

## The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

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

Vol. I. Nov. 15, 1877. No. 7.

### THE LATE DAVID BUCHAN, Esq.

DIED.—At his residence Halcro House, Yorkville, on the morning of Wednesday October 17th, DAVID BUCHAN, in the 71st year of his age.

Among the chief promoters and warmest friends of this JOURNAL was the late David Buchan, Esq.

A month ago he informed us of the death of his friend Dr. Henry C. Fish, of Newark, N. J., and requested that some brief notice of his life might appear in the October HELPER. Little did we dream in fulfilling that wish that so very soon—in our very next issue—we should record the fact that he too had been summoned—another "strong heroic soul"—into the immediate presence of the Saviour he so much adored and so long and faithfully served here on earth.

He "walked with God; and he was not; for God took him—"

"—to join with the ransomed,  
Singing upon the other side."

The manner and circumstances of Mr. Buchan's decease were made familiar at the time through the daily papers, and also in the columns of our own denominational newspaper, the *Canadian Baptist*, and we need not therefore refer to them now. The funeral sermon preached by his beloved pastor, containing a brief sketch of his life and Christian labours, will be found in full in our columns.

Among the many, very many kind and consoling letters of Christian sympathy forwarded to the bereaved family the following are of a somewhat public character and interest.

#### RESOLUTION OF THE PARIS BAPTIST CHURCH.

The above church was organized the 1st day of January, 1843, with a constituent membership of five persons:—Mrs. Buchan, Senr., David Buchan, Mrs. David Buchan, Mrs. John Evans, Senr., and Mrs. Chittenden, (mother of George Chittenden of Brantford). All these have been removed to the church above except Mrs.

Evans, at present a very active and much esteemed member of Alexander Street church, Toronto.

The following address of sympathy has been sent by the Paris church.

*To the members of the family of the late David Buchan, Esq.*

We the members of the Baptist church at Paris having heard of the death of your honoured and lamented father, beg to convey to you the assurance of our deep and sincere sorrow and sympathy with you in this your most sudden bereavement,

We cannot but remember that our departed friend was one of the constituent members of the Baptist church in this town, where he lived for many years; and that to his self-denial, energy and unwearied love, when friends were few, and difficulties all but insurmountable, much of its present prosperity is to be traced; and also that through him we possess the beautiful and substantial edifice in which we now worship.

God has taken him, but his name will ever remain among us as a sacred memory and stimulus to every good work.

Permit us to assure you of our high esteem of him, as a frank, generous, open-hearted Christian brother, and one whose chief thought was the welfare of his fellow men, and the extension of our beloved denomination.

Commending you to the tender mercies of the God of Israel, "the God who healeth the broken hearted," and praying that you may be an unbroken family where there is "no more death." We are, in much sorrow, Yours on behalf of the church.

JAMES GRANT, Pastor.

HENRY MOYLE,  
WILLIAM MOYLE, } Deacons.  
STEPHEN DADSON, }

Paris, Oct. 31st., 1877.

#### RESOLUTION OF THE BAPTIST MISSIONARY CONVENTION OF ONTARIO.

The following tribute to the memory and worth of its late President, included in the report of the Committee on Obituaries, was unanimously adopted at the recent meeting of the Convention:

*"In the midst of life we are in death."*

"Our late honoured President, D. Buchan, Esq., anticipated this session of the Convention with great pleasure, and prepared for the meeting with assiduous care. We were happy to see his genial face and receive his warm and honest grasp of welcome, during the Conference which immediately preceded this Convention. On the afternoon of Tuesday he was among us. Though he had reached his three score and ten years, "his eyes were not dim, nor his natural force abated." That evening he entertained his guests with genial hospitality, and then was starting with them for the meeting of the Board over which he was to preside. But ere he had crossed the threshold of his own door, he was smitten down with apoplexy, and in the early dawn of Wednesday "he

was not, for God had taken him." Only the brief hours of a single night intervened between his strong, vigorous and cheerful work for Christ on earth, and his "being with Christ in heaven."

From the establishment of the Convention Bro. David Buchan was a firm and generous friend of Home missions. But his interest grew with his years. We owe him our deepest gratitude for his enthusiastic absorption in the duties of his office the past year. The Convention never had a President who bestowed on its work more thought, or attended its Board meetings with more regularity. Whatever he did for the cause of Christ he did well. We feel his removal as a loss to the denomination in all its works and councils. In submitting to the mysterious but wise and loving decree of our Heavenly Father, we thank Him for giving us a brother so strong in principle, so intelligent in conviction, so prompt in action, so generous and systematic in giving, so honourable in purpose and so warm in heart."

#### CHURCH ETIQUETTE.

There are certain rules governing society the breaking of which is invariably considered a breach of good manners, and a matter to be avoided by all those who wish to be considered respectable.

As a rule these undefined though well understood laws are faithfully carried out, although in many cases we fear that habit and fashion have more to do with their fulfilment, than any real love of politeness itself. The proof of this is to be found in the fact that in many cases where this unwritten code is not so strictly defined, people will not scruple to do things that they would hesitate to do under other circumstances, and in less public places. Thus the young gentleman who would never for a moment think, when visiting a private house, of violating any of the common rules of etiquette, has no hesitation whatever in coming into God's house when convenient (even though late), accepting the seat some kind hearted member has inconvenienced himself to provide him, and then, in the middle of the service, deliberately insulting both minister and congregation by abruptly, and in many cases noisily stalking out of the church.

This gross breach of church etiquette we are sorry to say is visibly on the increase. Whether it arises from want of power on the part of the preacher, or capacity on the part of the listener, we cannot tell, the result however is, beyond question, interruptive to the speaker, annoying to

the congregation, and morally hurtful to those who deliberately insult *God* in His own sanctuary.

Now, while good church members love to have strangers come to their church, and are always ready to share their seats with them, or give them up altogether, it is not to be expected that in return for their kindness, they should be subjected to a recompense of this kind.

As a rule, people attending concerts, operas, or any performance of a similar nature, seldom find it imperative to go out during the programme, in order to restore their exhausted energies by the invigorating effects of a cooler and purer atmosphere. It is a strange fact, however, that the very people who will pay to sit out a three hours performance in a hot and crowded theatre, or can comfortably pass from six to seven hours amongst the smoke-impregnated atmosphere of a billiard room, cannot think of risking their precious constitutions for one and a half hours in a church, which is not only well-cushioned and ventilated, but also "without money and without price."

The reasons for such conduct are not perhaps so far to seek as a great many imagine—want of life on the part part of the minister; sometimes, the length of the sermon; oftener, in many cases, a want of warmth and cordiality among the members. But be the cause what it may, we are decidedly of the opinion that people have no right to disturb the harmony of a religious meeting by leaving during its continuance. As a rule these disturbers are ignorant and shallow minded, else they would not care to exhibit themselves in any such manner. At the same time they have souls to save, as valuable as those of the most devout worshippers in the whole congregation, and probably it is on this account that the nuisance has been put up with so long and has assumed such annoying proportions.

The remedy would be to compel those who wish to leave during the service to provide themselves with felt or other noiseless slippers, so that the disturbance occasioned by their exit might be reduced to a minimum, instead of as at present, being attended by the discordant accompaniment of squeaky boots; or perhaps it

would be better still to have it distinctly understood, that unless in cases of imperative necessity, no one will be allowed to leave during the service. While we feel sure that this rule would not at all lessen the attendance, we are also certain that if people understood this thoroughly before they went into church, they would be more careful how they committed the breach of good manners that so many are now guilty of.

#### EDITORIAL NOTES.

**EMERGENCY MEETING.**—We beg to direct the very earnest attention of all pastors of churches and elected members of the Board of the Baptist Missionary Convention of Ontario to the Notice of Special Meeting, in another column. The debt of the Convention can be, and ought to be wiped out. But in order to this, the credit of the Denomination and the honour of Christ's kingdom require that every Baptist church member in Ontario should do HIS DUTY.

**THE BAPTIST YEAR BOOK** for Ontario and Quebec, for 1878, is rapidly passing through the printers' hands; and if the Editors meet with no delay in waiting for "copy" from the various Societies, it may be looked for by the public early in December. It will contain more than the usual amount of reading matter, including the Address the late lamented President of the Convention intended to have delivered on resigning the Chair to his successor; but which was read after his decease by his pastor, amidst the deepest silence and solemnity of the Convention.

**THE YEAR BOOK** is being printed by Messrs. Dudley & Burns,—the printers of the HELPER,—and our readers may therefore expect a very neatly printed volume, from the office of a Baptist firm.

**THE RECENT CONFERENCE AND CONVENTION.**—We had intended giving our readers this month a short *resumé* of the proceedings of Convention week; but even that will be impossible in the space at our disposal. What with Conference meetings, and meetings connected with the Home Mission Society, the Foreign Mission Society, Designation of Rev. John Craig as Missionary to India, the Women's Foreign Mission Society, the Institute, Su-

perannuated Ministers' Society, Church Edifice Society, etc., etc., we shall have to refer our readers for full reports to the new *Year Book*, which will be out before many weeks; and content ourselves with a note or two on some future occasion.

**THE YOUNG PEOPLE OF JARVIS STREET CHURCH** have got thoroughly organized for the winter work in connection with the two societies,—the *Young Women's Christian Association*, and the *Young Men's Christian Association*, connected with the church:

**THE YOUNG WOMEN'S ASSOCIATION** has elected as its officers the following: *President*, Miss Elliot; *Vice-President*, Mrs. Laird; *Secretary*, Mrs. Ernest Roberts; *Treasurer*, Miss Campbell; *Assistant-Treasurer*, Miss McCorquodale. This society has accomplished a very large amount of earnest, self-denying labour for the Master in the past; and we trust that "to-morrow may be as this day, and much more abundant."

**THE YOUNG MEN'S ASSOCIATION** has elected for its officers:—*President*, T. Dixon Craig, B.A.; *Vice-Presidents*, John Yorston and Wm. J. Davis; *Secretary*, Frank Burke; *Treasurer*, Thomas Wilkins. The Standing Committees, for the more efficient performance of the work of the Association are:—Religious Meetings' Committee; Tract Committee; Strangers' Committee; and Committee for Visiting the Sick. An important change in the meetings this winter is that of having them alternately of a religious and literary character. It is expected that in this way the gifts of the members will be better brought out.

The date of the first *Young People's Social* for the season has been fixed for the evening of December 6th prox., when a very pleasant time may be expected.

#### SPECIAL NOTICE.

#### EMERGENCY MEETING OF THE HOME MISSION BOARD.

In accordance with the recommendation of the Committee on Finance, rendered to the Board of the Baptist Missionary Convention of Ontario, October 18th ult., I do hereby call a special **EMERGENCY MEETING** of the above-named Board, to convene on *Tuesday* the 27th day of

November, at 11 a.m., in the Sunday School Hall of the *F Jarvis Street Baptist Church*, Toronto, for the transaction of most important business.

We have reached a *crisis* in the history of our Home Mission work in Ontario; and the presence of every elected and *ex officio* member at this meeting is earnestly implored. All pastors *are* members, *ex officio*.

