*Christian Herald.*

### Varieties.

"Much depends on the way we come into trouble. Paul and Jonah were both in a storm, but in very different circumstances."

BUT ONE WAY.—"If men are to be saved at all, whether rich or poor they can only be saved in one way—by the exercise of faith—simple childlike faith in the Lord Jesus Christ, who is the one saviour" able to save to the uttermost all that come unto God by Him." "If a king from his throne says, 'what must I do to be saved?'—if a prisoner from his dungeon cries: 'What must I do to be saved?'—the same answer in each case must be returned: 'Believe on the Lord Jesus Christ and thou shalt be saved'; you may be rich as Croesus, or poor as Lazarus; you may be vile as Manasseh, bitter and prejudiced as Saul of Tarsus, or like Nathanael, an Israelite indeed, in whom there is no guile; but if saved at all, you must be saved in the same way, you must knock at the same door; you must cross the same threshold; you must approach as a suppliant the same throne of grace; you must touch in faith the same extended sceptre, you must confide your soul, sin burdened and sin stained, to the care and cleansing of the same Saviour."

"Smith, do you know why you are like a donkey?"—"Like a donkey?" echoed Smith, opening his eyes wide. "No, I don't."—"Be-

cause your better half is stubbornness herself."—"That's not bad. Ha! ha! I'll give that to my wife when I get home. Mrs. Smith," he asked, as he sat down to supper, "do you know why I am like a donkey?" He waited a moment, expecting his wife to give it up. But she didn't. She looked at him somewhat commiseratingly as he answered, "I suppose because you were born so."

A Highland laird was checked off in his financial accounts by his wife on his return. He had called at the chemist's for a draught for the babe of three years old. She said, "I see ye camna buy poother for bairns; I would 'a' gotten twa as big as yours for a shillin'!" Jamie replied, "Hoo wuid you manage that?" "Well, I'll tell you. He would spier hoo auld the bairn wus?" "Ay, of course, and I tellt him it was three years auld." "Well, if it had been me, I wud say the babe was six years, an' I would 'a' gotten aye as big again, and then divided it in twa." "That thocht never struck me," answered Jamie.

Popular Definition of Conscience.—My rule for another man's conduct.

There was once an eclipse of the sun, and Jock Laird and Jean, his wife, were sitting at the fire thinking the world was coming to an end. Says Jean, "If we had only had the pig and the twa kye set, I wadna hae cared."

A PAPER in announcing the death of a lady, says, that "she lived fifty years with her husband, and died in the confident hope of a better life."

It is told of a man poorly dressed, that he went to a church seeking an opportunity to worship. The usher did not notice him, but seated several well-dressed persons who presented themselves, when finally the man addressed the usher, saying: "Can ye tell me whose church this is?" "Yes, this is Christ's church." "Is he in?" was the next question, after which a seat was not so hard to find.

A LADY once asked Lord Brougham who was the best debator in the House of Lords? His Lordship modestly replied: "Lord Stanley is the second, madam."

"Say a good thing and sit down," whispered the chairman to a long-winded speaker. "That's just what I'm trying to do," said the speaker.

MILTON was one day asked by a friend of female persuasion, if he did not intend to instruct his daughter in the different languages. No, ma'am, replied Milton, "one tongue is enough for a woman."

GROWTH IN GRACE.—"Growth in grace manifests itself by a simplicity, that is, a greater naturalness of character. There will be more usefulness, and less noise; more tenderness of conscience, and scrupulousity; there will be more peace, more humility. When the full corn is in the ear it bends down because it is full."

RITUALISM CHILDISH.—"This ritualism is sad nonsense. If you want a religion for children, a religion of toys, well and good; but if you have got a religion with God and Christ in it, turn these things out of doors. The first breath of spiritual religion always is their death-blow. That was why ecclesiastics hated John the Baptist; his preaching taught the people how to look at their ritualism."

