

## The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

\* We trust that we have Dominion over your Faith, but are helpers of yours?—St. Cor. v. 18.

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### OUR POSITION.

That some misapprehension exists with reference to the purpose for which the CHRISTIAN HELPER has been originated will appear from the following, contained in a letter from one of our most esteemed friends, a very prominent brother in the Ministry:—

"I like the first number of the C. H. very much. Shall I tell you my dear good brother just exactly my feelings and fears about it? Will you be offended? I think not, for I write you as a brother whom I have learned to esteem and love. My fear is that if the C. H. should become a weekly, there is not in these two provinces constituency enough in our denomination for two Baptist papers. I fear it might lead to much heart-burning and bickering. Could you not buy out the *Canadian Baptist*? At least try. I have not the remotest personal feeling in the matter, I have no more to do with the *Canadian Baptist* than you have. I am simply looking at the matter from a broad denominational view-point. Perhaps, however, you do not purpose making it a weekly, and if not, the danger of the difficulty to which I refer will be comparatively nothing. I have no doubt the Lord will guide you to what is best; and you have my kindest wishes."

To these kind and faithful words, from a warm Christian heart, we reply:—

1st. There is *no purpose whatever* of making the CHRISTIAN HELPER a weekly paper. In doing so the editor would have to give up the practice of a noble profession quite as lucrative as that of conducting a weekly newspaper; and that other promoters of the paper would not favour a change from the original plan.

2nd. We fully recognise the impropriety of our having in these provinces of Ontario and Quebec, two weekly denominational newspapers; and quite agree with our brother that if the present management of the *Baptist* gives dissatisfaction, an effort should be made to buy it out, rather than to starve it out.

3rd. We have no fault to find with the *Baptist* as the weekly newspaper of the denomination:—we cheerfully bear testimony to its excellency in this respect. Indeed it is continually improving, and especially so since the prospectus of the

CHRISTIAN HELPER came out. The HELPER is really helping the *Baptist*. We take the *Baptist*, and pay for it; we read and enjoy it; we preserve it carefully on file; and we don't say bad things about it. We have not the slightest objection to every Baptist in Canada doing likewise; and we hope the editor and proprietor of the *Baptist* has no different feeling towards us.

From the above plain words we trust that our attitude towards the *Canadian Baptist* will not be any longer understood or misrepresented. We wouldn't hurt a hair of the editor's head.

Our appearance as a Monthly Journal devoted to the special aid of Christian workers, and aiming at the cultivation of a high order of Christian literature of permanent value to the denomination, and which can be conveniently preserved in the form in which we present it, may perhaps interfere somewhat by-and-by with the circulation of some of the numerous Monthlies from the other side of the line, which are patronized largely by our Sunday School workers and others; but that there is any real ground for fear of our supplanting the *Canadian Baptist*, we cannot understand, especially when the denominational constituency includes 25,000 Church members.

### FORWARD.

"Speak unto the Children of Israel that they go forward" said the Lord to Moses, as panic stricken and dismayed they paused upon the shores of the Red Sea.

In front of them to all appearance was a watery grave, behind them was the mighty host of Pharaoh which was to lead them back again into captivity.

It was a trying time, and we wonder not that with their lack of faith, they felt that all was lost; that their dream of liberty had ended, and in its place had come a rebellious feeling against God and the instrument He had appointed to free them from Egyptian bondage. But "man's extremity is God's opportunity." The waters divide and form a wall on either side of the advancing host, who at the Almighty's command of "Forward," pass through upon dry ground.

This striking incident in the journey of the children of Israel to the promised

land, is a true picture of the Christian's experience in his journey towards the heavenly Canaan. Confronted by trial and adversity, he seems almost overwhelmed and about to fall into the sin of murmuring against his heavenly Father; but as the divine voice rings in his ear, and thrills through his soul the word "Forward," he receives fresh courage and a higher inspiration which not only enable him to endure his afflictions, but to come off more than conqueror.

Is he surrounded by worldly foes who are anxious to blast his reputation and destroy his happiness, ere his courage is all gone, he hears the voice of his Deliverer "Stand still and see the salvation of the Lord," and then as His mighty power is exercised on his behalf, he receives the command "Forward," and marches on to victory.

Is the Church of God in danger from the wiles of Satan or the devices of sceptical men, still the command rings out "Forward," and at that divine summons and under the leadership of the Lord of hosts, the army of the Living God marches forward to its glorious conquests of peace.

Brethren, the present is an age of scepticism and unbelief, and whether it manifest itself in the bigotry of the ignorant, or the philippics of the would-be *savant*, the ends sought are the same. At times it seems as if God had withdrawn His presence from His people, and that they must fall into the hands of Satan and his emissaries; but just as they seem about to be overwhelmed, they are roused to fresh enthusiasm by the divine command of "Forward," and under its inspiration they become mighty in casting down the strongholds of sin.

"Forward," ought ever to be the Christian's motto, not only because it is God's command, but because it is the very essence of His religion, which if it were not aggressive would soon cease to be anything at all.

"Speak to the people that they go forward;" the command rings out as distinct to us to-day, as it did to the children of Israel thousands of years ago. If we have put on the armour of God it behoves us to keep pressing steadily forward to the front. Having once enlisted in the army of the Living God, we should never

waver nor turn back. The adversary is directly in our front and the soldier who would hesitate or refuse to advance and engage the enemy, is not only a hindrance to his comrades but a traitor to them as well.

Brethren, let us each, girding up our loins, prepare to do and dare in the service of our glorious Master who never leaves His people except to victory. Let us so bear ourselves in the warfare of life, that at its close we may, like the great Apostle exclaim, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all them that love His appearing."

Throughout the wide world to-day is heard the Christians, battle-cry of "Forward," and on every hand we see the church of the Living God marching onward to those moral conquests which shall only cease when the whole world has been redeemed to the Master, when no man shall say to his neighbour "Know the Lord; for all shall know Him, from the least of them unto the greatest of them."

#### THE MISSING STEAMSHIP.

The news of the non-arrival of the steamship City of Brussels, and of her probable loss at sea, made a deep impression upon millions of people on both sides of the Atlantic. It is still fresh in the memory of most of our readers how another steamship of the same line (the City of Boston) sailed from port, and though eagerly watched for through days and weeks and months, was never heard from again. The sea had swallowed her up with her living freight of passengers, and not a plank or a vestige of any kind was ever discovered that could throw light upon the fate of the vessel and her gallant crew.

It was with a keen remembrance of this sad calamity still upon their minds that he public heard of the probable loss of the "City of Brussels," and their kindly hearts went out in sympathy to those who had friends on board of the missing steamship. And when on a bright Sabbath morning, after days and nights of weary, anxious suspense, the glad tidings were an-

nounced from the pulpits of most of the churches in this city, "*The City of Brussels is heard from, and is safe,*" and the ministers added, "*Thank God,*" their fervent prayers were re-echoed by every listener within those sanctuaries, who, although they had no personal stake in the safety of the vessel, could not but rejoice with their fellow-citizens whose friends were restored, as it seemed, from the very jaws of death. It mattered but little to those crowded congregations that those with whom they were called upon to rejoice, were not of the same faith as themselves, that their journey was a pilgrimage to a shrine, and for a purpose, from which most of them would shrink with abhorrence; these things were forgotten, and in their place came only the remembrance that they were fellow beings whose lives were precious to their friends and families; the sympathies of the community had overlapped the walls of petty jealousy and proved once more the truth of that oft quoted saying of Shakespeare, "One touch of Nature makes the whole world kin." "*The City of Brussels is safe*"—so throbbled the message along the ocean cables, and millions of hearts on both sides of the Atlantic, pulsated with joy as they heard the glad tidings, "*The lost is found, Thank God!*"

As we thought of the almost universal joy occasioned by the tidings of the safety of this gallant vessel, our minds were directed to a higher theme for rejoicing, which, though to many it may appear insignificant and almost unworthy of notice, is yet sufficient to cause joy even among the angels of heaven.

"*A sinner has repented,*" to some this does not seem a very great matter for congratulation, but it is sufficient to set the joy-bells of heaven ringing, and to cause rejoicing even in the bosom of the Eternal Himself.

Surely if such be the case, is there not a great incentive for Christians to work and pray for the conversion of those loved ones who are yet out of Christ. "*A sinner has repented*"—let us thank God and take courage. Oh that this matter would so press itself upon our minds and hearts that we shall strive by every possible means to awaken sinners to their need of a Saviour, and that we may pray God to so abundantly bless our efforts and those

of all true workers in His vineyard that the joy-bells of heaven may not ring out a fitful chime, but a glorious peal of unbroken harmony that shall only cease when the whole world shall have been redeemed to our Christ.

#### REV. W. S. RAINSFORD.

The blessing of God has rested richly upon the ministrations of Rev. W. S. Rainsford, who for the last three months has been preaching in St. James' Cathedral. Old and young, rich and poor have been reached, but perhaps the effect has been most marked among young men and women of talent and position: many of these have been truly converted.

Mr. Rainsford is a very earnest, bold, plain preacher of the gospel of Christ, and for so young a man has a remarkable depth of rich christian experience. He constantly and strongly enforces on young christians the duty and necessity of beginning at once to do some work for the Master. "A babe" he says, "in order to grow, needs exercise as well as food—God's word is food, God's work exercise."

To many Christians of all denominations his Thursday evening Bible readings have been seasons of great religious enjoyment, and refreshment of soul; and to such his parting words were, "Go back to your own churches and *work*—let each one do his or her *own work*, and *stick to it.*"

A word of thanks is due to the gentlemanly ushers of the Cathedral for their courteous attention to strangers attending these services.

That the blessing of God, may follow the young evangelist wherever he goes, is the prayer of many hearts.

#### THE MURPHY MOVEMENT.

The great tidal wave of Temperance, which has recently swept over the middle States has not yet spent its force, if we can judge from the glowing accounts of its victorious progress.

While Mr. Murphy is attacking with titanic blows the liquor traffic of Philadelphia, some of the converts have carried the war into the western States, and already we hear that grand results have been and are still being achieved in Michigan, Indiana and Illinois.

In Canada, while as yet we have only had a foretaste of the good things to come, we have still great cause for rejoicing.

The crusade recently inaugurated in this city against intemperance by Mr. D. J. K. Rine, has been productive of a very large amount of good. We understand that already more than one thousand persons have signed the pledge, and that large additions are being made to the cause at every meeting.

Our temperance societies talk of making a grand united rally to carry the city, feeling that if the Metropolis of Ontario were won it would have a great moral effect upon the rest of the Province.