A general rally of the friends of Home Missions, entitled to vote at this meeting, is all-important, and it is hoped we may have a large gathering.

If this notice fails of its object, most undesirable consequences may ensue.

Come then, brethren, one and all.

By order of the Board.

THOS. L. DAVIDSON,  
Secretary.

Guelph, Nov. 10th, 1877.

## Contributed Articles.

### EARLY MEMORIES.

#### CONVERSATION SECOND.

*Myself.* We are glad to meet you again, my good friend, and as we have another long evening before us, I trust you will favour us with some further sketches of your early experience in Canada. We have been much interested in the accounts you were so kind as to give us of your entrance into the country; yea, to so large an extent a blank wilderness, and we anticipate equal pleasure in listening to an account of your experiences, after you became a *settler*.

*Student.* I hope you will pardon me if I make a suggestion with respect to the course of the conversation in the first instance. We find that within a few years after you came to this country, then as you tell us an untaught lad of fourteen, that you were engaged in teaching schools and preaching the gospel with acceptance, and yet the country was almost entirely destitute of schools, or literature, or teachers of any kind. Now I have all my life been surrounded with the most favourable facilities for acquiring knowledge—good schools, abundance of books, the best of teachers, and yet I find my progress toward the goal, slow and almost discouraging. Will you kindly tell us how you managed to qualify yourself for those important positions under the circumstances given?

*Oldham.* Your question reminds me of the anecdote of the Scotch lad, the son of a stone mason, who, though daily engaged in supplying the mortar etc., for his father, had become learned, at least in so far as to be able to read Virgil, who in reply to the question—“How have you been able to learn Latin?” said “that when a child his father had taught him the English alphabet, and that in his opinion any person who had ac-

quired a knowledge of that, might afterwards learn whatever else he pleased.” There is truth in this answer, though it is only true of those who are endowed with great natural ability, with habits of severe application. I am not claiming either of these, and therefore the moral of the anecdote does not apply to me.

It would be both more modest and more true to say, that my qualifications for those important positions, if measured by the standards now current, would have fallen very far below the mark. Indeed they were very allowable in relation to the state of the country and the wants of the community as they then existed. As an instance I may mention that my first school consisted of fifteen pupils, to eight of whom I had to teach the alphabet; nor was there one of the other seven who could read the simplest paragraph of the New Testament, without stopping to spell many of the words. The preachers of that day were also entirely uneducated. The country, (except in a few of the towns along the front) was dependent for its religious instruction, upon the Methodist and Baptist denominations exclusively. The ministers were farmers, or men engaged in other industrial pursuits, which they continued to prosecute with as much diligence and continuity as any of their hearers. Their studies were confined to solitary meditations, while their hands were employed in the field or the shop. Indeed those simple, honest men, did not think study necessary—scarcely lawful. I mean such study as had any direct view to preparation for the pulpit; or rather,—for preaching,—as we had no pulpits in those days. They and their hearers generally, fully believed that Mark 13, 11, and the corresponding passages in Matthew and Luke applied to them and to all preachers and others who on any occasion might be called to speak in the name of the Lord, or to pray in public. To *premeditate, to take thought, or to make any previous preparation* for these occasions, amounted, in their estimation, to something like a renunciation, on their part of the promised aid of the Spirit. For myself, I was never able to adopt these views.

I could not quite attain to the unshaken faith of my brethren, that without any effort on my part—in the lazy neglect to use the powers of mind He had given me, the Lord would always speak through me or supply me with the properest words to speak. On the other hand I thought it my duty to study my sermons and endeavour to adapt them to the condition and wants of the people and the circumstances of the time. But I did this, as it were, by stealth. I could not afford to have it known, as it would have subjected me to the loss of cast, or at least to great depreciation of consequence, not only in the eyes of my hearers, but also of my ministerial brethren. I sometimes took brief notes of the leading heads of my sermons, on slips of paper the size of the leaves of my pocket Bible. One such slip generally contained my sermon, at the most two. But these must be carefully concealed; and years afterwards when we began to get chapels, the galleries, were my terror, as it was impossible to conceal my manuscript from the prying eyes above me.

But I must not abandon these honest men, my former fellow-labourers, to your contempt without a word of vindication. They have

all passed away, but I retain, and expect to retain, for a thousand years to come, the most affectionate remembrance of some of them. That their views on this subject were erroneous I admit, but the error, in their case was probably neither wicked nor mischievous. You say it discouraged study, and furnished an excuse for an indolent neglect of those means of improvement with which the Creator has supplied us. In your case and mine this would be very true. But to those men, study in your sense of the word—direct application of continuous thought to a given subject—investigation, analysis, comparison,—was entirely out of the question—partly for want of time; (they were closely, and necessarily engaged in physical labour for six days in each week,) but chiefly for want of early mental training. Men who for half an age, from early childhood have been constantly engaged in the grosser pursuits of humble life in the bush, are quite incapable of such mental efforts, and in a vast majority of cases, must so remain during the remainder of their lives, whatever more favourable circumstances may afterwards turn up. Nor did this error of theirs lead them to wicked presumption. They believed in all simplicity that they were entitled to claim God's promise that He would afford them special aid in the pursuit of His work; and you will at least admit that such a conviction so entertained must have exerted a powerful influence to drive them to the throne, and to arm them with an impurity that could take no denial. Nor would you, whom I have heard avowing the aid of the Holy Spirit for the delivery of a sermon already prepared, like to assert that no such special aid was ever afforded them.

I know that Professo Tyndal and the scientists can easily demonstrate—to their own satisfaction—from the constancy of the natural laws, and the absolute dependence of effects upon their causes, that the thing is impossible; but we have another method of arriving at the truth, especially truth of this class, quite as satisfactory to us as their demonstrations are to them.

But I suppose our young friend is expecting a more direct reply to his question, in which, if I gratify him I must hold him responsible, at least in part, for any amount of egotism it may involve.

I have always supposed that two circumstances occurring in early childhood have had a great,—perhaps a principal—influence in deciding my subsequent course and character. The first was the gift of a pious and judicious mother, who though she was taken from me at the age of seven, succeeded within that brief space, in impressing me with a sense of personal, immediate responsibility to an everywhere present and all-seeing God, for all my actions, and even my thoughts and tempers; and yet without inspiring me with those terrors that haunt the minds of the children of some religious parents; for He was represented to me as a loving Father, no less than a holy and jealous Judge. These impressions never left me.

The other circumstance occurred a little later, and will require a more particular notice. The peace of 1815, which filled two great nations with joy, was, nevertheless, disastrous to my father's business, and from a fair competency he was reduced to circumstances of considerable embarrassment. He

had been recently left a widower in charge of eight children; the youngest an infant, and the oldest scarcely fifteen years of age. A consequence of this was that the children were scattered abroad and never afterwards reunited, in full number, as a family. I was left, temporarily, in charge of my father's late partner. Mr. C—, was advanced in life, a widower, without children, his domestic affairs being managed by a niece,—young, fair, and consequential, but not unkind. Indeed, I was treated with great kindness of a certain sort, throughout, a negative kindness, which supplied all my real wants, and granted me many indulgences, but no attention was paid to my moral or intellectual training. The old gentleman never refused me money when I asked for it; i. e., a yorke-shilling or sixpence to buy fruit or confectionery. Finding this, I suppose, my requests had become too frequent, and one day, giving me a small coin he said, "I shall never give you money hereafter, except upon holidays or *Sundays*." This last limitation struck me as singular. I think I had never asked him for money on a Sunday, for though wanting both precept and example of a religious kind, I had not been able to divest myself of the sense of the sacredness of that day to which I had been trained: and although I very seldom attended any place of worship, yet I did not think it right to be much abroad on Sunday, or to engage in any play or sports. But now, if I could not get money on a Sunday morning by asking, why should I not ask, and having it, why should I not spend it? Thus it was not long till I was able, though at first under a deep sense of guilt, to glide down to a fruit and confectionery shop, which I knew was kept open on the Sabbath, and make my purchases. Here, or along the way, I would meet with companions willing to share with me, or perhaps to invest for larger supplies. Plainly my reverence for the Sabbath, and with it, respect for all holy things was diminishing, and the fruit of my religious training was rapidly slipping away from me; "*And no man cared for my soul.*"

Whilst things were in this state, after an absence of many months, my father who had settled in a distant town, made me a visit. I was delighted to see him, but I am afraid my joy was founded, to a large extent, if not chiefly upon my hope of getting money from him: for I had come to love it, and was getting impatient with the sparing manner in which it was dealt out to me. It had never occurred to me, notwithstanding the family misfortunes, which I did not understand, that my father would have any difficulty in controlling any amount of money he might desire, and I quite expected that my pockets would be well filled, and was not slow therefore, in presenting my request. This led to explanations of all the past. My father did not rebuke me, at least not very severely, but he led me down to the only stationer's shop in the village, and caused to be displayed before me the entire stock of books for children. It was a meagre display, both as to the quality and quantity; and yet I dare say it fairly represented the juvenile literature of the day. Our grand-fathers seemed to believe that it was unnecessary perhaps impossible to teach their children to *think*, and to *feel*, until they approached maturity. Till then it was sufficient if they were

amused and pleased. Hence the literature prepared for them were little picture-books, primers, containing for the most part doggerel verses, each one of which was illustrated with a coarse wood cut. Those before me consisted of "Old Mother Hubbard and her dog," "The death of Cock Robin," "The House that Jack built," and a few others of the same character. None of these however, took my fancy, for the reason, probably, that I already knew them mostly by heart. On the paper cover of another, however, a little thicker than the rest, I observed the figure of a ship under full sail. This was an object entirely new to me, and the explanations that followed filled me with surprise. The largest craft I had ever seen was a log canoe, capable of conveying two men across the mill pond, and the largest sheet of water was the mill pond. But here was a vessel that could carry a thousand people with their horses and cattle, over vast seas a thousand miles wide. I gladly accepted this book, and I read it with great attention. I had hoped it would give a full description of the ship. It did not do this, but it did more. It opened before me as it were, chinks in a blank wall through which I seemed to see, in the dim distance a vast outer world filled with objects of the deepest interest of which hitherto I had had no conception,—great cities, great ships, vast oceans, strange foreign countries, etc.—and a desire to know of these, and all things was then awakened which has never since been satisfied. This was the beginning of my intellectual life. I am now conscious of a very great change which then took place in me. I ceased to be the absolutely thoughtless child. My life, thenceforth, was something more than mere vegetation. I listened attentively to conversations which I happened to overhear, especially if they were of a narrative kind. But chiefly I longed for books that could afford me knowledge which however I could not obtain. One day, Mary, my patron's niece, before alluded to, observing my restlessness, said to me, "Why W—, why don't you read the stories in the Bible?" Casting my eyes upon the great volume which always lay upon the table, but which I had never seen any one open, I enquired, "Are there stories in the Bible?" and she vouchsafed it with unspeakable eagerness. I pursued the history onward—The Exodus—The wanderings—The settlement in Canaan—The Judges and the Kings to the very last; and then returning to the first of Genesis I read with wondering attention the history of the creation—The antediluvians—The flood—The patriarchs. And then the historical parts of the New Testament; including the awful Revelation, which I regarded as historical in the same sense as the former. Indeed for the three or four following years the Bible was my library. I scarcely read any other book, for the simple reason that I could not get them. I have since,—and always, congratulated myself upon this circumstance. And I cannot but feel something like pity for any who missed the opportunity to read the holy Book,—and be engrossed in it,—with the simple faith of childhood, before doubts had been suggested, before any difficulties had been presented. Oh, this is a privilege devoutly to be desired for all our children and our children's children.