### Toronto Baptist Directory.

JARVIS STREET CHURCH (cor. Jarvis and Gerrard Sts.)—Membership, 604. Pastor, Rev. J. H. Castle, D.D., 51 Carlton Street. Meetings: *Lord's Day*—Public Worship, 11 a.m. and 7 p.m. Sunday School, 2.45 p.m. for Infants, 10 to 10.55 a.m., and after Evening Service. *Monday*—Pastor's Meeting for Inquirers at 7.30 p.m., in the Church Parlor. *Tuesday*—Teachers' Meeting, first of each month, at 8 p.m. *Wednesday*—Young Women's Meeting, at 7 p.m.; General Prayer and Conference Meeting, at 8 p.m. *Saturday*—Young Men's Prayer Meeting, at 8 p.m.

ALEXANDER STREET CHURCH (between Yonge and Church Sts.)—Membership, 452. Pastor, —. Meetings: *Lord's Day*—Public Worship, 11 a.m. and 7 p.m. Sunday School, 3 p.m. *Monday*—Young Men's Meetings, at 8 p.m. *Wednesday*—General Prayer Meeting, at 8 p.m.

YORKVILLE CHURCH (Yonge St., beyond Devonport Rd.)—Membership, 124. Pastor, Rev. Jos. D. King, 143 Bloor St. East (city side). Meetings: *Lord's Day*—Public Worship, 11 a.m. and 7 p.m. Sunday School, 2.30 p.m. Prayer Meeting, 10.30 a.m. *Wednesday*—Prayer and Conference Meeting, at 8 p.m.

PARLIAMENT STREET CHURCH (between Sydenham and Beech Sts.)—Membership, 221. Pastor, Rev. E. M. C. Botterill, 510 Ontario Street. Meetings: *Lord's Day*—Public Worship, 11 a.m. and 7 p.m. Sunday School, 2.30 p.m. *Wednesday*—Prayer and Conference Meeting, at 8 p.m.

COLLEGE STREET CHURCH (cor. Lippincott St.)—Membership, 145. Pastor, Rev. S. A. Dyke, cor. College and Borden Sts. Meetings: *Lord's Day*—Public Worship, 11 a.m. and 7 p.m. Sunday School, 3 p.m. *Wednesday*—Prayer and Conference Meeting, at 8 p.m.

QUEEN STREET CHURCH (cor. Victoria St.)—Membership, 94. Pastor, Rev. James W. Mitchell, 53 Victoria Street. Meetings: *Lord's Day*—Public Worship, 11 a.m. and 6.45 p.m. Sunday School, 3 p.m. *Wednesday*—Prayer and Conference Meeting, at 8 p.m. *Friday*—Prayer Meeting, at 8 p.m.

BROCK STREET MISSION (Temperance Hall) in connection with Jarvis Street Church. Missionary, C. W. Eede. Meetings: *Lord's Day*—Sunday School, 2.45 p.m. Public Service, 7 p.m. *Tuesday*—Prayer Meeting, 8 p.m.

LEWIS STREET MISSION (beyond the Don), under the supervision of Parliament St. Church. Meetings: *Lord's Day*—Sunday School, 2.30 p.m. Public Service, 6.30 p.m. *Thursday*—Public Service, 8 p.m.

\* The Memberships are taken from the Minutes of the Toronto Association for 1877.

### Stratford Baptist Directory.

FIRST CHURCH.—Rev. W. H. Porter, M.A., Pastor. *Lord's Day*—Services at 11 a.m. and 6.30 p.m. Communion twice a month. Sunday School, 3 p.m. *Tuesday*—Young People's Meeting, at 7.30 p.m. *Thursday*—Weekly Prayer Meeting, at 8 p.m.

TABERNACLE.—Rev. Robert Cameron, M.A., Pastor. *Lord's Day*—Services at 11 a.m. and 7 p.m. Lord's Supper at close of every morning service. Sunday School, 3 p.m. *Monday*—Cottage Prayer Meeting, 8 p.m. *Tuesday*—Learner's Meeting, 7.30 p.m. *Thursday*—Prayer Meeting, 7.30 p.m.

EAST WARD CHURCH.—Rev. John Alexander, Pastor. *Lord's Day*—Services at 11 a.m. and 6.30 p.m. Communion twice a month. Sunday School, 3 p.m. *Tuesday*—Bible Reading, 7.30 p.m. *Thursday*—Prayer Meeting, 7.30 p.m.