We trust that they will go to work in downright earnest, and make a united endeavour to carry out their project, and not, as is often the case with temperance movements, rest idly upon their oars as soon as they have prepared their resolutions and speeches. We trust that the old taunt of temperance people having no "back bone" in them when it comes to a square stand up fight, will be refuted in a very marked manner in the present instance. We trust further that the cause will have hearty and enthusiastic support, not only of every minister of the Gospel but of every church member as well, so that when the results come to be summed up it will be found that the victory has not been won by a bare handful, but by such an overwhelming majority that the cause of temperance will ever after remain secure in this city.

#### THE LATE REV. HOYES LLOYD, A.M.

After an unusually prolonged and distressing illness, brother Lloyd has gone to his eternal rest. Two months ago his physicians informed his family and himself of the hopelessness of his recovery, and the probability that the end might not be very far off. The sad message was received in a spirit of calm, beautiful, holy resignation that has seldom been our lot to witness. Then came a longing desire to go at once into the immediate presence of that blessed Jesus whom he had loved so much, and preached so simply and faithfully to others for long long years. At times, this yearning to be taken home was so intense that he would

tearfully exclaim, "Why is His chariot so long in coming? Why tarry the wheels of His chariots?" On Thursday morning the 7th of June, the 'chariot' came to the sleeping saint, and bore his ransomed spirit home to the Father's house on high, where our Elder Brother gives the welcome, "Well done, good and faithful servant, enter into the joy of your Lord."

Of our departed brother's life and labours; of his genuine piety and his faithful service to the his Master; of his peculiar tenderness of heart, and his yearning desire for the good of souls; of his usefulness as a Christian minister and a Christian editor we have neither time nor space to speak at present.

Perhaps the subject will be treated of by some able and more eloquent pen than ours at another time.

But whether or no: Bro. Lloyd shall ever be made the subject of a lengthened obituary notice, his name will long be held in sweet and loving remembrance by many who were led to Christ through his instrumentality, or enjoyed the privilege of his pastoral and social friendship.

The pains of death are past,  
Labour and sorrow cease;  
And life's long labour closed at last,  
His soul is found in peace.

Soldier of Christ, well done!  
Praise be thy new employ;  
And while eternal ages run,  
Rest in thy Saviour's joy.

#### EDITORIAL NOTES.

THE SERMON this month contains the *first words* of the new pastor of St. Catharine Street Church, Montreal, to the people of his charge. We commend this able discourse of Bro. Campbell to the careful attention of all our readers.

THE ASSOCIATIONS.—The recent meetings of the Western, Elgin, and Brant Associations, as reported in the columns of the *Baptist*, indicate a very gratifying spiritual condition in many of the churches of which they are composed. In the Western Association the total number of baptisms reported was 185, an increase of 15 over the previous year; in the Elgin Association the number baptized was 156, an increase of 68 over last year; and in the Brant Association the baptisms amounted to 269, a very cheering exhibit for the number of churches; but we no-

tice from the *Year Book* that exactly the same figures were reported last year: so that this Association has been in both years blessed with equal spiritual increase. The total number of persons baptized on a profession of faith in Christ in these three Associations for the year, was 610. To God be all the praise!

OUR ADVERTISING COLUMNS.—A few of our friends, while complimenting us upon the very neat appearance and beautiful clear type of the *Helper*, object to some of the advertisements appearing in the front. They say, "if you must have advertisements, put them all at the back where we need never see them."

Well, we can't please everybody,—that is certain! So we shall just have to go with the majority. To the advertisers themselves our plan is most acceptable. They don't want to be shoved in a corner. Then, many of our readers have expressed their intention of preserving and binding the Magazine. By our present arrangement the advertising pages are a cover to keep the rest clean; and then when binding time comes they are stripped off, and seen no more for ever.

We hope it may not be very long before the length of our subscription list will warrant the addition of four more pages to our reading matter: then the cover and advertisements will be of a different coloured paper, and so less like a part of the Magazine.

Respecting the advertisers themselves, we need only say, we believe them to be all good men and true, and that it will not only do no harm to read what they say; but that they are all eminently satisfactory persons to deal with.

THE PIONEER BAPTISTS OF CANADA.—We have much pleasure in announcing the appearance in our next issue of the first of a series of papers bearing on the early Baptist history of this country. We should like to give the name of the contributor, who is an aged and talented father in the ministry; but being possessed of an amount of modesty rare in these degenerate days, he desires that his name be withheld. However, that he is fully competent to do justice to his subject will be seen from the following extract in a letter, which we are permitted to make

use of as a sort of introduction to the forthcoming sketches :

"The subject to which I propose to confine myself is a review of the past. I believe I am the last survivor of a generation now entirely passed away. So far as I know and believe there is no Baptist minister now living in Canada who was in the field when I entered it, or who came upon the stage within several years later. You, dear sir, and your readers, accustomed to contemplate the state of things as they are—the numerous, prosperous churches of intelligent christians, substantial and even elegant church fabrics, a learned and active ministry, Sabbath schools, mission and benevolent societies—neither you nor your readers, can have clear ideas of things as they were,—of the shape of the work the *pioneers* were engaged in: fifty years ago.

The very deep interest which I feel in returning in memory, as I frequently do, to those early days, and living over again those early scenes in company with the beloved, simple-hearted brethren, with whom I was then associated, nearly all of whom are now in heaven, may mislead me with regard to the views your readers would take of a rehearsal of them. From the higher level of the intellectual, social and even religious life of the present day, these things may appear weak and contemptible; yet they were the germs of the present status; and genes, though in comparison with the fully developed organisms they are necessarily obscure and low, are nevertheless generally considered worthy of careful study and attention.

But after all, whether or not your readers will take an interest in this subject will depend upon the manner of treatment. On this account I could wish the work were in abler hands. Nevertheless, for reasons before mentioned, if it is to be done, it must be done by me, as nobody else remains to do it. As to the manner, I do not propose to trouble your readers with dry statistics, or dull detail; but shall endeavor to lead them along the most pleasant paths that can be found through the bush of fifty years ago, and so up to more recent times. I may find it convenient to introduce fictitious names, and possibly on occasions to throw a little fiction into events and scenery, but whatever there may be fictitious, I promise there shall be nothing false. My sole object shall be to draw a picture true to nature—to produce a true image of the times—nothing to extenuate, nor set aught down in malice."

**TORONTO WOMEN'S CHRISTIAN ASSOCIATION.**—The fourth annual meeting of this Association was held in Shaftesbury Hall on Monday, p.m., the 4th inst, and was in every way a success. Interesting reports were presented of the work in the Boarding House for young women, and of the Hospital, House of Industry, Gaol, and the Mission and Relief Committees.

We can confidently recommend the Boarding House, 19 Duke Street, to any young women coming to the city. It is

under good management, is homelike, clean and comfortable. The Lady Superintendent is kind, and a devoted Christian.

If any of our pastors knowing Baptist young women who purpose coming to Toronto will give them a note to Mrs. R. W. Laird, Miss Buchan, or Miss Mary McCord,—all of whom are Baptists, and active members of the managing committee,—they will be specially cared for by them.

## Correspondence.

A Word for the "Helper," etc.

DEAR EDITOR.—I acknowledge the receipt of No. 1 of the CHRISTIAN HELPER, with which I am well pleased. Its Salutatory breathes the right spirit, and is well written, as all the editorial articles are. The selections are unexceptionally good, and the entire make-up of the Monthly does credit to its managers. I wish it a prosperous career.

The appearance of the HELPER bodes no evil to the *Baptist*. Why should it? You need not be envious of the *Baptist's* success, nor need the *Baptist* be jealous of you. The Canadian field is wide enough for both, and there need be no clashing. Both are working in the same good cause; and as a vessel of lighter draught can sail up streams where vessels of heavier tonnage cannot make any headway, your dollar-paper can, and will, find an entrance where a two-dollar paper could not. Work along in harmony together, and be fellow-helpers of each other in every good word and work. This is my greeting to the CHRISTIAN HELPER, which, I trust, will prove a *helper indeed* to me in my work.

For the kind words you have spoken already I offer you my sincerest thanks. I am just on the eve of starting for the front, and hope ere I return to attend the Western, Elgin, Grand River, Toronto, and Midland Counties Associations. My first tour will be a lengthened and laborious one, but I hope I may have strength given me, equal to my day. That there is need of such a work as I am called to do, admits of no reasonable doubt. Let me give you a few facts, gleaned from the financial returns of 1876, relative to Home Missions. The Western Association last year gave us from 20 churches, \$225.20, while three of the strongest churches with a total membership of 410 gave *nothing* to the cause of Home Missions whatever! The churches in the Elgin Association gave \$238.80, but five of the churches with a total membership of 259, gave *nothing*. In the Grand River Association 28 churches gave \$482.21, while 13 churches with a total membership of 906 persons gave *nothing*! In the Niagara Association, 10 churches gave \$541, and of this sum two of them gave \$435, and the other eight in all \$106, while ten of the churches did *not give one cent*! I have taken my data from the returns of the Treasurer as per Year Book of 1877, and so I might go on; but let this suffice for the pre-

sent. O when will our churches wake up to realise as fully as they should their obligations to Christ and a perishing world, so as lead them to come forward in their might, to sustain our various denominational societies!

Yours faithfully,

THOS. L. DAVIDSON.

GUELPH, May 16, 1877.

## Essay.

### THE IMPORTANCE AND UTILITY OF SCIENTIFIC KNOWLEDGE.

A paper read by the Rev. D. McNeill, Paisley, before the Alumni Society of the Canadian Literary Institute, Woodstock, April, 16th, 1877.

(Continued from page 7.)

The origin of creation implies a number of very important scientific questions. One is the eternity of matter. Is matter eternal? or had it a beginning, and an author? Aristotle, one of the advocates of this theory said, that matter was eternal, but being pressed very strongly by the sentiment of the first verse in Genesis, he admitted that God was the author of it, but that it was co-existent with God. According to this theory, God and matter always existed, but the former caused the latter to come. Just imagine the locomotive, and the railroad to have always existed; but the locomotive causing the railroad which always existed to exist. That theory defeats itself.

The next question is, when was our world created? The old and first position was, that God at the time the Mosaic history begins, created the heavens and the earth in six days, and peopled the earth with creatures, and with men. According to this interpretation of the first chapter of Genesis, neither the earth nor any creature upon it existed until about six thousand years ago. The recent revelations of geological science conflict with this interpretation, and prove by evident marks of the foot-prints of the Creator in the rocks, that the rocks themselves, and also creatures whose fossils are found therein, existed thousands of ages previous to that time. What then will be our next position? Science has already driven us from our first. We must remember that the Bible did not change its relation to science, it is its interpretation that had to shift its ground. Thus, according to the heading of our paper, we see the importance of a more thorough scientific study.