## Denominational Pulpit.

### THE CHRISTIAN DEAD.

*A Sermon Preached by Pastor J. D. King, in the Baptist Chapel, Yorbville, on Sunday Evening, October 28th, 1877.*

OCASIONED BY THE DEATH OF DAVID BUCHAN, ESQ.

"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Revelation xiv. 13.

DEATH is at all times a solemn subject to dwell upon; but there are seasons when the solemnity of this subject is increased by peculiar attendant circumstances. The present is one of these seasons. A faithful, zealous, indefatigable servant of Christ has, in the all-wise providence of God, been suddenly snatched away from our midst, leaving a beloved family and numerous friends to mourn his loss. Solemnity and sadness must both rest with unusual weight upon our spirits, as our thoughts are directed to the event which has brought us together. For the one let us seek no relief, it will be profitable to cherish it; but to alleviate the other let us remember that we have no reason to sorrow as those "who have no hope." Our loss is indeed great; but can we be so selfish as to forget that what is so deeply distressing to us is so altogether glorious for the departed? Are we not assured that he is one of that spirit happy number, on whose ashes the spirits of heaven may look down with holy satisfaction, and over whose grave may be sung as the fittest and noblest requiem,—*"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them?"* Let us then moderate our grief! And may the Lord, the Spirit, the Teacher of his Church, grant us his presence and power, so that the thoughts suggested by this passage may contribute to our present and eternal profit.

I. It is important to consider, in the first place, the character of those upon whom this blessing is pronounced. You will observe that it is not pronounced upon the dead because they are *dead*. We sometimes hear from thoughtless lips, the utterance of an anguished heart, "I wish I were dead,"—as though death were not, in itself, an unmitigated evil, but a blessing to be desired. Death is a change, when viewed in its proper light, most awful and solemn. Look at its origin! It comes to us stamped with the anathema, and vocal with the anger of the Almighty, as a part of the curse which, as far as the body is concerned, must be borne alike by all. It will be remembered that it was threatened as a consequence of sin; that it was inflicted only by reason of its commission; "by one man sin entered into the world, and death by sin; and so death passed upon all men, because all have sinned." Then look at its victims! Among the dead you find not merely the sons and daughters of affliction, who had been tossed to and fro till they sighed for a change; nor the decrepit and aged who had lived on till life had ceased to yield enjoyment, and its springs had utterly failed; but you find many

who are like tender flowers that just open to drink the dew of the morning, when, lo! some chilling blast sweeps over them, and nips them in the bud and blossom of their being. You will find many just launched, as they imagined, for a long and prosperous voyage, when they sink and are seen no more. Many, too, who like our beloved brethren, pass from scenes of honour, and usefulness, and affection, to the loathsomeness, loneliness, and corruption of the grave. Then look at the scenes from which death excludes, the relations which it dissolves, the friendships which it breaks—all conspiring to render death awful, and excite strong emotions, even in the strongest minds.

For who to dull forgetfulness a prey,  
Till pleasing, anxious being 'er resigned,  
Tells the warm precincts of the cheerful day,  
Nor cast one longing, ling'ring look behind!

Death too, is a change that terminates the probation and ends the enjoyments of the impenitent. In this life, if at all, we have to repent, to seek an interest in Christ, to be sanctified and needed in every possible way for heaven. "The night cometh when no man can work"—when all the probationary work of man shall be ended, and never more resumed. Pass the boundary line that separates this world from the future, and you can never retrace your steps. The enjoyments of the wicked, which are of this earth alone, will then cease; "when he dieth he can carry nothing away with him; his glory shall not descend after him." If, then, our view of the dead be bounded by the narrow confines of the tomb, or fixed on men who live and die without God, we see their condition surrounded by such countless evils that we cannot, dare not say,—"Blessed are the dead."

No, it is not of the dead as changed in state, but changed in character, on whom our text pronounces a benediction,—"Blessed are the dead who *die in the Lord*." This is an expression descriptive of true Christians, very common in the word of God. Thus Paul makes the avowal:—"I count everything but loss . . . that I may win Christ, and be found in him, not having on my own righteousness which is of the law, but that which is through the faith of Christ." And again:—"If any man be *in Christ* he is a new creature." And our blessed Lord emphatically says "he that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." This union with the Lord, of which the text speaks, is not a mere name; it is not a metaphor; it is a grand reality. To be *in Christ* is to be united to Christ as truly as the stone is in the foundation, or the branch in the vine; as truly as Noah was in the ark, or the sheltered man-slayer was in the city of refuge. It is a union most *intimate*; for "he that is joined to the Lord is one spirit." It is in its nature *thoroughly transforming*;—"Old things are passed away, behold, all things are become new." It is in its results *fruitful*; for believers "become dead to the law by the body of Christ, that they should be married to another, even to him that is raised from the dead, that they should bring forth fruit unto God." It is *absolutely necessary*; hence saith the Redeemer, "As the Father, so he that eateth me even he shall live by me; for except ye eat the flesh of the Son of Man, and drink his blood, ye have no

life in you." And the apostle Paul, himself, with all his gifts and usefulness, was deeply conscious that it was as needful for him, as for the humblest of the brethren in any one of the churches which he had planted, "to be crucified with Christ," he says, "nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." This is a union which connects believers with every office of the Redeemer, and with every blessing of his grace. Being one with their Lord, they are justified by his atonement and righteousness; are made partakers of his Spirit; are received by adoption into the family of heaven; and shall be finally glorified as "heirs of God and joint-heirs with Christ." And therefore we may add that this union is an *abiding* one. Once formed it is never dissolved. They of whom the text speak—*died* in the Lord. They were not like some who are aroused, convinced of sin, but not converted to God; who are almost, but not altogether Christians; who approach the strait gate that leadeth to life, gaze upon it, long at times to enter it, but never do so. They were not like some who seem to run well for a while, but are hindered, and halt; who yield, like Demas, to the claims of the world, or fall a ready prey to some besetting sin, or the force of some temptation. They were like Caleb, men who held fast their integrity; on the altar of whose hearts the fire never went out; who avowed the same sentiments, professed the same principles, cherished the same hopes even to the end. They were men who not only *died* in the Lord, but *for* the Lord. Their iron heel of persecution fell heavily upon them; torments the most exquisite were arrayed before them; fiery bigots, "breasting out threatenings and slaughter," dogged their steps; but they were superior to all the arts and blandishments, and power of the enemy; "none of these things moved them." "Neither death, nor life, nor (evil) angels, nor principalities, nor powers, could separate them from the love of God which is in Christ Jesus our Lord." They felt that these might tear the world from their grasp, friends from their embrace, and the soul from the body, but they could look up to their Redeemer, and say,—"Not even death shall part Thee and me." United to him they received superhuman strength, which seemed as if it "stopped the mouths of lions, quenched the violence of fire, and turned the edge of the sword," so that when tortured they would not accept deliverance, nor counting their lives dear unto them, that they might finish their course with joy, and obtain a better resurrection. Brethren, the roll of the noble army of martyrs may be, for the present closed; but the martyr spirit, the sterling piety, the true inner life, the vital, deathless union with Christ, by which these ancient worthies were distinguished, exist still. Who are doubt that our departed brother, had he lived in the early Christian age, would have proved true as the trust of those who sealed their testimony with their blood, and wherever there is a living man or woman really "in the Lord, there is one also who will assuredly *die* in the Lord, and who would, if need were, also die for him." If Christ and his people can be separated, the union bet-

tween Christ and the Father may also be dissolved. "I in them and thou in me," is the Saviour's own solemn and beautiful language, when referring to his union with his disciples.

And now, men and brethren, let me ask if this oneness with Christ is yours? Are you living upon him, with him, for him? While the lightnings and thunders of avenging justice and a broken law flash and roar around, is he the only refuge of your spirits? Do you hide yourselves in him? When the powers of nature quail before all the power of the enemy, and the difficulties and trials of your path, and you feel that compared with the work you have to do your strength is perfect weakness, is it from him you derive your help? In everything connected with your spiritual existence, your communion with the Father, your assurance of victory, your final salvation, is he the "Alpha and the Omega, the beginning and the end, the first and the last?" Then, be your place rest where it may,—whether in the sands of the desert, or under the sculptured stone, or beneath the waters of the sea,—yours is the blessedness of the dead who die in the Lord, and yours the promise,—"When Christ who is our life shall appear, ye also shall appear with him in glory."

II. But we must hasten in the second place to notice *why* those who "die in the Lord are blessed?" i. "They rest from their labours," that is, they are freed from all that makes this world a wilderness and a scene of trial, and in possession of everything that can afford real happiness or true joy. This will apply to the *secular pursuits* in which men are engaged. Doubtless the employment of sinew and muscle, as well as of the intellectual powers, up to a certain point, conduces to the happiness of man. But then, there are multitudes to whom labour is a curse, and not a blessing. From morning to night, from day to day, some cruel taskmaster, or some dire necessity, goads them on beyond their strength, until existence itself becomes a burden. How many there are who may be said to "know no rest!" They are driven on by the wild elements of eager and insatiable competition; and be they active and diligent as they may, a crowd seems ever pressing at their back, and hands are thrust out before them to seize the prize at which they aim. Then, there are others, who, if they live not by the sweat of the brow, have to do that which is harder still—to exist by "the sweat of the brain." Theirs is the hard thought, the much study, which "is a weariness to the flesh," producing oftentimes lassitude, exhaustion, depression of the nervous system, from which other kinds of toil are more or less exempted. But it shall not be thus with those who die in the Lord, and pass on by him, as the "living way" to the radiant heritage which he has purchased and prepared for them. We do not mean that there will be no work in the future life. We believe heaven to be a place of activity, and of endless employment, but not of labour implying *fatigue*. The powers of the glorified body will be ever vigorous; it will be able to move over the wide fields of immensity without one feeling of prostration; "to run and not be weary; to walk and not faint." The employment of its energies shall not waste but renew its strength; the air it breathes shall impart life and vigour. And so shall it be with the faculties of the soul;



they shall search into the "deep things of God,"—into his works and ways; and effort shall but enable them to rise with greater energy, and nerve them for loftier enterprise.

The righteous will rest from their conflicts with sin and the powers of darkness. What a cause of disquiet to the believer's spirit these are, only the believer knows. They are enemies in his path; when he would do good they are present with him; they stand in his way to seduce him from the faith; they strive to thrust him back when he would go forward. "I see," said an apostle "another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." And though eighteen centuries have rolled away since those words were uttered, and mighty revolutions have passed over the face of the earth, and mightier still over the face of society, the experience of the Christian is still the same. The path to heaven still lies up "the hill difficulty"; it is a way hard to flesh and blood. And there are many adversaries. Sin has lost none of its energy, the world none of its attractions, Satan and his hosts none of their subtlety and power. He that would engage in God's service must still count the cost; he cannot serve God for naught. He must strive to enter that "rest," if he would not come short of it. Well may he sometimes sigh out,—“Oh that I had wings like a dove, then would I flee away and be at rest!” Well, when he takes his harp from the willows, may he make this his song in the house of his pilgrimage:

Jerusalem my happy home!  
Name ever dear to me,  
When shall my labours and end,  
In joy, and peace, and these?

And his toil sha' not last forever. The day is far spent; the night is at hand; the end of the journey is close by; he shall "rest from his labours."

Then, too, the saints shall rest from their sufferings. Here, in common with the human family, they suffer grief and pain; but "blessed are the dead who die in the Lord," for they shall rest from these. The dark wave may follow them to the shore, but it cannot reach beyond. How blessed the transition from a state of trial and sorrow, of doubt and conflict, of fear and danger, to one of calm, unbroken, and everlasting repose!

—from mental anxiety and bodily weakness, from racking pain and pinching want, to the full vigor of immortality, and the satisfying enjoyment of an unencumbered and glorified spirit!—from a bed of languishing, surrounded by weeping friends, who have thought that they can give but the silent anguished look of unavailing sympathy, to a throne of glory, amidst "the spirits of the just made perfect," and with Jesus, the Redeemer, and Friend, and Brother of them all! How great the blessedness! It is a glory of which we get only here and there a broken and a straggling ray; it is a harmony of which we catch only distant echoes; and yet it is the blessedness of those who have "died in the Lord." It is no longer theirs in reversion, but in full tranquil, undisputed possession. They have "entered into peace;" they have "come to Zion with songs;" they have obtained "joy and gladness, and sorrow and sighing have fled away." For mark, the voice from heaven speaks of the *immediateness* of the bless-

edness which awaits the righteous at their death. We need not enlarge upon this point. The present, conscious blessedness of the dead is one of the plainest teachings of the New Testament. Our Saviour said to the dying thief "To-day thou shalt be with me in paradise." Paul declared that to be "absent from the body, was to be present with the Lord." And John heard a voice—not from any earthly source—but from the upper sanctuary itself, saying,—“Write, blessed are the dead who die in the Lord from henceforth.”

2. But there is another reason why they are "blessed who die in the Lord," and that is, that "their works do follow them." They do not go before them as pioneers to knock at the gates of the celestial city to demand an entrance for them; but rather follow them as train-bearers, at a distance, and far behind. The brightest, purest, and most devoted of our services must not be put in the scale of merit, or taken in our hand wherewith to purchase heaven; or be regarded as having gone on in advance to prepare a place for us. We are justified by an imputed righteousness, and sanctified by an imparted righteousness; but both are Christ's. *Christ will stand alone.* He required no helper; he will brook no rival. He suffered the punishment; he "magnified the law"; he "endured the shame"; and his must be all the glory. Yet the works of the righteous shall follow them.

They will be followed by their prayers. Not that prayers and supplications will be offered by them in heaven; but the petitions they presented when on earth, shall come up as a memorial before God; and the trophies of those prayers, as in the case of the martyr Stephen, appear after they have entered on their rest. Stephen, we read, kneeled down and prayed for his murderers, and the prayer that fell from his quivering lips did not fall to the ground and die; for by-and-by that young man—Paul—who not only had consented to the martyr's death, but held the rein of those who slew him—that same young man became a convert to the martyr's principles, preached the faith which he had once despised, and in after years took rank behind the noble leader of the noble army, himself also wearing the martyr's crown.

Those who "die in the Lord" will be followed also by their instructions. The good seed sown upon good ground will take deep root, and spring up, and bear precious fruit. It may tarry, but wait for it. Keep it night and day with earnest watching and fervent prayers, and your recompense is sure. Let this encourage the pastor, the teacher, the parent. Should those whom you instruct, and for whom you travail in birth till Christ be formed in them, be left behind, you may find that of them you have lost none.

They will also be followed by their *bright example*. Death will set a seal, and give a confirmation, to that example which it could not receive before. Were they parents? Their children will rise up and call them blessed. Were they enabled to adorn their profession in that position in the church to which they were called? Their influence will remain, like the glory of the cloud, long after the sun has himself gone down. Like Elisha, seizing upon the mantle which Elijah had dropped in his flight to heaven, some, who witnessed their exemplary life, will become followers of their faith and patience

after they have received the promises. They will rely upon the same grace, pursue the same path, until they enter the same rest.

And so the works of them who died in the Lord will follow them, and will be publicly acknowledged by their Lord as the evidences of their faith, the fruits of their obedience, the pledges of their love. Service done for God will not be in vain; it will be accepted; it will meet with a free and large reward. "Their works do follow them." Deeds done for Christ may have been forgotten by the doers, but they do not perish; they are being marshalled into a glorious retinue, waiting for the hour when the spirit of the faithful servant shall be borne from the shattered tabernacle, to the mansions of the Father. Then, brethren, "be not weary in well doing." Come, fill the gaps that death is making in the ranks of our Christian workers! Come, my young brethren and sisters, children of beloved and sainted parents, take the places which they have left vacant, and by your earnest consecration to the cause of Christ, seek to compensate the church on earth for the great loss it has sustained by their removal! And, O, brethren, let us all be diligent, that we may have evidences better than vain words, as these "blessed" that when summoned from earth will leave behind us evidences of having done the will of God,—that those who gather round our graves may have strong consolation—strong as that which lighted up the grave of our departed brother.

It is as far from my desire, as it would be foreign to my present purpose to speak of him, whose manner of life was known to us all, in terms of extravagant eulogy. The "works" that "follow him" are his all sufficient praise. Even were I disposed to indulge that inclination, it would be at once suppressed by what I have seen during a long, and of late, an intimate acquaintance of the character of him whose loss we deplore. My beloved brethren, I most firmly believe that if his happy spirit could have addressed me as I ascended this platform, on this mournful occasion, it would have been in some such terms as these: "Speak not of me, but of the blessed Master whom I have so imperfectly served. Tell your hearers of the all sufficiency of his grace, the amazing extent of his love, of his boundless compassion, of the depth of his sympathy, and of his unflinching faithfulness. Endeavour so to improve my death that the souls of my brethren may be quickened, and the souls of sinners saved. It will be expected, however, that I shall, at least, give you a brief sketch of his long and useful life.

Our deceased brother was born in the city of Glasgow, Scotland, on the 3rd of March, 1807. His father was engaged in business as a merchant, but united with the duties of his secular calling those of an elder, or pastor, of a Scotch Baptist church—a fact which sufficiently attests his moral worth, and the esteem in which he was held. His mother (who is still remembered by some in this assembly) was truly "a mother in Israel," ripe in christian experience, and possessing such remarkable spiritual discernment and knowledge, that even ministers of Christ learned lessons of wisdom, as she spoke with them of "the deep things of God." Next to his honoured parents, if there was anything for which our brother was peculiarly thankful, it

was for his long line of eminently pious ancestors: a line which included those distinguished worthies Henry and Ebenezer Erskine and James Fisher, fathers of the U. P. church, and men who literally "gave up all for their principles." When he was only sixteen years of age he was bereaved of his father, and he was then called to assist his mother in the management of the household, thus early in life assuming responsibilities which doubtless contributed largely to the formation of his character. We are unable to supply a particular account of his conversion, but it is evident that he was led to the Saviour when quite a youth. During the last year he was frequently heard to declare in terms and tones, which—with the flush upon his cheek and the kindling of his eye—told how deeply his heart swelled at the recollection, that he had followed Christ for more than half a century. He was educated for the legal profession, which he practised for a short time in his native city; but finding it ungenial to his tastes, he was led to relinquish it, together with the flattering prospects that were opening before him. On the 15th of June, 1831, he was united in marriage with the christian lady whose earthly course closed so peacefully in the spring of 1873, and whose memory, ever fondly cherished by her sorrowing husband, is still dear to many in this church and community.

In 1834, with his young wife, he sailed for these shores, and, after an unusually eventful voyage, settled near what is now the thriving town of Paris. The nearest Baptist church at that time was in Brantford, eight miles distant; but here he soon found a spiritual home. Paris, however, was a growing village, and he became deeply interested in its moral welfare. Four years had not elapsed before we find a missionary spirit, which characterised him all through life manifesting itself in a communication sent by him to the Canada Baptist Missionary Society at its meeting in Montreal, June, 1838, stating that an active missionary would be of great benefit to Paris, that there was no minister in the village of any denomination, that the country around was well settled, and that he was prepared to contribute to his utmost ability towards pastoral support in addition to what might be derived from other sources. But it was not until four or five years later that the way was opened for the organization of a Baptist church in Paris, when he with his wife and mother (who had followed her son from Scotland) were among the constituent members. The Paris church found in him "a pillar." The tasteful and convenient white brick edifice in which it now worships was erected at his sole cost, and presented by him to the body on the day of its dedication, August 7th, 1864. In 1849 he removed to Toronto to become the editor and proprietor of the *Pioneer*, a weekly Baptist newspaper, then just started. His connection with this enterprise continued but a year, and the family returned to Paris—only to remove again, in 1851, to the city, Mr. Buchan having received an appointment from the government as chairman of the Endowment Board of King's College, an office which two years later was expanded into the "Bursarship of the University and Colleges," and which he continued to hold till his death. His fidelity in this responsible position is

well-known: it has repeatedly received recognition at the hands of the public authorities, and an appreciative letter addressed to a member of the bereaved family, by the Honourable, the Minister of Education, is the last—but not the least grateful—of these testimonials to his sterling worth.

During many years of his residence in Toronto he was a member of the Bond St. church, first under the pastorate of Dr. Pyper, and subsequently under those of Drs. Caldwell and Stewart. He was the chief promoter of the scheme which led to the formation of the church in Yorkville, of which he was from the first a liberal supporter, a zealous and painstaking officer, and by which his death is mourned as one of the saddest events in its brief history. While his attachment to this church was conspicuously manifested, hardly less so was his regard for the general interests of the Baptist body in this province. Our various denominational societies have in him lost an earnest advocate, a generous contributor, and a wise counsellor. This is especially true of the Toronto Baptist Missionary Union, which owes its existence chiefly to his efforts.