Some, in giving up the first interpretation, have assumed a second which is, that at the beginning the heavens and the earth were created as in the first verse; then an

interval of thousands of ages took place before the Mosaic history begins; that during that interval, convulsions and upheavals took place which buried the successive races of animals, and the strata of earth in ruins, and about six thousand years ago the earth was without form, and empty, and then God commanded, and according to Moses, formed the earth and created creatures upon it, and last of all, man. This interpretation was adopted by many eminent men, among whom were Dr. Chalmers and others; but it is losing favor now. There are many objections to it which we shall not presently discuss. Shall we then adopt this interpretation? Let our young theological students who have such great advantages at the present day, add to their Biblical lore a thorough knowledge of the book of nature, so that we may be able to test every inch of ground before we assume a final position in this important matter.

But perhaps the most popular interpretation, and the one most favorably received, is that the six days in which God created the heavens and the earth, were six long periods of time; that during those long periods the earth was undergoing a process of formation, gradually preparing to be the habitation of man, the king of creation. These long periods required ages to complete them. The various races of animals whose fossils are found in the heart of the earth, were buried in ruins, and mineral wealth and treasures were gradually forming for the good of man. Perhaps this view presents the grandest, the most sublime, and the most exalted conceptions of the wisdom and power of the great framer of the universe; and many of the best scientists admit that it is quite consistent with the Bible testimony. This is the view adopted by Dr. Conant, one of the ablest of living scholars, as may be seen from his introduction to his revised version of the book of Genesis. He does not pretend to speak there as a geologist himself, but he takes the teaching of geology from some of the first masters in the science. Dr. Conant says "that those long periods of creative activity were presented to the inspired writer under the symbolism of six days of labour, and the seventh of rest" "This was," he said "a rational and an intelligible application of it, the word 'day' being the simplest, and most familiar measure of time; being used in all languages for any period of duration of greater or less extent." Shall we then now, and evermore adopt this interpretation? It is grand in conception; but is it right? is it the truth? Do we not wish to know how, and when the world we inhabit was constructed? If you were purchasing a residence, you would wish to know its age, the material of which it was

built, and the style of its construction. The view just submitted of the framing of our world is not without its objections and difficulties; but is it the proper view? For our own part we would be willing to fight for the natural days until our sword should be worn to the hilt; but then we are conscious that we are not sufficiently apt in scientific gladiatorialship to defend ourselves. We may be deceived with respect to the strength, expertness, and resources of our opponents. We are already somewhat fearful that they may crowd upon us and force us to yield our favorite position however reluctantly.

The next question is, had this world its present size, shape, and form from the time of its existence? Many of us have been in the habit of believing that the world as to its size, form, and general outlines, has been the same from the time of its creation. We would have admitted that changes might have taken place upon its surface; that valleys, ravines, hills, and elevations, might have been made by floods, earthquakes, and volcanoes, and other natural causes; but as to the general shape, and size, we believed them to have been the same from the beginning of creation. But the hypothesis of modern evolution laughs at these antiquated notions; and would enforce upon us the theory of the growth of our world, and others like it from molecular chaos; that our world has been growing and shaping from the nebulous boyhood of its youth, as Prof. Huxley calls it, through innumerable, and immeasurable ages until it has attained to its present size, form, and density. The hypothesis of evolution, according to Prof. Huxley, supposes that at a given period in the past we might find the earth in shape and size, something similar to what it is now; but growing less similar as you would go back in time, and continually going back, you would come to the time in which nothing existed but a nebulous cloud, or a cloud of mist. Is this, then, the true history of creation? How does it accord with the Biblical account? Can it be reconciled with that? When the Bible says, God created the heavens and the earth, does it mean the creation of that nebulous cloud? Does it mean that the world was created when that nebulous mass was? Or can it mean that God commenced the work of creation then, and continued it until it was finished? We cannot see that it means that: for whatever God did in the creation of the heavens and the earth, was done at the beginning, not commenced at the beginning. By the creation of the heavens we understand the creation of the sun, moon, and stars: is that the action which was done when that faint transparent speck of fog was created? Or does the creation of the heavens mean the evolution of the

heavenly bodies from that gaseous cloud? If that is the meaning, the Bible should have said that God commenced the work of creating the heavens at the beginning. And if all the bodies of the universe have evolved from such an original as that, either by chance, or by the elementary action on principles of matter, how is it that some of them have assumed such great magnitude above others; and how is it that some of them have become suns and bodies of light, while others cannot claim such distinctions? Why should not those elementary principles of matter act similarly, and produce similar effects upon all the detached parts of that nebulous cloud? And lastly, how is it that invariably those bodies of greater magnitude and greater light have assumed a proper position, and have become the centres of their respective systems, controlling all the rest by their preponderating gravity; and also scattering their cheering and benignant rays over them, and making them even resplendent with their light?

Evolutionists do not only apply this method to the inanimate world, but also to the living creation. Prof. Huxley again says: if we traced back the animal creation, we should find animals and plants identical with those which now exist, but increasing their difference as we go back in time; and at the same time becoming simpler and simpler until we should arrive at that gelatinous mass which in the judgment of some scientists is the common foundation of all life. Now let me ask, is that a better account of the creation of man, and of all other creatures than that contained in the Bible? When the Bible says, that God created man from the dust of the ground, does it mean that He created that gelatinous mass, and from which man was evolved by the elementary principles of matter to become the noble, handsome personage he now is? There is one thing very perceptible from all these theories, (viz.) the extremely strong inclination, yea, the apparent anxiety of some men of science to account or find a reason for creation without a Creator. Neither Prof. Huxley nor Darwin may be an atheist, but we would agree with Dr. Hodge, in saying, that their system carried to its logical conclusion leads to atheism. We have no apprehension that the presentation of facts in science will lead to atheism, but the extreme anxiety and strong efforts of many eminent scientists to find a reason for creation independent of a Creator may produce atheistic tendencies in the minds of some. Hence the necessity of students of the Bible becoming also students of the book of nature, that they may be able to test, and discern between theories, and acts in science.

Let Science advance in her discoveries,

let her soar aloft still higher, and widen into the regions of the heavens; let her analyze more minutely, and more closely the various agencies and forces of nature; let her penetrate still deeper into the heart of the earth and show more clearly the evidences of life in pre-adamic ages, and let her present her truthful discoveries: they will be hailed with joy. We need not be alarmed lest the truth of nature and the truth of revelation shall conflict. Before science and the Bible can conflict, one or other of the three following things must be true. First, there must be more Gods than one; or if not the one God must have been in perfect in knowledge and wisdom in former times, or else the Bible is not an inspired book. If there were more living Gods than one, we should have had ere this time greater conflicts between these Gods themselves than have taken place yet between the Bible and science. We know of two places, and perhaps of two only entirely free of contention and strife: one is heaven where one perfect living God dwells and reigns, the other the burying place where dead men cease from troubling. The idea of plurality of gods would indicate the imperfection of them all; and imperfection in living beings is a certain precursory of strife. If the gods of the heathen were living gods, their own wars and commotions would have been greater than those of the unfortunate nations who adored them. In regard to the other two points submitted, we shall wait for demonstrative evidences that the one living God made a mistake either in His word or in His work.

There is a very great difference between the Bible and science, a difference similar to that which is between God's first man and Darwin's first man. God's first man was perfect in all his physical and mental faculties at once, but Darwin's first man was found far back in the depth of ages in the shape of a little particle of jelly; in order to become a perfect man that particle of jelly had to be submitted to a long and tedious process of evolution; down through the ages this particle of jelly would have to contend with many influences in opposition to its growth and development. The Bible also came perfect from the hands of its Author. As to its subject-matter there is no room for improvement. But Science is yet in her infancy, only developing into perfect womanhood. Science, like any other child in its growth is subject to commit many blunders. But the time is coming when Science will appear in her full strength and beauty, when she will come forward and stand side by side with her elder and more sanctified brother the Bible and compare notes with him, and finding that they are agreed upon every

point of importance, both in science and religion, they will take hold of each other's hands and march down the track of subsequent ages testifying loudly and harmoniously to the power, wisdom and benevolence of their one great infinitely wise Author, strewing the paths which they tread with all manner of rich blessings, both temporal and spiritual, for the good of mankind. Thus fulfilling the one united mission, "Glory to God in the highest, peace and good will to men."

## Denominational Pulpit.

### CHRIST AND HIM CRUCIFIED.

A sermon preached in the St. Catharine Street Baptist Church, Montreal, by the

REV. J. L. CAMPBELL.

On Sabbath Morning, 13th May, last, at the commencement of his pastoral labors in connection with that Church.

"For I determined not to know any thing among you save Jesus Christ and Him Crucified."—1 Cor. 2: 2.

The City of Corinth was the great commercial metropolis of all Greece. Situated on a narrow isthmus, which just separates the Ionian from the Peloponesian sea, it commanded two splendid harbors, one on each side, and through its gateways rolled and thundered the traffic of the eastern and the western worlds. At the time of the Christian Era, this city had a probable population of about half a million people; gathered from every quarter of the globe. It was a place also equally distinguished for its wealth, culture, and refinement. The magnificence of its public buildings gave rise to that order of architecture which still bears its name. To such an extent was the study of the arts and sciences prosecuted, that Cicero terms Corinth "The Light of all Greece," and Horace adds, "It does not fall to the lot of every one to visit Corinth." It was also the centre of religious worship for the Greek nation.

Such a city had its peculiar advantages and its peculiar perils as a religious centre—advantages, for from this busy centre the Gospel would scatter its rays far and wide, into the surrounding darkness, borne in every direction by those hurrying to and fro, on errands of trade and commerce—perils, for this great mart was beset with dangerous and corrupting influences, intensified by the lax morality, and debasing idolatry peculiar to a heathen city.

Twenty-five years after his conversion, Paul planted in Corinth the standard of the Cross. Five years after, from the city of Ephesus, he wrote this impassioned epistle, which Dean Alford declared, contains some of the "noblest assemblages of words in beautiful language, extant in this world." In it he discloses to us the richly suggestive manner in which he began and carried on his work, for the year and a-half that he labored in this Greek city. This to us, today, standing on the threshold of our work as pastor and people, is a subject worthy of our closest study, and filled at every point and step with the most thrilling interest. In

this, the commercial metropolis of our own land, with the activities and influences of trade and commerce passing through our city, east and west—with the advantages and privileges—with the disadvantages and dangers of a large city gathering about us, how blessed it is to have the example of the great apostle, and the method in which he carried on his work. We would begin our work as he began his. We would ask for grace to carry it on in the same spirit, and when we have planted, and when we have watered, our prayers will go up together, that here too God may give the increase. We notice: I. The theme of the Apostle's preaching; and II. The exclusiveness with which he dwelt upon this theme.