It will thus be seen that our departed friend was an ardent, loyal Baptist; but he was not, therefore, narrow and bigoted; he was, on the contrary, in sympathy with "all who love our Lord Jesus Christ," and a friend to the cause of evangelical religion by whomsoever represented. One of the most striking traits in his character was, perhaps, his love for the young, and his deep interest in everything pertaining to their highest welfare. To the Sunday school he was devotedly attached, and for many years he was an earnest worker in this important sphere of Christian usefulness. It is only a short time since, constrained by the infirmities of age, he reluctantly resigned the superintendency of the Yorkville Sabbath school, a position, which he held from the day of its organization. But he still continued to discharge with unabated vigour, and characteristic thoroughness, the duties devolved upon him by the retention of other offices, and to the very last he was engaged in the Master's work. His end was a beautiful and fitting termination of such a life. He died with his hand upon the plough, and his eyes eagerly fixed upon the duties that lay before him, and his heart still throbbing with holy purpose concerning the Redeemer's kingdom and glory. He was called, as in a moment, from the midst of multiplied activities to the rest of the blessed dead, who "are before the throne of God, and serve Him day and night in His temple," finding the most perfect "rest" in ceaseless joyous service.

In the strict evangelical sense, Mr. Buchan was "a good man." His life afforded the most satisfactory evidence that he had experienced the renewing of the Holy Ghost; that he repented of sin; that he believed in Christ as the only Saviour; and that he rendered a sincere and habitual obedience to His commands. It was a life that will bear to be examined, and that deserves to be copied. Let me not, however, be understood to imply that he had an excellence of character which was free from all deficiencies and all blemishes. To say that he attained perfection, or that he was near being perfect, would contradict the deep inward convictions he had of his own failings and sin,

and his sincere confession and self-abhorrence before God; and it would be to overlook the pure and spiritual law, which no Christian on earth perfectly obeys in heart and action, for a single day, or a single moment of his life. But if the character of our departed friend is viewed in comparison with that of good men generally, I think it must appear, in many respects, to great advantage. What a rich inheritance to his bereaved family! They must ever regard it as a precious blessing that they have been so closely allied to one whose example was so pure, so shining, so attractive; and while they remember the great goodness of God in this respect, and their hearts overflow with gratitude, the bitterness of their grief will pass away. The Lord grant that they may be so happy through the remainder of life as to imitate the example which has been placed before their eyes, and by humble, active piety, to follow their beloved parent "who through faith and patience now inherits the promises."

And may the remembrance of departed worth prompt in many hearts now present, not the idle wish, but the earnest, heartfelt prayer,—“Let me die the death of the righteous, and let my last end be like his.”

It matters little at what hour,  
The righteous fall asleep;  
Death cannot come to him untimeously,  
Who is fit to die.

Never were these words more clearly seen to be true than in the case of Mr. Buchan. His sudden death was, without doubt, "sudden glory"—he "died in the Lord."

Happy spirit! thou art gone where no sin pollutes, no pain distracts, and whose death shall never interrupt, nor terminate thy heart. Thou hast changed the groans of mortality for the full chorus of eternity; the darkness of death for the bliss of light. Thou dost "rest from thy labour, and thy works shall follow thee!"

Men and brethren, let us not "stand gazing up into heaven." He who has been taken from us was one of us. We have the same field of labour which he cultivated; we may have the same grace which enabled him to work. God grant that over the spot where our shrouded form shall lie, there may be heard the whispered benediction,—“Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.”

## Correspondence.

### THE CAUSE IN MANITOBA.

DEAR EDITOR,—Within the last few weeks, since our sea of mud in this country has somewhat abated, I have made a couple of tours to the more distant points of our province and field of labour.

The first tour I made to Emerson, Pembina, and the Murrain settlement, where Bro. D. McCaul, labours with becoming zeal and perseverance. He prosecutes his work at a great disadvantage, being six or seven miles from Emerson where the little church is, of which he is overseer, which is his principal station. I find the little band there much more earnest, clear, and scriptural in their estimation of the Word, but lament they

have so little of his presence and influence during the week as a pastor. However, this is unavoidable, as our good brother, with his *own hands* and at such a distance, labours on his farm to maintain himself and family. Most of the church reside in the village, (the coming city of Emerson; and, headed by deacon Jasper, they are doing a noble work for the future, in the Sabbath school there. *Quietly, constantly, patiently*, they are bearing witness to the truth, and setting forth the law and testimony as delivered.

The second tour was made towards the western portion of the Province, reaching High Bluff, Fotogan, Lakeside, (Lake Manitoba) Burnside, and Portage. Since I last visited these settlements, which was in the month of February, several families have taken up their abode in them, among whom are some adhering to the "one Lord, one faith, one baptism" sentiment; which makes it highly important that a missionary should be immediately placed by us in that western portion of the Province. I fear, brother, that while others are taking time by the forelock, and rushing in on the fields opened up, we Baptists are found napping and uttering strange, incoherent mutterings, as to the "power of truth," the "excellency of our principles," etc., and all this time truth is being sacrificed and covered up, and error stalking rampart abroad through the land. Surely if our principles are *noble and true and scriptural* they are worth propagating with energy and zeal. I fear it would become us as a denomination to have less wind and more work—less of blowing about the excellency of our principles.

Another field is opening up, and the nucleus for a third church is forming about two hundred miles west of this, calling for another missionary pastor. Quite a group of Baptists, chiefly from Tiverton church, are taking up their abode in a fine tract of country near the little Saskatchewan. Brethren of Ontario and Quebec, let us erect and trim another lamp of Truth in that dark and distant region.

Yours in solicitude for the cause in the west.

A. D. McD.

Winnipeg, Oct., 13th, 1877.

## Sunday School Department.

### International Bible Lessons, 1877.

#### STUDIES IN THE ACTS.

**NOTE.**—The Lessons last month were prepared by the Editor, and he was just about setting out on those for this month's paper, when a very sudden and sore bereavement entirely unfit him for the thought and study necessary. He therefore trusts that, under such circumstances, the fact of the following Notes being chiefly selected from the numerous creeds, will be overlooked by those who have kindly expressed their appreciation of his Notes in the *HELPER* for October.

NOV. 18.—**Almost Persuaded.**—Acts xxvi, 21-29. A. D. 60.

#### GOLDEN TEXT.

"Then Agrippa said unto Paul: 'Almost thou persuadest me to be a Christian.'"—Acts xxvi, 28.

#### INTRODUCTORY.

"The Herodian family.—It is well to know who the Herod Agrippa II. we are studying about in this lesson was. This will bring us back to the Herodian family—a family that presents

one side of the last developments of the Jewish nation. The evils which had existed in the Jewish priesthood after the return from captivity found an unexpected embodiment in the tyranny of a foreign ruler. Religion was adopted as a policy. A temporal dynasty was established (right by the side of the spirituality of Judaism. This dynasty was founded by a descendant of Esau. The Herods were Idumeans in ancestry; but though aliens in race, they had been brought over to Judaism by John Hyrcanus (B. C. 130). The general policy of the Herodian family was to found a great and independent kingdom, in which the power of Judaism should subserve to the consolidation of a state. It sought the protection of Rome, but aimed at independent empire in the East. The members of the Herodian family who are mentioned in the Gospels and in the Acts are: I. *Herod the Great*, son of Antipater, appointed procurator of Judea by Julius Cæsar (B. C. 47). His reign was marked by terrible bloodshed in his own family. He caused the slaughter of the infants at Bethlehem—Matt. ii, 16-18. II. *Herod Antipas*, son of Herod the Great. He beheaded John the Baptist—Matt. xiv, 4, etc. To him, when celebrating the passover at Jerusalem, Pilate sent Jesus for examination.—Luke xxiii, 6, etc. He was capricious, despotic, sensual, superstitious. III. *Archelaus*, like Antipas, a son of Herod the Great. The kingdom designed for Antipas was left to him. Hence, Joseph's retreat from Egypt to Galilee—Matt. ii, 22. IV. *Herod Agrippa I.*, a grandson of Herod the Great. He was brought up at Rome. He put to death James and imprisoned Peter—Acts xii, 1, etc. In A. D. 44, after being saluted as a god, he was carried from the theatre in Cæsarea to his palace, and died, after five days' suffering, in great agony. V. *Herod Agrippa II.*, a son of Herod Agrippa I. About A. D. 50 the Emperor Claudius gave him the kingdom of Chalcis, in Northern Palestine. He built costly buildings at Beirut and Jerusalem. His relation to Berenice, his sister, was the cause of grave suspicion. After the fall of Jerusalem he retired with Berenice to Rome, where he died in the third year of Trajan (A. D. 100), being the last prince of the house of Herod. This was the man who was permitted to hear the impassioned words of the apostle and who was cold enough in temper to take part afterward in the destruction of his nation. — See 'Herod,' Smith's 'Dict.'"—*Baptist Question Book*.

#### EXPLANATORY.

V. 21. For these causes—see vs. 19, 20; not for any violation of civil or religious Jewish law, but the Jews went about. See xxi, 30, 31.

V. 22. Witnessing—see xx, 20-27.

V. 23. That Christ should suffer—see Luke xvi, 26, 27, 46.

V. 24. Thou art beside thyself, either, "thou art mad." The defence made to Agrippa as a Jew, the strangeness of its topics, and the warmth of the speaker easily made Festus think that Paul was insane, and his appeals to the ancient Scriptures suggested a cause for this insanity. "It is reasonable," says Hownson, "to believe that in his imprisonment such 'books and parchments' as he afterwards wrote for in his second letter to Timothy were brought to him by his friends."—2 Tim. iv, 12. Paul was judged to be a mad enthusiast, whose head had been turned by poring over strange learning. Paul's reply was courteous and self-possessed, but intensely earnest.—See next verses.

V. 26. For the king knoweth, with great tact and courtesy Paul reminds Festus that his royal guest firmly believed what he (Festus) thought irrational, who was also cognizant of all the facts alleged; in a corner, not in an obscure place, but in the metropolis of Judea and at a great public festival.

V. 28. Then Agrippa said unto Paul, Almost, literally, "in a little"—i. e., at this

rate; not "almost," as in our version, and as in the theme of the lesson to-day. The current interpretation of this passage is hardly allowable. Still, Agrippa may not have been altogether easy at heart while speaking in time, in a long time, however, say that he is almost persuaded, but, lightly, that at this rate, he should rather.

V. 29. I would to God, I could pray to God. It is the impulse of my heart that you might become a Christian in a short time, as you say; but if you will, in a long time, I could rejoice in such an event, whether it were sooner or later.—Hackett; except these bonds —i. e., chains hanging still upon his arms as he made his defence. This concluded the interview. Paul's last words were "a noble peroration of this great discourse, and an appropriate winding up of the whole series of apologies which occupies the history of his last visit to the Holy Land."—*Alexander.*—*Baptist Question Book*.

#### EXPOSITORY.

"In this lesson we have a very striking specimen of Christian preaching, one that will give us a model of the subject, the tone, and the personal character of such preaching.

I. THE SUBJECT OF PAUL'S PREACHING. Illustrate three points: 1. Paul declares *Bible truth*, making his appeal to 'what is written'; 2. Paul announced *new Divine revelations*, made to himself concerning Jesus. 3. Paul testified to *personal experience*, confirming his own faith, and fixing and explaining his own conduct.

Gospel preaching still has these three subjects, a *written Word, a living Saviour, a personal experience*.