First then we consider the THEME OF THE APOSTLE'S P. E. A. C. H. I. N. G.—Christ and Him Crucified.

This theme was selected as the result of deliberate conviction. Paul was one who "had understanding of the times to know what Israel ought to do." We never find him running uncertainly, or fighting "as one that beatheth the air." He was too skilful an officer not to carefully consider the foes and forces against which he had to contend. He took careful account of all the odds against him.

Two marked phases of religious opinion meet us in Corinth—the antipodes, and yet the complements of each other. The Jews required a sign, a religious form, one which would appeal to the senses, something to look at, that which would dazzle the eye,—the Ritualists of the Apostle's day. The Greeks sought after wisdom, a religion based exclusively on the deductions of reason, independent of all revelation, which the intellect could fully grasp, which would have its origin and its end in the understanding—the Rationalists of the Apostle's time. The one represented the unbelief, and the other the superstition of that city. The one dwelt among the shadowy groves of doubt, wrapped in a cold, misty philosophy—the other took refuge behind rustic and richest pomp and pageantry, sacrament and symbol.

And while human nature remains the same, both these tendencies, the Jew and the Greek, the "sign" and the "wisdom," those who have the form of godliness without the power, and those who doubt and dispute and cavil and speculate, rather than obey—the rationalist and the ritualist—divide the modern, as they did the ancient world. They make up the sum total of the unsaved here, as they did in ancient Corinth.

Whether we view it in that dark pall of superstition, which hangs like night over a large portion of our city, that same semi-pagan form of Christianity which takes religion out of the heart, and paints it upon the wall—whether we consider it in those forms which consign the most important part of religion to the tailor, and dress it up in trappings more dishonorable to Christ than Pilate's robes of mockery—whether we have it in those, alas, too numerous, among all our congregations, who are satisfied with merely the "form" without the "life," the body without the soul, the name to live while they are dead—all these alike belong to the one great class. They have taken religion to consist of a round of duties, a mere external thing of sense; something for the eye of man instead of the notice of God; a garb for



earth, rather than a fitness for heaven. *The Jew satisfied with his sign.*

Then we have the other great class who make no religious profession. Analyze their opinions and we will discover from the most intelligent and exemplifying down to the most ignorant and abandoned that each has his own theory, philosophy, and creed—his own reasons independent of the word of God. One proclaims it as his belief that his life is as consistent as that of professing Christians; another is hoping in some way in the general mercy of God, and a third is quite satisfied that all will come out right in the end and "good will be the final goal of all." Who is not familiar with these and kindred statements of opinion? To these the doctrine of depravity and the new-birth, a living faith in a living Jesus, and the joys and blessings known to the child of God, are a stumbling-block and foolishness. "They receive not the things of the Spirit of God neither can they know them." They have framed their own notions into a philosophy and creed, and they are resting and staking their eternal all upon a speculation. Of every grade of unbelief this holds true from the lowest outcast to whom "the wish becomes father to the thought," up to the cultured sceptic who has deliberately trained himself to doubt. Human reason is put in the place of divine revelation, mere opinion substituted for the sure word of prophecy, proudly consulting their own wish instead of humbly asking, what saith the Scriptures? *The Greek resting upon his wisdom.*

How did Paul confront those deadly forms of error? In the first chapter of this epistle he tells us, "We preach Christ and Him crucified, unto the Jew a stumbling-block, and unto the Greeks foolishness, but to them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God." "It pleased God by the foolishness of preaching to save them that believe." Again he triumphantly exclaims, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

"Christ and His cross are all his theme." To the cry for wisdom he points to the life of that mysterious Stranger who was born at Bethlehem and died on Calvary. "In whom are hid all the treasures of wisdom and knowledge, whose history is the sum of all theology, whose character is the perfect example, whose command is absolute law, whose promises are the source of every hope, whose figure stands all radiant at the gloomy end of life's journey, whose love is the inspiration of all goodness, whose approbation is the crown of all rewards." To the cry for a sign he points to the cross all swarthed and dripping in blood, the expression of justice and of mercy, of sin and of salvation, of divine love bowed down to earth, and of human unworthiness lifted up to heaven. He points to the sacrifice by which God has forever perfected them that believe, and in the light of that sacrifice all the smoke from Jewish altars is forever dissolved. He points to that death so sad and lonely, to the tomb so dark and cold, to the empty sepulchre on "the third, the appointed day," and to the ascension from Olivet's brow. Does the Jew seek for a sign? Here is the sign of the Son of Man—Christ in His glorious person, Him crucified in His sacrificial work.

It may be objected, however, that the apostle dwelt on many other subjects besides this. We find him discussing questions connected with the Jewish economy, ritual and worship, with law, and obligation, and duty; with the works of creation and providence; with fact and incident and history; with domestic, social, and religious life, with all the relations and privileges of the children of God. How can this be reconciled with his determination to know nothing but Christ and Him crucified?

The answer is that these are all discussed in their relation to the Cross—in the light of Calvary—with reference to Christ's finished work. The Jewish dispensation is discussed only that the apostle may unfold a better covenant established on better promises. The dark background of law looms up with its threatening dangers only that the Cross may shine out all the more brightly as the place of safety. Doctrine is presented only as it converges in and clusters around and radiates from Calvary, and the details of life are introduced because the religion of Jesus sweetens, enriches and purifies all the fountains and streams of life, and ennobles the whole man.

We have seen a large landscape painting presenting all the diversities of sunshine and shade of jagged sublimity and delicate loveliness. Some of the scenes brilliant, some sombre, some near, some remote, with every part beautiful and finished in itself. But the design of the whole picture is plain the instant we look upon it; and the grouping of scenes and circumstances is arranged so as to bring out prominently one grand central figure in painting on which the eye involuntarily rests and from which it cannot escape. Every touch of the painter's brush on that canvass was designed expressly for the purpose of bringing this out. Thus of the apostle's teaching. He placed under contribution every subject, every colour from the brightness of heaven to the blackness of hell—all, that he might bring out prominently the great central figure of the Bible, "Christ and Him crucified."

In his epistles we find Paul mentioning the name of Christ about three hundred times. In his letter to the Colossians we have Christ in His nature and His person, the image of the invisible God by whom all things consist. In the Hebrews He appears as the one great sacrificer. In the epistles to the Romans and Galatians present Him as the object of the sinner's faith, and the ground of the Christian's confidence. In the Ephesians He is the universal Peace having broken down the middle wall of partition and slain the enmity with His cross. While to Timothy He is the grand evangel of the New Testament, the Saviour of sinners, even the chief whose name is to be heralded throughout the world. In Titus and Philemon we find Him the Redeemer whom we preach, and the Master whom we serve. In the Philippians, He is the one grand object of desire for whom the loss of all things is counted but as dung and dross. In the Thesalonians, He is coming again in the clouds of heaven with power and great glory. And in the Corinthians He is unfolded before us as the resurrection and the life, the home and the happiness of His people. Thus each one of Paul's fourteen epistles discloses its own rich peculiar characteristics; and they are all concerning Christ. Like mirrors these

epistles are arrayed around on every side so that each from its own angle reflects and has all its light concentrated and focused upon the Cross. And that glorious Cross "towering o'er the wrecks of time," shines and glows and dazzles and blazes in their united beams.

"The cross it takes our guilt away,  
It holds the fainting spirit up;  
It cheers with hope the gloomy day,  
And sweetens every bitter cup.

The balm of life, the cure of woe,  
The measure and the pledge of love;  
The sinner's refuge here below,  
The angel's theme in heaven above.

II. Consider the EXCLUSIVENESS WITH WHICH HE DWELT UPON THIS THEME. He determined to know nothing else among them. He did this because, (1) preaching Christ and Him crucified was his life mission.

In his Epistle to the Galatians, Paul tells us, "But when it pleased God who separated me from my mother's womb and called me by His grace to reveal His Son in me that I might preach Him among the heathen, immediately I conferred not with the flesh and blood." He had a dispensation of the gospel committed to him and until this was fulfilled "he was debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." It is in this same Epistle from which our text is selected, that he writes, "For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me, yea, woe is unto me, if I preach not the gospel. Never does he cease gratefully to thank God who had counted him faithful, putting him into the ministry. This our life purpose, possessed and consumed him. Like a flaming meteor, he flashed over the Roman world. Onward from Damascus, Ephesus, Corinth, Athens, to "Rome also" he hasted, the herald of mercy and truth.

In the city or the wilderness, in the dungeon or the palace, before kings and before prisoners, among the rude barbarians of the island of Melita or among the cultivated Athenians of the Areopagus, never for an instant does he falter in his life-mission. Every where we see the same uplifted hand, pointing to the Cross and everywhere, clear as an angel's call we hear the herald's cry, "Behold the Lamb of God, which taketh away the sin of the world." His ambition was to finish his course with joy and make full proof of his ministry. Thus of the christian teacher: preaching Christ is his life-work. "Whom we preach, warming every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus" should be the motto over every pulpit. The sainted Judson was known among the simple Karens as "Jesus Christ's man." The christian teacher is not a wit to amuse, nor a theorist to speculate, nor an idle dreamer living simply to please. He is the ambassador of Christ, entrusted with proclaiming the counsels of the Most High, and dealing in the solemn verities of Eternity. His is not to suppress or change, but to proclaim the whole counsel of God and leave the results with Him.

(2) He dwelt exclusively on this theme because it glorified Christ. "And I if I be lifted up from the earth will draw all men unto me." The gospel is the gospel still. It has been shorn of none of its primitive strength, it has been bereft of none of its primitive

power. Plant the cross in the midst of the church and it will become the birth-place of immortal souls. Honor Christ in the proclamation of His word and He will honor us. There is no heart so hard but a sight of Calvary will soften it, no nature so impure but the blood of Christ can cleanse, no soul so lost but the strong arm of mercy can rescue it.

(3) He dwelt upon this subject because preaching Christ is the appeal that means by which men are saved. Paul hungered and pined for the salvation of souls. This was his meat and his drink, his joy and his crown of rejoicings. He could say, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." This was the burden of every prayer, the first the last, the all subduing purpose of his life. He was all on fire for this work. Oh! what intensified agony, what yearning desire, what strong crying and tears are compressed in that awful passage in the Romans, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Good old Matthew Henry could affirm that he "would deem it a greater happiness to gain one soul to Christ than thousands of gold and silver." This is the holy inspiration that we need. There are thousands in this great city who are yet without God and without hope. Even in our congregations, our families, and our Sabbath Schools there are many on the way to death. Blessed be God for that victorious Cross! What was it which caused Christianity to spread in the days of the apostles like the waves of the sea? The preaching of the Cross. What was it which startled slumbering Europe in the reformation of the sixteenth century like the blast of an archangel's trumpet summoning to the bar of God? The preaching of the cross. What is it that is filling dark India's sky with songs sweeter than those which swelled from angel voices on Bethlehem's plains—singing not only of birth, but also of death and ascension and intercession? It is the cross—the cross of our Lord Jesus Christ.

"Oh, the sweet wonders of that cross,  
Where God the Saviour loved and died.  
The noblest life my spirit draws,  
From His dear wounds and bleeding side."

Who is sufficient for these things? If the great apostle acknowledged to conscious inability, to doubtful solicitude, to great mental anxiety—with them in weakness and in fear, and in much trembling—how much more should we, if He presses again and again the request that His brethren should pray for him. Oh! with what a deepening consciousness of increased needs does your pastor plead to-day for a place in your petitions at a throne of grace.

"Tis not a cause of small import,  
The Pastor's care demands,  
But what might fill an angel's hands,  
And filled the Saviour's hands."

But our sufficiency is of God. When we have done all, the increase must come from Him alone. Take even the most formidable piece of artillery in the British arsenals, an eighty or a hundred ton gun, and what is it? A harmless tube of prepared steel. It can do nothing. Charge it now with powder and one of those formidable steel-pointed projectiles and put it in position. It can do nothing, might just as well be filled with sand or

saw-dust. But touch it now with a spark. That powder becomes a lightning flash—that ball a thunder-bolt and passes crashing through the citadel of the enemy, carrying destruction and death on its frightful pathway.

Thus of the Church. A simple voluntary association of men and women, weak, timorous, easily disturbed, what can they do? But let fire leap down from the upper altar, as it did on Carmel, and "kindle a flame of sacred love" in the altar of our devotion, and the church becomes omnipotent, "laughs at impossibilities and says it must be done," goes forth conquering and to conquer. Let us then begin our work, trusting in the strength of God, the power of the cross and the enlightening presence of the Holy Spirit.

#### THE MISSION BOX PENNY.

What does the mission box penny say?  
I've sent a message of peace away  
To a field of blood, where, wounded, dying,  
A soldier among the dead was lying.  
It spoke to his heart of joys above,  
It brightened his eyes with a Saviour's love;  
And he blessed the page with his latest breath  
That took from his spirit the sting of death. ¶

Mission box penny! What hast thou done?  
A gospel sent to the clime of the sun.

It found a widow by Ganges' side  
Seeking for death in its rolling tide;  
It spoke to her heart of sin forgiven,  
Of an endless life and a blessed heaven;  
And she stooped like Sychar's trembling daughter,  
To drink from the well of living water.

Mission box penny! No pearls of the sea.  
Are so rich as the blessings that flow from thee—  
To the heart of the troubled one, comfort and calm;  
To the wounded spirit, a healing balm;  
Seed for the day of eternity's reaping,  
Lamb's gathered in for the Good Shepherd's keeping;  
As the stars of the firmament, bright and many,  
Are the blessings that flow from the mission box penny.

George Paulin.

### Sunday School Department.

#### International Bible Lessons, 1877.

##### STUDIES IN THE ACTS.

July 1	Paul in Cyprus.....	Acts,	xiii: 1-13
" 5	Paul at Antioch in Pisidia.....	xiii: 13-41	
" 10	Turning to the Gentiles.....	xiii: 42-52	
" 22	Paul at Lystra.....	xiv: 6-20	
" 29	The Yoke Broken.....	xv: 1-21	
Aug. 5	Paul Sent to Macedonia.....	xvi: 1-15	
" 12	Paul and Silas in Prison.....	xvi: 22-40	
" 19	The Yoke Broken.....	xvii: 1-15	
" 30	Paul at Athens.....	xvii: 22-34	
Sept. 2	Paul at Corinth.....	xviii: 1-11	
" 9	Paul at Ephesus.....	xviii: 19-23	
" 16	Power of the Word.....	xix: 17-28	
" 23	Paul at Miletus.....	xx: 17-30	
" 30	REVIEW.....		
Oct. 7	Paul at Caesarea.....	Acts,	xxi: 8-15
" 14	Paul at Jerusalem.....	xix: 35-41	
" 21	Paul and the Bigated Jews.....	xxii: 30-39	
" 28	Paul before the Council.....	xxiii: 1-11	
Nov. 4	Paul before Felix.....	xxiv: 10-25	
" 11	Paul before Agrippa.....	xxvi: 6-20	
" 18	Alman's Persuaded.....	xxvi: 21-29	
" 25	Paul in the Storm.....	xxvii: 14-28	
Dec. 2	The Deliverance.....	xxvii: 30-44	
" 9	Paul at Malta.....	xxviii: 1-10	
" 16	Paul at Rome.....	xxviii: 16-29	
" 23	Paul's Last Words.....	2 Tim. iv: 1-8	
" 30	REVIEW.....		

### JULY 1.—Paul in Cyprus.—Acts xiii: 1-12. A. D. 48.

#### HOME READINGS.

**Monday.** The Lesson, Acts xiii, 1-12.  
**Tuesday.** Saul the persecutor, Acts vi, 54-60; viii, 1-4.  
**Wednesday.** Saul's conversion, Acts ix, 1-19.  
**Thursday.** Saul the young convert, Acts ix, 19-31.  
**Friday.** Saul called to apostleship, Gal. i, 11-21.  
**Saturday.** The Gospel to the Gentiles, Acts xi, 1-18.  
**Sunday.** The Church at Antioch, Acts xi, 19-30.

#### GOLDEN TEXT.

Then the deputy, when he saw what was done, believing, being astonished at the doctrine of the Lord.—Acts xiii, 12.

#### INTRODUCTION.

The Book of the Acts divides naturally into two parts: the first twelve chapters treating chiefly of *The Church among the Jews*, the other sixteen of *The Church among the Gentiles*. In the first part Peter is the most conspicuous figure, in the second Paul. With our present lesson begins that wonderful series of Missionary labours by which Christianity was spread among the Gentiles through the instrumentality of the great "Apostle of the Gentiles," sent of God "to open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins and inheritance among them that are sanctified, through faith that is in Christ Jesus."—Acts xvi, 18.

#### EXPLANATIONS.

**V. 1. Antioch.**—Called Antioch the Great, or Antioch in Syria, to distinguish it from the city of the same name, which is the scene of our next lesson. Founded B. C. 300; situated in Northern Syria, on the river Orontes, about sixteen miles from its mouth. In the time of Paul it was large, (population 200,000), beautiful, busy, opulent, its citizens were "noted for scurrilous wit, and the invention of nick-names," (see Acts xi, 26). This city stands so intimately connected with history of the early Church—See Acts vi, 5; xi, 19-30; xii, 25; xiv, 26, &c.; xv, 1-36; xviii, 22, 23; Gal. ii, 11, 12, &c.

**Prophets and Teachers.**—"In the New Testament, *prophesy* signifies not merely to foretell future events, but to communicate religious truth in general under a divine inspiration (*forth-tell*)."  
**Prophets** is the specific term, **teachers** the generic. The prophets were all teachers, but the reverse was not true.—(Hackett). **Barnabas.**—See Acts iv, 36, 37; xi, 22-30; xii, 25; xiv, 1, &c.; xv, 1-35, 36-39; Gal. ii, 1-13, &c. **Sirmeon** called **Niger**, (black)—perhaps an African convert. Some identify him with Simon the Cyrenian in Luke xxiii, 26. **Lucius.**—See Rom. xvi, 21. Not to be confused with Luke the writer of this book, whose name in Latin would be **Lucanus**. **Manaen**—had either been the comrade or companion of Herod in boyhood, or else his *father-trother*, i. e., nourished at the same nurse with Herod.—Herod—was **Barabba**, the one who put to death John the Baptist.—(Matt. xiv, 1-12).

**V. 2. Ministered.**—Literally, *were ministering*. "Refers here to the rites of Christian worship, as prayer, exhortation, fasting."—(Hackett).  
**Separate Me.**—"The Spirit makes the revelation, selects the missionaries, and assigns to them their work."—(Hackett).

**V. 3. Fasted.**—i. e., The whole church fasted. **Laid their hands on them**—in token of their designation to this particular service, and of desire for blessing on their labours.—(Ripley).

**V. 4. Seleucia**—Sea-port of Antioch, at the mouth of the Orontes, Cyprus—a rich and productive island in the Eastern Mediterranean about 60 miles S.W. from Seleucia. It is about 150 miles long and 60 wide. It was the native place of Barnabas.—Acts iv, 36.



**V. 5. Salamis**—A city at the east end of Cyprus. "Here alone, among all the Greek cities visited by St. Paul, we read expressly of 'Synagogues,' i. e. the plural; hence we conclude there were many Jews in Cyprus."—(Smith's Dictionary.) John—'whose surname was Mark.' (Acts 12:23). See Acts 12:13; 13:13; 15:37-39; Col. 4:10; 2 Tim. 4:11; Philomen 24; &c. Minister—or assistant—either of preaching or in attending to the incidentals, or he may also have been engaged in baptizing.

**V. 6. Paphos**—a town at the other, or west end of the island, connected by road with Salamis. It was famous for the worship of the sensual goddess, Venus, who was fabled to have here risen from the sea. In Paul's time it was the Roman capital of Cyprus and the residence of the proconsul, or deputy. Sorcerer—fortune-teller. "One of a numerous class of impostors, who, at that time of general unbelief, were encouraged even by cultivated Romans."—(Brown.)

**V. 7. Sergius Paulus**—A Prudent Man—i. e., intelligent, truth-seeking, anxious for information from all sources within his reach.

**V. 8. Elymas**—means the wise. He may have received this honorable title from others as a compliment to his skill, or perhaps assumed it in a boastful spirit.—(Hackett.)

**V. 9. Saul**—Paul.—The latter the Roman name, the former the Hebrew. "Some think he was called Paul because small of stature." (2 Cor. 10:10.)

**V. 13. Perga**—The chief city of Pamphlyia on the river Centrus, about seven miles from the sea. Famous for the worship of Diana.

## PRACTICAL REMARKS.

1. The Church at Antioch was blessed with many gifted members,—*prophets and teachers*. It was, too, a praying, working Church.