II. THE TONE OF PAUL'S PREACHING. In this address may be noticed and illustrated his *decided conviction*—he speaks as a man firmly assured; his *intense earnestness*—he speaks as a man whose heart was in his words, and this was mistaken for madness; his *Christianity*—he speaks as a man of refined feeling,—and true piety always seeks to make men gentle and gentlemanly.

These features should mark all our Christian work.

III. THE PERSONAL CHARACTER OF PAUL'S PREACHING. He aimed not only at preaching the truth, but also at *winning men*: so he tries to get very close to them with personal persuasions, illustrate from Agrippa.

Point out and illustrate the various ways in which persons are now hindered from full decision.—*Sunday School Union Notes on the Lessons*.

"Almost persuaded?—Come, come to-day; almost persuaded?—turn not away; Jesus invites you here, Angels are lingering near, Prayers rise from hearts so dear; O wanderer, come!"

NOV. 25.—**Paul in the Storm.**—Acts xxvii, 14-26. A. D. 60.

#### GOLDEN TEXT.

"What time I am afraid I will trust in Thee."—Psalm lvi, 3.

#### INTRODUCTORY.

Having appealed to Cæsar, Paul is sent to Rome. It was an answer to his long and earnestly-cherished wishes (Rom. xv, 23), and ethically foretold by divine revelation—Acts xiii, 21; xxiii, 24; in so doing, as Milman says, Paul "left probably for ever, the land of his forefathers—but land beyond all others inhospitable to the religion of Christ." He had escaped the hostility of the Sanhedrin and was now entrusted to the care of Julius, a noble centurion of the Augustine cohort. His ship belonged to *Adramyttium*, a city on the north-western coast of Asia Minor. His companions were other state prisoners and his friends Luke and Aristarchus, from Thessalonica, mentioned before.—See xix, 29;



xx, 4. His first course was to Sidon; here he had liberty to go unto his friends to refresh himself and obtain help for his wants on the voyage. Thence he sailed under Cyprus—that is, under the *Isle of Cyprus*. The direct course would have been south of this island, but the prevailing west wind compelled them to go north of it. He next came to *Myra*, in Lycia, a district of Pamphylia. Here his Adramyttium ship came to anchor, or went farther on her homeward way to the *Ægean*. Paul was now transferred to a larger ship from Alexandria bound for Italy, built not for coasting-trade so much as for the open sea. This ship sailed west with difficulty, taking several days, owing to the west wind, to sail one hundred and thirty geographical miles from Myra to *Cnidus*, a large sea-port on a projecting peninsula on the coast between Cos and Rhodes, at the very entrance to the *Ægean Sea*. Then, being prevented from sailing farther westward (xxvii, 7), this merchant-vessel from Alexandria struck south-westerly and sailed under *Crete*, over against *Salmone*, on its eastern promontory; thence under the lee of its southern coast to *Fair Havens*, a place midway on the island, on its southern coast. Here they were sheltered by Cape Matala, lying a little to the west, from the full force of the west wind and sea. The month was now October, the season of the fast or festival of atonement, regarded as too late in the year to be safe for a long voyage. Paul admonished *Julius* (the centurion of the danger, but he took counsel rather from the master or the pilot of the vessel, who, not liking *Fair Havens* as a place "to winter in," owing to its exposure to southerly winds, favoured *Phenice*, a town to the west of *Fair Havens*, easily reached in good weather in a few hours. When the south wind blew soft, they supposed that all was ready for a quick sail to *Phenice*. It was only forty miles away. But instead of making this port on the island of *Crete*, they were turned from their course by a north-east storm; and being driven before the wind, they gave up further endeavor to work to the southward, and were borne along to the south-west to the little island of *Clauda*, running under the lee of its southern shore. (Our lesson confines us chiefly to the *Levanter*, the vessel now encountered, and to some of the means that were employed to control the vessel in the storm. Let all, by maps familiarize themselves with the places touched or passed by Paul on his voyage thus far).—*Baptist Question Book*.

## EXPLANATORY.

V. 14. Not long after. Probably while the vessel was still off the southern coast of *Crete*. Tempestuous wind. In Greek, "a typhonic wind," with whirling eddies and sudden changes in direction. Extrordinary. One of the most furious storms still common on the Mediterranean and known as "Levanter." So in life, "the gentle south wind of duty may be followed by a storm to-morrow."—*Starb.*

V. 15. The ship was caught. Being whirled helplessly in the hanging blast. Could not bear up into the wind. Literally, "could not eye the wind," from the fact that a pair of eyes were generally painted on the prow of ancient ships. We let her drive. As the vessel could not face the storm, it must needs be swept on by it.

V. 16. Running under. That is, under the lee or shelter of. A certain island . . . called *Clauda*. A small isle near the south-western extremity of *Crete*. Much work to come by the boat. Found it difficult to hoist on board the little boat which was towed astern. These little details show that an eye-witness wrote the history.

V. 17. Under-girding. By passing strong ropes tightly round the vessel to bind it holding it together. The quicksands. Two large sand-banks off the coast of *Africa*, called the *Upper* and *Lower Syrtis*, and greatly dreaded by navigators.

Strake sail. Lowered the rigging, in order to free the ship.

V. 18. Lightened the ship. By casting overboard all articles not absolutely necessary.

V. 19. With our own hands. A work in which not only the sailors, but also the prisoners and passengers took part.

V. 20. Neither sun nor stars. Thus they could neither take observation, nor reckon whither they were drifting at the mercy of the gale.

"Yet one star shone forth. Paul, the promise, 'Thou shalt be witness at Rome.'—*Bezer*.

Many days. Taken from verse 33 that the gale lasted a fortnight, an uncommon, though not unprecedented, period for a *Levanter*. All hope . . . taken away. Hope clings to the last blessing; when that leaves, despair alone remains.

"The strain both of mind and body, the incessant demand for labour, the error of the passengers, the hopeless working at the pumps, the labouring of the ship's frame and cordage, the driving of the storm, the numbing effect of the cold and wet, make up a scene of no ordinary confusion, anxiety, and fatigue."—*Conybeare and Howson*.

V. 21. Long abstinence. Probably not only, but partial; from the difficulty of preparing food, the constant need of labour, and the general dejection of spirits. Paul stood forth. In times of trial true character comes to the front. Dangers and distress which conquer common men, only inspire great souls. Ye should have hearkened unto me. He reminds them of this, not as a rebuke, but to impart confidence in his present word.

V. 22. Be of good cheer. Not only is the believer himself cheerful, but he carries cheer to other troubled souls.

There stood by me the angel. "Paul knows where to find him out."—*Henry*. God, whose I am. Would that all disciples might thus boldly confess their Lord before all men. Whom I serve. Noblesse among the sons of men. Paul proudly acknowledges himself a servant.

V. 24. Brought before Caesar. "Man is immortal till his work is done!" Paul's career is not complete until he has been testimony for Christ before the highest in the Roman realm. God hath given thee all. He had doubtless prayed for their safety, and received assurance of an answer. Even sinners may be thankful that saints are in the world.

V. 25. I believe God. It is easy to believe God's word in prosperity, but to rest on the promises in adversity tests faith.

V. 26. A certain island. The result is revealed, but not the particular plan. What island Paul knew not, though he knew that God was guiding the shattered barge over the water to some land of rest. Inspiration and prophecy have their limits.—*Sunday School Journal*.

## EXPOSITORY.

"This must be in bare outline, presenting only the points on which the teacher may profitably dwell; the suggestions will be readily filled out.

I. PAUL'S COMPANIONS. *Luke* is well known. *Aristarchus*, probably one of the deputation concerning the *Macedonian* aims to Jerusalem. His office is not indicated. Paul tenderly calls him his 'fellow-prisoner.' So Paul had Christian intercourse on his voyage, as well as an audience to whom he could preach Christ.

II. PAUL'S JOURNEY. Carefully follow the plan of his voyage on a good map. Observe that there were *Alasani* days; then signs of danger, the prevailing winds being unfavourable; at last serious struggling with prolonged tempest.

Everything was done on board the ship; but even in the eagerness of trade the owner was willing to run very serious risks. So, often, prosperity in business is put over against imperilled lives. (Illustration: miners, fishermen, etc.).

III. PAUL'S VISION. He is the only man who is calm. (See the *Golden Text*). He had a secret for his calmness amid such dangers. He lived in the faith of God. He had a gracious communication from God. In consequence he was enabled to quiet his anxious companions in the ship, to inspire them with his own confidence, and to preach the living God and Saviour to both passengers and sailors.

LEARN—1. *That our goodness will affect all who have to do with us*. Even Paul's jailer was moved to be courteous to him. (Compare *John Bunyan* in prison).

2. *In time of trouble man may do everything possible, but God is the sure Defence*.—*S. S. Union Notes on Lessons*.

DEC. 2.—*The Deliverance*.—ACTS XXVII, 33-44. A. D. 60. (Winter).

## GOLDEN TEXT.

"He bringeth them unto their desired haven."—*Psalm cvii, 30*.

## INTRODUCTORY.

The storm does not cease. The vessel still drifts in *Adria*, that natural division of the *Mediterranean* which Humboldt names the *Syrtic* basin, and which had the coasts of *Sicily*, *Italy*, *Greece*, and *Africa* for its boundaries. It is the fourteenth night after leaving *Crete*; but some of those indications that a sailor's ear detects so quickly—the roar of breakers and the like—give warning of land near, which the soundings confirm. Fearing to be driven on the rocks, they cast four anchors out of the stern, and "longed for day." Here it is to be remembered that both ends of these anchor ships were alike. "Suppose a full-built merchant-ship of the present day cut in two, and the stern half replaced by one exactly the same as that of the bow, and we shall have a pretty accurate notion of what these ships were."—*Smith*, p. 142. The most powerful anchor of all that was carried—"the last hope," as it was called—was thrown last. See *Heb. vi, 19*. To anchor by the stern was common with the ancients, and was regarded as the best means for checking the course of the ship, and for preventing her from swinging round upon the rocks. The bay of *Malta* was regarded as good holding-ground, so long as the cables remained firm. *Lord Nelson* anchored his fleet by the stern at the *Nile* and at *Copenhagen*. After the latter battle he said he read the *twenty-seventh chapter of the Acts of the Apostles*. The sailors were now getting desperate. They conspired to desert the ship by letting down the boat, on the pretence of letting more anchors out of the bow. But Paul interposed with words that furnish a marked illustration of the working of *humanity* with *divine* decrees. "Except these abide in the ship," said Paul to *Julius*, "ye cannot be saved." Then the soldiers cut the ropes by which the sailors were lowering the boat, and the last visible means of safety was swept away into the sea. See *Smith's A. T. Heb.*, p. 483. The willingness of the soldiers, however, to sacrifice this boat shows what wonderful ascendancy Paul had gained over his companions. The best are the bravest.—*Baptist Question Book*.

## EXPLANATORY.

All were now shut up to the unknown methods of escape predicted by Paul.

V. 23. Meat, as elsewhere, "food"; having taken nothing, and with food on board, still, from fear and hard labour, taking no regular meals nor adequate nourishment.