2. **Manaan—Herod.** "How widely at large the two playmates of youth were separated from each other." Herod Antipater murdered John and mocked the Saviour, (Luk. xlii, 11), while his comrade became a chosen vessel of the Lord." (Barth.)

3. The Holy Ghost said. Here we have the personality of the Spirit clearly taught.

4. Separate Me Barnabas and Saul. "While they were enjoying privileges, they heard the command to carry these privileges to others. Behold the natural history of Missions! They possessed the gospel, therefore they must spread it abroad."—(Arnott.)

5. The foreign mission field needs always the ablest men.—(Arnott.)

6. The Church at Antioch had this honour put upon it, that it was the first to engage *formally* in the work of Foreign Missions. We find that (1) the work began with fasting and prayer; (2) the Lord expressly declared it to be His work; (3) the men who were to engage in the work were called to it by the Holy Spirit, before the Church outwardly designated them.

7. Fasting. "The early Christians fasted whenever they felt it would be a profitable aid to devotion."—(See Matt. vi, 16-18.)

8. The Synagogue afforded a pulpit and an audience to the first preachers of Christianity. The congregations were made up not only of Jews and Proselytes, but often of Gentiles in considerable numbers.

9. Elymas the Sorcerer. Compare Paul's experience with that of Peter's in Acts vii, 9-11, 13-23. He who blinded others is himself blinded.

10. "The authors of soul-destroying heresies were never spared by the Apostles. See Acts vii, 20; Rom. iii, 8; 1 Cor. iv, 21; 2 Cor. xiii, 1; Gal. v, 10-12; Phil. iii, 19; Col. ii, 23; 1 Tim. vi, 3-5; Titus, 10-14; 2 Peter ii, 1-22; 1 John ii, 22, 23; 2 John 9-11. Nor did Christ Himself spare them."—See Matt. xxiii, 1-39.

We learn from this whole lesson that—

1. God selects His own messengers.
2. He gives them their success.
3. He punishes their opposers.

**JULY 8.—Paul at Antioch.**—Acts xiii,

26-41, A. D. 48.

HOME READINGS.

**Monday.** Paul's Sermon at Antioch, Acts xli, 18-41.  
**Tuesday.** Peter's Sermon on Pentecost, Acts ii, 14-36.  
**Wednesday.** Peter's Sermon in the Temple, Acts iii, 11-26.  
**Thursday.** Stephen's Sermon before Council, Acts vi, 35-38.  
**Friday.** Peter's Sermon at Casarea, Acts x, 24-48.  
**Saturday.** Paul's Sermon at Athens, Acts xvii, 18-24.  
**Sunday.** Christ's Sermon at Nazareth, Luke iv, 16-32.

## GOLDEN TEXT.

And we declare unto you glad tidings. Acts xiii, 23.

## INTRODUCTION.

In our last lesson we left Paul and Barnabas just arrived at Perga, in Pamphlyia. John Mark, their assistant, had forsaken them and returned to Jerusalem, either, as Matthew Henry puts it, because he did not like the work, or he wanted to go and see his mother. The stay of the apostles at Perga does not seem to have been long, and they made their way across the wild and inhospitable mountains to Antioch in Pisidia. It is probable Paul refers to this dangerous journey in a Cor. ii, 26, when he speaks of "orbits of robbers" and "perils of rivers," &c. "The marauding habits of the people on these mountains were notorious in all ancient history. The country swarmed with banditti of the most desperate character. The physical character of the region exposed him also to the other class of dangers. The streams here are numerous and violent beyond those of any other tract in Asia Minor. Torrents burst out at the base of huge cliffs or dash down wildly through narrow ravines. (See Combe & Howson's St. Paul.)

Antioch of Pisidia lay north from Perga, on the central tableland of Asia Minor, near the boundary of Phrygia. Under Augustus it rose to the rank of a colony, and when visited by Paul was an important city, inhabited by many Greeks, Romans and Jews, in addition to its native population.—(Hackett.) On the first Sabbath day after their arrival there Paul and Barnabas sought out the Jewish synagogue, entered in at the hour of worship and *sat down* in a manner that indicated that though strangers in the city, they were no strangers to the house of God. After the usual portions of Scripture from the Law and the Prophets had been read, the strangers were courteously invited to *exhort* the congregation. Then Paul, who was the chief speaker, (Ch. xii, 12) rose to his opportunity. The first part of his discourse bore on the goodness of God to Israel, especially in having promised to send a Saviour (vv. 16-25). Our lesson shows that Jesus is that Saviour, and that it is the duty of all to receive Him and be saved.

## EXPLANATIONS.

(From the Baptist Question Book.)

**V. 26.—Stock of Abraham, and who-soever, Jews and God-fearing Gentiles.**—See v. 16; Rom. i, 5. "To the Jew first, and also to the Greeks." Rom. i, 16. To *you*—i. e., to you all; and THE WORD OF THIS SALVATION IS SENT, the salvation which is preached by Jesus.

**V. 27.** Because they knew him not, or "not knowing Him, or failing to recognize Him, and not having known the voices of the prophets, yet by condemning Him they have fulfilled the voices of the prophets." See ch. iii, 17; Luke xxiii, 34; 1 Cor. ii, 8. THEY HAVE FULFILLED THEM, see Luke xxiv, 20, 26, 27, 44.

**V. 28.** Found no cause of death in him, see Mark xv, 14; John xiv, 6, 15.

**V. 29.** Fulfilled all, see John xix, 28, 30, 36, 37.

**V. 31.** Having spoken of what *men* did to

Christ, Paul hastens to say what *God* did for Him; the cross does not stand Him as long as the resurrection. The resurrection is the fulfillment of prophecy and the seal of the Messiahship of Jesus. BUT GOD RAISED HIM FROM THE DEAD, compare ch. ii, 23, 24; iii, 14, 15, etc.; WHO ARE HIS WITNESSES, rather who are *now*, at this very moment, His living witnesses.

**V. 32.** And *we*, in view of these, *proofs* that Jesus is the Messiah, (see vv. 23, 25, 27, 31); THE PROMISE WHICH WAS MADE UNTO THE FATHERS, see Gen. iii, 75; xii, 3; xxii, 18; Rom. iv, 13.

**V. 33.** Raised up Jesus again—*i. e.*, from the grave. See 1 Cor. xv, 3, 4, 15; 1 Thes. i, 10. Paul's idea is that the resurrection was the great moment in Christ's history when He was inaugurated as the rightful Sovereign of men, according to the second Psalm.

**V. 34.** Sure mercies of David, Isa. lv, 3.

**V. 35.** Not suffer thine holy One to see corruption, clearly not fulfilled in David, but in Christ only.

**V. 36.** Was laid unto his fathers, lit. "added," "an expression that recognizes the existence of the soul in a future state. Gesenius says that it is distinguished expressly both from death and burial in Gen. xv, 8; xxv, 29; 2 Kings xxii, 20."—Hackett.

**V. 34.** Therefore—*i. e.*, in consideration of this proof that Christ is the Messiah; THE FORGIVENESS OF SINS, procured by him See x, 36; Luke xxiv, 47.

**V. 38.** Justified from all things—*i. e.*, all sins, whereas the law justifies from nothing. Notice, (1) Christ's forgiveness is not partial, but extends to all the sins of the transgressor; (2) all men need it, since no other way of pardon remains for those who are condemned by the law; (3) since faith in Christ is the only condition annexed to it, this salvation is free to all.—Hackett.

**V. 40.** Spoken of, Heb. i, 5, a free citation. As with the fathers, Paul says it will be with the Jews of his day, if they continue in unbelief.

## LESSON TOPICS.

- I. Jesus Crucified.
- II. Jesus Raised from the Dead.
- III. Jesus Forgives and Saves.

## LESSON TEACHINGS.

1. The offer of Salvation is made freely.
2. Forgiveness of sins is only through Jesus.
3. God's Word may be read and yet not understood by those not in sympathy with it.
4. The duties of ministers to warn rejectors of the gospel.

**JULY 15.—Turning to the Gentiles.**—

Acts xiii, 42-52.

HOME READINGS.

**Monday.** Turning to the Gentiles, Acts xiii, 42-52.  
**Tuesday.** Gentiles in prophecy, Isa. xli, 1-16.  
**Wednesday.** Gentiles in promise, Jer. xli, 5-11.  
**Thursday.** Gentiles in parable, Luke xiv, 12-34.  
**Friday.** Gentiles in vision, Acts x, 1-30.  
**Saturday.** Gentiles and the Church, Acts xv, 12-38.  
**Sunday.** Gentiles and the Gospel, Rom. xi, 13-36.

## GOLDEN TEXT.

And in His name shall the Gentiles trust. Matt. xii, 21

## EXPLANATIONS.

(From the Baptist Question Book.)

**V. 42.** Were gone out, the best reading is "And when they went out they besought." The invitation was a general one.

**V. 43.** Religious proselytes, come-outers from heathenism into the Jewish Religion; IN THE GRACE OF GOD, a peculiarly Pauline expression. 1 Cor. xv, 10; 2 Cor. vi, 1; Gal. ii, 21. "The grace of God" is the gospel, the great undeserved favor sinners receive from God.

V. 45. Contradicting and blaspheming, the second participle intensifying the first.

V. 46. It was necessary, "the plan of God required it." See Luke xxiv, 47; The apostles in this respect obeyed the Saviour's command literally, (Acts ii, 8); JUDGE YOURSELVES UNWORTHY OF ETERNAL LIFE, "a man's actions may be taken as his own self-pronounced verdict as to his character and deserts."—*Hackett*; LO! WE TURN TO THE GENTILES. See ch. xvii, 6; xxviii, 28; Rom. xi, 11.

V. 47. So has the Lord commanded. Isa. xlix, 6. That which had been obscurely foretold in the Old Testament, that those should "seek after God who knew Him not," and that He should be honoured by "those who were not a people;" that which had seen its first instalments in a Centurion and a Syrophenician woman, in Cornelius and Sergius Paulus,—began now to be realized in a whole community. The counsels of God were not frustrated by the unbelief of His chosen people. A new "Israel," a new "election," succeeded to the former. In this way Paul turned repeatedly from the Jews to the Gentiles, as at Corinth (ch. xviii, 6), at Ephesus (ch. xix, 9), and at Rome (ch. xxviii, 28)—*Henson*.

V. 48. As many as were ordained, or "appointed" unto eternal life, believed. To render this "disputed" instead of "appointed" or "ordained," as Alford does, is not allowable by the philology of the passage.—So Calvin, Olshausen, De Wette, Winter, Meyer, Hackett. The doctrine of election is in it without doubt. In what sense men are ordained unto eternal life must be gathered from passages like these: Rom. viii, 28, etc.; ix, 11; 1 Peter, i, 4-11; 2 Thess. ii, 13; 2 Tim. i, 9; 1 Peter, i, 2. "All explanations" of these words of the historian "opposed" to the doctrine of election "are forced and unsatisfactory."

V. 50. Stirred up the devout and honorable women.—i. e., of the Gentiles who had embraced Judaism, quick to be excited against any new doctrine opposed to their adopted faith; OUT OF THEIR COASTS, or borders.

V. 51. Shook off the dust, (see Matt. x, 14; Luke x, 10, 11); CAME UNTO ICONIUM, ninety miles east of Antioch, the modern *Koniak*.

V. 52. Filled with joy, notwithstanding the persecution. See Matt. v, 10-12.

#### LESSON TOPICS.

- I. The Gospel sought earnestly.
- II. The Gospel opposed bitterly.
- III. The Gospel embraced gladly.

#### LESSON TEACHINGS.

1. We should be glad to receive the instructions of pious men.
2. We should carry the gospel to the despised classes.
3. We should beware of a persecuting or censorious spirit.

### Selections.

#### "AS WE FORGIVE."

In the middle ages, for the great lords and knights were always at war with each other, one of them resolved to revenge himself upon a neighbour who had offended him. It happened that the very evening when he had made this resolution, he heard that his enemy was to pass near his castle, with only a few men with him. It was a good opportunity to take his revenge, and he determined not to let it pass. He spoke of this plan in the presence of his chaplain, who tried in vain to persuade him to give it up. The good man said a great deal to the duke about the sin of

what he was going to do, but in vain. At length, seeing that all his words had no effect, he said, "My lord, since I cannot persuade you to give up this plan of yours, will you at least consent to come with me to the chapel, that we may pray together before you go?" The duke consented, and the chaplain and he knelt together in prayer. Then the mercy-loving Christian said to the revengeful warrior, "Will you repeat after me, sentence by sentence, the prayer which our Lord Jesus Christ Himself taught to His disciples?"

"I will do it," replied the duke.

He did it accordingly. The chaplain said a sentence, and the duke repeated it, till he came to the petition, "Forgive us our trespasses, as we forgive them that trespass against us." There the duke was silent.

"My lord duke, you are silent," said the chaplain. "Will you be so good as to continue to repeat the words after me, if you dare say so?"—Forgive us our trespasses, as we forgive them that trespass against us."

"I cannot," replied the duke.

"Well, God cannot forgive you, for He has said so. He Himself has given this prayer. Therefore you must either give up your revenge, or give up saying this prayer; for to ask God to pardon you as you pardon others, is to ask Him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the great day of judgment."

The iron will of the duke was broken.

"No," said he, "I will finish my prayer:—'My God, my Father, pardon me; forgive me as I desire to forgive him who has offended me; lead me not into temptation, but deliver me from evil!'"

"Amen," said the chaplain.

"Amen," repeated the duke, who now understood the Lord's prayer better than he had ever done before, since he had learned to apply it to himself.—*British Workmen*.

#### SUNDAY SCHOOL BEARS.

(From the Baptist Teacher.)

\* \* \* \* \*

Their habit is to growl, their ailment is soreheadedness and their vocation is depression. Possibly there is use for them as there is for ballast in a boat, or for sand-bags in the car of a balloon, and as there was for Paul's thorn in the flesh, that messenger of Satan that was sent to buffet him; but it is very easy for the business to be overdone, and it requires special grace to bear the trial with becoming patience. It is a grievous thing, when, prompted by a noble inspiration, you are setting out upon some generous enterprise, to find yourself, to your dismay, confronted by—a bear. It requires no small amount of heroism to go on in spite of him. No individual or company has ever attempted anything worth anything without one or more determined bears, growling and glowering right in their pathway. We have become so accustomed to it that when we set our faces for any forward movement, we instinctively enquire: "Now where is the bear?" And we are a little disappointed if a gruff voice near to hand fails to echo—"Here."

It is especially calamitous for a bear to be let loose among a company of little children,

who have not been guilty of such atrocious wickedness as occasioned Elisha's curse. We have seen it tried repeatedly, and always with the same deplorable results. We have seen one entrusted with the care of a class, composed of innocent and unsuspecting children, whose parents had confidently sent them to Sunday-school supposing there was safety there, if anywhere in all the world. But he growled, and he growled, and GROWLED, and we knew he was a bear, and we thought of poor little "Red Riding Hood," and our very blood ran cold in our veins. We came a few weeks later, and the children almost all were gone, but whither, of course, we could not tell. We dare not say that he had eaten them, but if not, he at least had chased them so far away that they would never be likely to return again.

Aye, more and worse, we have known a Bear to climb to the superintendent's desk, and standing on his hind legs there, we have seen him roll his eyes, and shake his heavy head, and have heard him grind his teeth and growl after such a fashion as would have been quite sufficient to drive the scholars to a speedy stampede, if the doors had not been securely shut. But some time or other the doors must be opened, and the little ones breathe free again, and thank the Lord for their deliverance. It will require no small amount of moral suasion and of sugar candy to induce them to enter that "Bear's den" again.

We confess to a very warm sympathy, in such cases, with the children, and to a deepening dislike for every kind of bears.

We are just reminded that the animals that did such execution in Elisha's time are called *she* bears in the inspired record, with an intimation that because of their sex they were especially ferocious. We do not doubt that there are some such bears even now about, but of them we stand in such mortal dread, that we do not dare to do more than barely hint at the possibility of their existence. We have only in conclusion to suggest that when the apostle Paul admonishes Christians to "beware of dogs," he undoubtedly meant BEWARE OF BEARS.

#### STRIVE AND DARE.

Strive, brother, strive,  
When kind hearts are cold,  
And cold the reply of the once loving eye,  
Strive to be bold.

Dare, brother, dare,  
When shame's on thy cheek,  
And anger's red glow on the face of thy foe,  
Dare to be meek.

Strive, brother, strive,  
Mid the glare of the new,  
To the faith of the past, that has weathered the  
Strive to be true. [blast,

Dare, brother, dare,  
When compromise only  
Can win back the train of the false ones again,  
Dare to be lonely.

George Paulin.

When the Breton mariner puts to sea, his prayer is—"Keep me; my God; my boat is so small, and Thy ocean is so wide." It does not this beautiful prayer truly express the condition of each of us?

## TRUST IN JESUS.

I was reading lately of a lady who, in great distress, went to her minister, and asked, "What must I do to be saved?" He said, "There is nothing for you to do. Only trust in Jesus, and He will save you."

But she thought there must be something for her to do. She went home. She shut herself up in her room, and resolved to keep on reading her Bible and praying, till she could feel that her sins were pardoned, and she was saved.

After a while she felt very tired, and fell asleep. Then she dreamed that she was falling over a frightful precipice; but just as she was going over she caught hold of a twig, by which she hung over the yawning gulf. In her fright she cried out, "O save me! save me!"

She heard a voice below, which, in her dream, she knew to be the voice of Jesus. He said, "Let go the twig, and I will save you." "Lord, save me!" she cried again and again. Still the same answer was returned,—"Let go the twig, and I will save you." She thought she would fall and perish if she loosed her hold on the twig. But the same earnest, solemn voice was heard saying, "I cannot save you till you let go the twig." At last she let go. Then she fell into the arms of Jesus, and was safe. The joy which this occasioned awoke her. In her sleep she had learned the joy of salvation. She found that the things she was trying to do, in order to be saved, were like the twig to which she clung, and which kept her from being saved. And when she gave up trying to do anything, and just trusted in Jesus, this was like letting go the twig and falling into His arms. Then she was saved.

## THE SLEEPY HEARER.

In the most conspicuous seat in church! A rough-headed, good-natured brother, fat and forty-five. When he sings, his eyes open as wide as his mouth—almost as wide—and his voice, smooth as a file, is heard above the notes of the silver-tongued choir. But when the text is announced, how marked the change! His eyes close devoutly, and his head nods a gentle approval of every sentence. Happy brother! the cares of the world do not worry, and the greatest trials fail to ruffle his inward peace. It does him good, he says, to dwell under the refreshing sound of the Gospel. He leaves the church, if not a wiser, certainly a stronger man.

A kinder critic you will never find; though you may a more intelligent one. He likes the way the gospel food is served. It is more to him than food; it is soothing syrup, such as no druggist shops contain. We met the other day, along the dusty road, not far from Fletcher's barn. He took my hand and kindly said:

"Sorry you are going to leave us. I never yet have heard you preach a sermon that was poor."

"True, indeed! nor a sermon that was good."

He took the hint; he smiled a curious awkward smile, and silently he vanished.

What makes a man sleep in church? Come right down to the practical question without further preliminaries.

My dear underpaid sexton, it may be your fault; would that your brains were equal to your hands. You keep out the fresh air as though it were a deadly poison. You keep the stoves too hot in early spring and fall, sometimes in winter. In such an atmosphere as this, Gabriel might blow his trumpet, and, after the novelty of the first five minutes, people would grow drowsy. "Air! dear sexton! give us fresh air, sexton!" and keep the fool, close air for your own consumption. You are welcome to it!

It may be that the sleepy brother is sleepy from disease. Like one-half of creation he is the happy owner of a torpid liver. He must be active or he cannot keep awake. To be quiet is to be sleepy. Quakers never suffer thus, for they always keep awake in their silent meetings. Such a sleeper do not scold; but have for him a word of charity. What he needs is not a withering rebuke—only a box of pills!

Sometimes the people sleep and it is the preacher's fault. Not always. Under Paul, one man fell asleep, and in consequence gave his name to history, and became the immortal patron of all church sleepers. Not always the preacher's fault, but sometimes. When the voice is low and monotonous, and the matter heavy, and the manner dull, it is hard to keep awake.

"Which," as Lincoln used to say, "reminds me of a little story." Archibald Drowsy, D. D., was once prosing over his sermon in the pulpit. In the middle of it he looked up, and all his hearers had turned to sleepers, save one staring idiot in the front seat in the gallery. "Too bad!" cried Mr. Drowsy; "all are asleep save this poor, grinding idiot." Then came the unexpected response, "An' if I were not a poor, grinding idiot I'd be asleep too."—*American Methodist.*

Robert Bonner's comment, in the *New York Ledger*, upon Mr. Huxley's horse argument for evolution is, that "a man who does not know enough to describe a horse's hoof of the present day accurately is scarcely reliable when upon the hoofs of a remote former period."