V. 24. Not a hair of your head, a proverbial expression.—1 Kings i, 32; *Matt. x, 30*; *Luke xxi, 18*.

V. 25. Give thanks. See *Matt. xv, 36*; *Mark. vi, 6*; *John vi, 11*; *I Cor. x, 36, 31*; *I Tim. iv, 3, 4*.

V. 37. We were in all, two hundred and seven nixy souls. Egyptian corn-ships sometimes carried twice as many passengers as were in this vessel.—*Josephus* *L. II.*, sec. 3.

V. 38. Cast out the wheat, possibly the rest of the provisions, but more likely the rest of the cargo.—*Anno. Bible.*

V. 39. A certain creek with a shore—*i. e.*, with a beach or sandy shore. "The bay so justly known as St. Paul's is at the north-west extremity of the island of Malta (Melita), and is formed by the main shore on the south and the island of Salomonetta on the north. It extends from east to west, two miles long and one broad at the entrance, and at the inner end is nearly land-locked on three sides. The wind must have forced them to the west side of the bay, which is rocky, but has two creeks. One of these has a shore, the other no longer a sandy beach, but must have had one formerly."—*Hackett.*

V. 40. Taken up, rather, "cut away"; loosened the rudder bands, "the paddle rudders, one on each side of the ship, like long levers, had doubtless been hoisted up and lashed, lest they should foul the anchors."—*Hanson.*

V. 41. Where two seas met, "on account of the communication which the channel running between *Malta* and *Salomonetta* forms between the sea in the interior of the bay and the sea outside;" the forepart stuck fast, in a deposit of tenacious clay.

V. 42. Was to kill, a sad design of soldierly cruelty.

V. 43. But the centurion, and God through him.

V. 44. All safe to land, this was not Paul's first escape from shipwreck: see 2 Cor. xi, 25, written long before this time.—*Baptist Question Book.*

## EXPOSITORY.

"The peculiar features of St. Paul's Bay are found accurately to suit the narrative of the shipwreck. 'A ship drifting W. by N. might approach Kourra point, the eastern boundary of St. Paul's Bay, without having fallen in previously with any other point of the coast. The character of this point is such that there must infallibly have been violent breakers upon it that night. Yet a vessel might pass it, within a quarter of a mile, without striking on the rocks; and the soundings are precisely those stated in the narrative.'

In the analysis of the lesson we observe the following points:—

I. THE APPROACH TO LAND. The expression translated "drew near some country" really is, "that land approached them."—(v. 27).

Explain how the sailors knew the land was near. Anxious watch was kept. They may have observed changes in the character of both wind and wave. Something indicated land before they actually heard the distant breaking of the surf. The skill of the sailor may moderate the dangers of the sea. It is God alone who "holds the waters in the hollow of His hand;" it is Christ alone who can speak to the storm His "Peace, be still."

II. THE ESCAPE OF THE SAILORS PREVENTED. In time of danger it is too often each one for himself. Only the nobler men, in the excitement of personal peril will see to others first. These sailors were self-seeking, and their mean scheme would have left the passengers to go down in the foundering ship. Their running away from duty should be a warning.

III. THE LAST MEAL ON BOARD THE VESSEL. Taken by Paul's entreaty. Taken by Paul's example: he encouraged them all by himself quietly eating. Taken with the comforting thought of God's presence and care. This Paul suggested by "eating bread."

IV. THE PLAN FOR RUNNING THE SHIP AGROUND. Nothing could be done to save her. The only hope was to run her close inshore, and take the chance of removing the passengers. This put the prisoners in peril, because as every man

would have to swim or struggle for his own life, they might escape.

In contrast with the last battle for life, as indicated in verses 43, 44, the GOLDEN TEXT reminds us how tenderly God cares for the thousand ships that daily sail on the waters, and suggests to compare our own life to a voyage. He is our Captain Pilot.

LEARN.—I. To sympathize with all who are exposed to the perils of the sea. 2. Whether on sea or land, we have nothing to fear if we are "Safe in the arms of Jesus." 3. The trust we have in God should keep us calm and strong in times of peril.—*Notes on Scripture Lessons.*

DEC. 9.—Paul at Melita.—ACTS XXVIII, 1-10. A. D. 60, 61.

## GOLDEN TEXT.

"I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise."—Rom. 1, 14.

## INTRODUCTORY.

Malta (anciently Melita) is fifty-eight miles south of Sicily. It is seventeen miles long, and nine broad. It has been since the year A. D. 1800, under the dominion of Great Britain.

"The inhabitants of Malta were of Phœnician origin, and came from the Phœnician colonies of North Africa (of which the famous Carthage was the most important). They would therefore speak a Runic dialect, and on this account would be called 'barbarians' (v. 1, 4); as the Greeks applied this term to all who did not use their own language or Latin (compare Rom. i, 14; 1 Cor. xiv, 11; Col. iii, 11). It is worth noting that the part of Africa from which the Maltese came is still called *Barbary*. Malta was governed, under the Prefet of Sicily, by a Roman official called *Proton*, literally 'first', and answering to our *Primus* or 'Primate.' This title is not mentioned by classical writers, but has been found in an inscription on the island, and is the identical word used by St. Luke, rendered in our version 'Chief man.' Publius, too, is a Roman name."

—*Engene Stock.*

## EXPLANATORY.

V. 1. Escaped, in the ways indicated, chap. xxvii, 43, 44. A scene full of excitement and peril. They knew. "The bay, with the sea beyond, is, to the naked eye, visible from Civita Vecchia, five miles distant, the metropolis of the island at the time of the wreck." News of this large ship running ashore would soon spread. From the islanders the name would be learned, but it is quite possible that when the sailors came to look round in the daylight they remembered the coast and knew their whereabouts.

V. 2. Barbarians; only so called because they did not speak either the Grecian or Roman languages. "There is no reason for regarding them as savage. For the Scripture use of the term 'barbarian' see Rom. i, 14; 1 Cor. xiv, 11; Col. iii, 11. No little; no ordinary kindness. Such attentions they greatly needed after their long exposure. Contrast the treatment those wrecked used to receive on some parts even of our shores. Present rain. The fire must therefore have been made in some sheltered cove of the rocks. Cold. It was the month of October, and their drenched clothes would make them feel bitterly the coldness accompanying the storm."

V. 3. Gathered a bundle, of brushwood. Paul's activity throughout these scenes is very remarkable, and should be carefully noticed as indicating his character, and active, energetic disposition. A viper. This poisonous snake had hidden itself for the winter among the sticks, and the warmth of the fire aroused it to life again. Fastened on his hand, by coiling round it, but it also biting him is plainly implied.

V. 4. A murderer. This would be suggested also by observing that he was a prisoner.

They had a superstitious belief in a "supreme and restless avenging eye and hand." They thought, perhaps, that he was trying to escape justice, and now justice was overtaking him. So far they had held of a great truth; they felt sure the guilty would be punished. We may remember the sentence, "Be sure your sin will find you out."

V. 5. Shocked off. Getting preservation from harm by the fulfillment of the Lord's promise (Mark xvi, 18).

V. 6. Swollen, or become inflamed. Said he was a god, which was a more superstitious view to take than their former one. (See the conduct of the people at Lystra, chap. xiv, 13, 19.)

V. 7. Chief man, or first man. "This was the proper official title of the Maltese representative of the Roman pretor of Sicily, to whose province Malta belonged; two inscriptions having been discovered in the island, one in Greek, the other in Latin, containing the same words which Luke here employs." Lodged us. The Roman centurion could claim the aid of the resident Roman governor.

V. 8. Bloodily flux, an aggravated form of dysentery. And prayed; partly to show Paul that he did not put forth any power of his own.

V. 10. Many hours, gifts, of thankfulness. We may be sure that Paul did more than heal disease; he would preach Christ unto them.

—*S. S. Union Notes on Lessons.*

## EXPOSITORY.

The following are the points of the narrative to which attention may be called:—

I. BARBARIAN KINDNESS. "By barbarian was meant any nation but the Roman and the Greek—a contemptuous term, the spirit of which is common enough in all ages." But sympathy with the suffering, and readiness to help the distressed, may be found everywhere. Those shipwrecked need hospitality and attention, and now in every land meet with kindness and care. Natural human feeling leads us to care for the distressed, but true religion makes us still more tender, and humane, and self-sacrificing. Illustrate Christ's teaching of the Good Samaritan; and James 1, 14-16.

II. BARBARIAN SUPERSTITIONS. The religion was altogether one of fear. "The connection between guilt and retribution is the very basis of all natural religion." See the heathen, or pagan, ideas of *Venæta*, and of the *Furios*. These were true as regards the certainty of the connection, but they were wrong in thinking that they could fix the connexion in the case of the individual. Christ taught concerning this in Luke xiii, 1-5. But these barbarians were partly right in thinking Paul was a god; he could only fling off the viper through the Divine power entrusted to him. We should be thankful for that, but for light of Christianity which has delivered us from so many superstitions. The holy, loving fear of the heavenly Father lifts us up above "all fears beside."

III. APOSTOLICAL PERIL. Coming out of Paul's self-forgetting, earnest endeavours to help others. Coming suddenly and unexpectedly. No remedy known then for the viper's bite. A new kind of peril to the apostle. His trust in God enabled him to be calm and act for the best, even at such a time. He sought God in peril. When strong in God he was also wise to act. So often we forget this duty of seeking God first.

IV. MIRACULOUS HEALINGS. These were a people to whom it had not before been preached. Paul only performed miracles at particular times and for special purposes. Show how miracles confirmed Christ's mission and teaching. "Why do we not need miracles now?"

Learn.—That Christ's promises to His disciples were graciously fulfilled; even the one about "taking up serpents."

2. In great difficulties, even when shipwrecked, all may work for their Master.

3. Wherever we are we may win the respect and love of those around us.—S. S. *Union Notes on Lessons.*

DEC. 16.—Paul at Rome.—ACTS XXIII, 16-31. A. D. 61-63.

## GOLDEN TEXT.

"I am ready to preach the gospel to you that are in Rome also; for I am not ashamed of the gospel of Christ."—Rom. 1, 16, 18.

## INTRODUCTORY.

After a detention of three months at Melita, Julius placed his prisoners on board another Alexandrian ship, the "Castor and Pollux," which had wintered at the island. About the beginning of February, A. D. 61 or 62, they sailed first to Syracuse, the capital of Sicily, distant about eighty miles, where they remained three days; and thence they beat up to Rhegium, on the Italian side of the straits of Messina. After a day's waiting for the weather, a fair south wind sprang up and carried them on the following day about one hundred and eighty miles to their destination at Puteoli, north of the Bay of Naples, one of the chief ports for the coast-trade, and therefore for the landing of passengers. As might be expected, at a port in such constant communication with the east, they found here Christian brethren, at whose desire Paul spent a week with them, the centurion being evidently eager to show him unbounded courtesy. And from thence, when the brethren in Rome heard of Paul at Puteoli, they came to meet him at *Appii Forum*, forty-three miles from Rome, and also at *Three Taverns*, thirty-three miles from Rome. He went up from Puteoli on the celebrated Appian Way, the usual route trodden by so many travellers:

"*Prætor, præconibus to his provinces*  
Hasting, or on returns, in robes of state;  
Legions and rods, the emblems of his power,  
Lictors and cohorts, trains of horns and wings,  
Or eunuchs from regions far—"*Shakespeare.*

How many of these travellers must have looked down on the apostle and his escort with the same feeling with which we regard the weary and dismal march of a chained gang of convicts, little dreaming that he came a truer conqueror than any general who had led his legions along that road to enter Rome in triumph.—*Baptist Question Book.*

## EXPLANATORY.

*V. 16.* Captain, commander of the Pretorian camp; to dwell by himself, of course within the *Prætorium*—i. e., the general's palace or quarters; with a soldier that kept him, hence Paul's touching allusions to his chains.—v. 20; Eph. iii, 1; iv, 1; vi, 20; Phil. x, 13; 2 Tim. i, 16; iii, 9.