The late Dr. ——— did not satisfy by his preaching the Calvinistic portion of his flock. "Why, sir," said they, "we think you dinna tell us enough about renouncing our ain righteousness." "Renouncing your ain righteousness!" vociferated the doctor, "I never saw any ye had to renounce."

"Now, my boy," said the examiner, "if I had a mince pie and should give two-twelfths of it to John, two-twelfths to Isaac, two-twelfths to Harry, and should take half the pie myself, what would there be left? Speak out loud, so that all can hear." "The plate!" shouted the boy.

"It is a standing rule in my church," said one New York clergyman to another "for the sexton to wake up any man that he sees asleep." "I think," replied the other, "that it would be better for the sexton, whenever a man goes to sleep under your preaching, to wake you up!"

## Religious Intelligence.

—Nearly 3,000 persons were received by baptism into the Baptist Churches in Michigan last year.

—The number of Christians in China is increasing sixfold every ten years.

—There are 1,050 charitable institutions in London, with an income of over \$20,500,000.

—The Chiefs of the Cherokee, Delaware, and Seminole Indians are all members of Baptist Churches, and two of them are Pastors.

—The Synod of the Presbyterian Church in England has 15 missionaries and 49 native evangelists in China, and spent last year £9,402 on its foreign missions.

—The gain in members of the Lutheran General Synod (Low Church) last year was 7,240; of the Lutheran General Council, (High Church,) 5,214.

—The Austrian Government has granted the Moravians authority to hold public services in Bohemia, notwithstanding the strenuous opposition of the Catholics.

—The Chinese Methodists of San Francisco paid \$1,000 each to the cause of missions last year. That is a good start, worthy of imitation nearer home.

—The American Bible Society received last year \$543,380, of which \$188,000 were legacies. This is \$16,000 more than the previous year. The American Tract Society received \$470,000, of which \$100,000 were legacies.

—In the very business centre of Boston, there are six noon-day prayer meetings, in which about 4,000 business men assemble every day to call upon God—and there is not a day, but there are new cases of conversion.

—The Rev. Joseph Cook's course of Monday lectures in Boston is ended for the present. Steps have been taken toward a continuance next winter: Subject, Influence of German Theology on New England.

—Mr. Moody's meetings in Boston lasted thirteen weeks, during which he preached 100 times, and Mr. Sankey sang 300 tunes. Over 2,000 souls have been added to the Boston churches as the fruits.

—The Sunday School Society of Ireland, which is intended for the benefit of Schools of various denominations, reports 2,297 schools in connection, in which are 185,314 scholars. Its income the past year was \$6,120. The field is promising; the harvest is sure.

The Methodists are endeavoring to revive the class-meeting system, which has been in a decaying condition for the past 15 or 20 years. A convention of class-leaders was held recently at Chicago, and another and larger one is to be held on the Lake Bluff Camp Ground August 10, to whom the class meeting will be discussed from various points of view.

The Wesleyan Missionary Society of England, received during last year £146,231 2s. 1d., and paid out £164,105 1s. 3d. It has under its direct control, in Europe, India, and Ceylon, West and South Africa, and the West Indies, 325 principal stations, 2,484 chapels and preaching places, 389 missionaries and assistant missionaries, 8,657 other agents, 81,706 full members, 10,000 persons on trial for membership, 70,950 scholars in Sunday and day schools, and three printing establishments. New missions have been established recently in New Guinea and some of the neighbouring islands, now for the first time visited by missionaries. These are manned by the Fijian converts.

—An illustrated weekly religious newspaper in Spanish has been started in the City of Mexico by Rev. Dr. Butler, Methodist Missionary. It is called *El Abogado Cristiano Ilustrado*, or the *Illustrated Christian Advocate*.

—The British and Foreign Bible Society received last year from gifts, sales, &c., £206,908 17s. 7d.; spent £12,408 12s. 11d., with further engagements to the extent of £125,192 6s. 6d., and issued 2,670,742 copies of the Scriptures.

—Mosaicism is declining according to the testimony of Dr. Cyrus Hamlin. So he maintains in a series of lectures on "Islamism in the Turkish Empire," recently delivered before the Yale Divinity School. This is encouraging to the friends of Christian missions.

—A *melé*, or fair, was lately held at Chandore, India, called the "God-seeking *melé*." Representative Christians, Mohammedans, and Hindoos attended to discuss and compare the merits of their respective religions. Another *melé* is to be held next year.

—At the recent meeting of the Sunday School Convention of California, a choir of eight Chinese girls and six Chinamen furnished the music for the session given to the Chinese question. They sang so well that the suggestion is made that they be sent out like the jubilee singers, to raise funds for Chinese evangelization.

—The Mission of the Methodist Episcopal Church, at Guanajuato, Mexico, has just closed its first year with a congregation of about 100 persons. During the last three months of the year 27 persons were received into full membership, of whom 12 were women.

—The Presbyterian Historical Society, at Philadelphia, is trying to secure the history of every Presbyterian Church in the United States. It acquired the histories of more than 600 of them last year, besides histories of Presbyteries, synods, missions, colleges and benevolent institutions, and added 2,000 bound volumes and 1,500 pamphlets to its library.

—The Jewish Board of Delegates, which met in New York, on the 28th of May, considered propositions looking to a thorough union of the Israelites of the United States. They are gathering statistics of the Jewish religious and benevolent organizations, and have thus far received returns from 246 congregations and societies.

—Three Pastors of Milwaukee—two Congregational and one Baptist—have agreed to prepare each two special sermons on the question of religion and scientific speculation, to be preached "all around" in each other's pulpits. Their topics, as announced, touch the theories of Huxley, Spencer, Tyndall, Darwin, and Matthew Arnold.

—The fashion of religious open-air resorts continues to spread. The Presbyterians of the St. Lawrence region have projected the Westminster Park Association for a camping ground on Wells Island, nearly adjoining the Methodist's Thousand Island Park, near Alexandria Bay. The Congregationalists of California have the Pacific Grove Retreat, on Monterey Bay.

—The Liberation Society held its triennial conference recently in London. The object of the society is to bring about the complete separation of Church and State in the British dominions. The conference was attended by nearly 900 delegates from all parts of Great Britain. It adopted a report prepared by a committee appointed in 1874, providing a method by which disestablishment may be accomplished. The plan proposes that no compensation shall be allowed to the Church when disestablished, but that allowances shall be made to individual officers and members of the Church who may lose their means of support by disestablishment.

—The coloured Baptists of Baltimore have been enjoying a gracious revival. There were 350 baptisms in four churches within two months.

—The English Baptist Union consists of nine subscribing associations and 975 contributing churches, with 195,892 members, and the whole number of members of Baptist churches in the United Kingdom, is stated to be 271,244.

—The Secretary of the Church Missionary Society, England, reported at its recent anniversary, May 1, that the income of the society for the year had been £190,693, and its expenditures, £210,859. The operations of the society have been attended with success in South India, Ceylon, the Fuh Kien Province of China, and North-west America. This society has Low Church sympathies, and its report contained a reference to the ritualistic controversy to the effect that the Executive Committee professed themselves determined to defend the native congregations from "erroneous doctrines and superstitious ritual."

—The United Presbyterian Presbytery of Egypt—the result of a very successful mission work in that country—has now seven organized congregations, 24 unauthorized mission stations, and 304 communicants, and reports that the contributions from the members of the churches were \$2,520 for the last year. A training college is supported by the Presbytery, and a theological seminary, to which the students were admitted at the last meeting. Requests were read at the meeting from 25 Protestant communities asking for a steady supply.

—The Society for the Propagation of the Gospel, the older and larger missionary society of the Church of England, has, according to its last report, 62 colonial and missionary bishops, in 42 of which 533 missionaries were employed last year. Fifty-two of the clergy in India are native Hindoos, and 67 women teachers are engaged in the special work for women in India, Burmah, Japan, Africa, and Madagascar. The income of the society last year amounted to £136,906 16s., the largest ever received in one year.

—The eighth annual meeting of the Methodist Woman's Foreign Missionary Society was held recently in Minneapolis. The Society now has 2,196 auxiliaries, 53,438 annual members, and 1,443 life and honorary members. The receipts for the year were \$67,698. Since the organization of the society in 1869, the total receipts amount to \$404,000. Thirteen young ladies have been sent to foreign fields as missionaries, and the society sustains 140 Bible women, native teachers, and other helpers, and 130 day-schools, besides supporting the wives of many missionaries in their work.

—A new Baptist church has been formed in Kansas under remarkable circumstances. Three young men recently converted in Baltimore went to Kansas and settled near Wyandotte. One day a man came running to them saying that the Indians were chasing him. They took him and prayed for him, and he was converted. Three other men came in afterwards, and they were converted. Then two Indians came upon the first three from Baltimore and they fell upon their knees and prayed to God for protection. The Indians went away, but came the next day with a flag of truce, and asked the young men what they had meant by praying. Upon their explaining, the Indians asked for prayers again, and were converted. "Now," says Rev. M. W. Watkinson, evangelist in Baltimore, who tells the story in the *Baptist Weekly*, "in less than three months there are 32 white men professing conversion, and seven Indians, all of whom are engaged in building a log meeting-house and in studying the Bible on Sundays." They have concluded to be baptized and form a Baptist Church, "after Roger Williams' fashion." One of them will be baptized by another, and will then baptize the rest.

## Toronto Baptist Directory.

JARVIS STREET CHURCH (cor. Jarvis and Gerrard Sts.)—\* Membership, 607. 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. Prayer Meetings, 10 to 10.55 a.m., and after Evening Service. *Monday*—Pastor's Meeting for Inquirers at 7.30 p.m., in the Church Parlour. *Tuesday*—Teachers' Meeting, first of each month, at 7 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, 252. Pastor, J. H. Castle. Meetings: *Lord's Day*—Public Worship, 11 a.m. and 7 p.m. Sunday School, 3 p.m. Prayer Meeting, 10 a.m. *Monday*—Young People's Meeting, at 8 p.m. *Wednesday*—General Prayer Meeting, at 8 p.m.

YORKVILLE CHURCH (Yonge St., beyond Davenport Rd.)—Membership, 115. 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, 205. Pastor, Rev. E. M. C. Bottrell, 510 Ontario Street. Meetings: *Lord's Day*—Public Worship, 11 a.m. and 6.30 p.m. Sunday School, 2.30 p.m. *Wednesday*—Prayer and Conference Meeting, at 8 p.m.

COLLEGE STREET CHURCH (cor. Lippincott St.)—Membership, 130. 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, 110. 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 Toronto Bap. Misc. Union Report for 1877.

## Granville 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.