*V. 17.* Chief of the Jews together, explaining to them his present position exactly.

*V. 20.* For the hope of Israel—i. e., the hope of a Messiah which the nation cherished.—See xxvi, 6; compare Rom. x, 1.

*V. 22.* Showed or spoke any harm, they had had no official report from Jerusalem about him. For this there had hardly been time.

*V. 22.* This sect, this Christian sect.—See xxvi, 14.

*V. 25.* Well spake the Holy Ghost, an impressive conclusion of and appeal to his countrymen at this crisis. "Here the curtain falls upon the contest of Jewish unbelief against the things that concerned their salvation. And this we incline to believe is the reason why the history of the Acts here breaks off. There, in the capital of the world, the unbelief of the last section of the Jewish family to whom Paul revealed the Messiah completed the first stage in the diffusion of Christianity, at which the mass of the

Jewish race are for the time cut off from the kingdom of God. With respect to God's purposes touching the Jewish race, the three wonderful chapters (ix, x and xi) of Romans should be carefully studied. These may be regarded as a supplement to the Acts."

*V. 28.* Sent unto the Gentiles, as had been already announced in similar circumstances.—See ch. xiii, 46; xviii, 6.

*V. 30.* Two whole years—i. e., A. D. spring 61 or 62 to spring A. D. 63 or 64. All this time a prisoner, during which he kept up constant intercourse with the Gentile churches, aided by faithful attendants and messengers, who wrote and carried his letters. Among these were Luke, Timothy, Tychicus, Mark, Onesimus, and his fellow-prisoners Aristarchus and Ephraim.—Eph. vi, 21; Phil. i, 1; Col. i, 1, 7; iv, 7, 10, 14; Phil. 1, 10, 23, 24. Paul in this time also writes of spiritual children whom he had begotten in his chains, of converts among Cæsar's household.—Phil. 10; Phil. 4, 22. Toward the end of these two years Paul had looked confidently to his release. Of this, however, farther in next lesson.—*Baptist Question Book.*

## EXPOSITORY.

Nero was the Roman Emperor at this time, but his persecutions of the Christians were later in his reign. At present Jews and Christians were un molested.

## I. PAUL'S PERSONAL EXPLANATIONS.

For the sake of Christ and the Gospel he did not wish his position as a prisoner to be misunderstood. Observe the wisdom of his explaining himself at once to the Jewish leaders. He tries to avoid exciting their prejudices; but he firmly asserts his own innocence, declaring himself the victim of misapprehension. It is right that every man should be jealous of his own good character, and here Paul gives us a model of Christian courtesy.

## II. ARRANGEMENTS FOR GIVING AN ACCOUNT OF THE CHRISTIAN FAITH.

Some vague ideas were afloat concerning the doctrines they held, but these were evidently exaggerated and untrue. "Everywhere the Nazarenes were spoken against." Paul wants the opportunity of explaining their beliefs. A conference is held at the prisoner's house, the Scripture rolls are brought out, and appeal is made to them. This is the proper way to get at the truth. Put away prejudice, talk it quietly over, and search the Scriptures. Paul showed that *Christ was Messiah*, and this was proved by the whole Scripture. If Messiah, all Jews, at least, should acknowledge and serve Him.

## III. SOLEMN WARNINGS.

July given when explanation and reasoning failed, and Paul saw that some were wilfully blind—themselves to truths they did not wish to see. There is a time when persuasion must cease, and warnings come in. Compare our Lord's solemn warnings of the Lawyers, Scribes, and Pharisees.

## IV. TWO YEARS OF WAITING AND WORKING.

Waiting for trial and working for Christ. Preaching Christ in a new sphere (see GOLDEN TEXT), and writing letters to keep up the Christian life in old spheres. His subject the Kingdom of God set up under the authority of Jesus Christ. Learn—1. The preacher may be bound, but the Word is not bound. 2. For us all the great appeal is to God's Word. 3. It is ever a most solemn thing to resist the truth: its sure result is blinding the eyes and hardening the heart. 4. The work of the Christian is never done till death; and his great work is preaching Christ by lip and by life.—S. S. *Union Notes on Lessons.*

GROWTH.—"Man in heaven is but the child matured. We shall never be greater than men. Whatever is brilliant and great for its future will be but the development of the germs that slumber in us now."

## Religious Intelligence.

## DENOMINATIONAL.

## ONTARIO AND QUEBEC.

Baptists are reported during the month at Blythwood, Brampton, Bristol (Que.), Brockville, Chatham, Clarendon (Que.), Collingwood, Drummondville, Erin, Hamilton, Hillsburg, Montreal, St. (Catherine St.), Mount Forest, Ormond, (Que.), Osgoode, Salford, Toronto, (Fares St., Parliament St.), and Virgil.

Ministers Ordained.—Bro. ANTON HELMRECK was recently ordained at Rochester, N. Y., and has settled as pastor of the German Baptist church at *Sobotaopol* Que.

Bro. GEO. L. WITTEK was ordained at Bristol, Que., on the 16th October, and has settled as the pastor of the Bristol and Clarendon churches. His P. O. address is Bristol, Que.

Bro. GEO. OLIVER was ordained at Pembroke on the 19th. October, and has settled as pastor of the *Pembroke* church.

Pastoral Changes.—Bro. R. N. FAIRFAX has resigned the pastorate of the *McNab St.*, (Coloured) church, Hamilton, and gone to the Southern States.

Bro. JOHN CRAIG, B. A., preached his farewell sermon to the *Whitey* church on Sunday P. M., October 7th., prior to his leaving as missionary to Cocanada India St.

Bro. GEORGE DAY has accepted the pastorate of the *Daywood* and *Woodford* churches. P. O. address, Leith, Ont.

Churches Organized. A second church has been recently formed in London, East-end, composed of seventy-four members from the parent church in *West* St.

The church in *Drummondville*, long dead, has been reconstituted with encouraging prospects.

Chapels Dedicated. At *Saw-Springs* (Indian) on the 16th. of October, a frame building worth about \$1,000. In the village of *White* (late *Charlottetown* Centre) on the 26th. October.

Miscellaneous. *Brockville* Baptist church is preparing to build a handsome new edifice. Work is progressing very nicely on the new Temple, which the church, now meeting in *Oliver Tabernacle* Montreal, are erecting.

Rev. John Craig and his young bride, were handsomely entertained at a farewell social by the Port Hope Baptist chapel before leaving for India.

## MARITIME PROVINCES.

Baptisms.—Brookfield, N. S., 3; Clinch's Mills, N. B., 8; Dipper Harbour, N. B., 3; Ell River, N. B., 21; Jackstown, N. B., 81 (during revival); Greenwich Hill, N. B., 9; Hantsport, N. S., 2; Lawrencetown, N. S., 3; Ludlow, N. B., 5; North Esk, N. B., 2; St. Mary's (Not given); Upper Keswick, N. B., 4.

Chapels Dedicated. At *Paradise* N. S., on the 16th September, a handsome building, with appropriate services.

At *Jana's Harbour* N. S., on the 14th October, a very neat chapel, costing \$4,000, with appropriate services.

## UNITED STATES.

Rev. GEO. A. FELTZ leaves the associate editorship of the *Sunday School Times* to accept a call to the pastorate of the Baptist church in Jamestown, N. Y. He will be much missed in Philadelphia in two places: First, in the *Times*, and, second, in the Memorial Sunday-school, of which he was superintendent.

The Rev. Dr. R. H. NEALE, well known in Toronto as the intimate friend of the late Dr. Caldwell, recently resigned the charge of the First Baptist Church of Boston, after a pastorate of forty years, and was given a complimentary supper by the Baptist ministers of that city and vicinity.

Notwithstanding his age Dr. NEALE objected to being the term "venerable" applied to him, and in the course of some remarks said that "Dr. SHURT had said once he was afraid of the students at Newton Theological Seminary, for they were almost sure to bury him if he asked them to offer prayer. 'May his last days be his best days,' as if he was to be carried off all at once. Not that one needs to be ashamed of years, but it is unpleasant to have one's obsequies attended out of time. Gray hairs were a crown of glory, but they need not be grave clothes."

#### GREAT BRITAIN.

We are informed that the Rev. ARTHUR MURSELL has resigned the pastorate of the church at Stockwell, which was erected by his ministry, with the ultimate object of proceeding on a lecturing tour through the United States. The church at Cannon-street, Birmingham, whose pulpit has been vacant since the secession to the Establishment of the Rev. J. B. Blackmore, having heard of Mr. Mursell's intentions, sent him an invitation to supply for a few months before going to America, with the view to accepting the pastorate. He has consented to preach there for six months, but from January next, but he positively declines to permanently settle in Birmingham, his wish being on his return from the States, in about eighteen months' time, to assist minister to a London congregation.—*Fræman.*

#### GENERAL.

The Anglican Church Congress has been held at Croydon. There was a very small representation of the Evangelical Party. The Archbishop of Canterbury presided at the opening of the address, in which he compared some of the clerical light skirmishers to Bashi-Bazouks. When he referred to the establishment as the "grand old historical Church as it came to us from the Fathers of the Reformation," there were some expressions of dissent. Canon Garbett delivered the papers on the best means of promoting united action and mutual toleration between the different schools of thought within the Church. Canon Garbett said there were no irreconcilable differences between the three great schools in the Church. Certainly the Evangelical Party had no quarrel with the other two, least of all with the old historic High Church Party, the value of whose example and writings was so great. Their differences with the Broad Church Party were greater, but not irreconcilable. What he maintained was that the ordinary classification was not sufficient, and that the Evangelical Party contended, not against High and Broad Churchmen, but against sections to which these parties were equally opposed with themselves. Canon Carter thought that among the hindrances to tolerance was the extreme sensitiveness to Roman Catholicism, which charged upon the High Church Party the responsibility for the perversions to Rome, though not a few of these perversions began as Evangelicals. The speakers were frequently interrupted by applause and cries of dissent, but the debate which followed did not become hot or personal.

The Moody and Sankey campaign started in New Hampshire, Sunday, Nov. 4th. Messrs. Moody and Sankey are assisted in the work by Major Whittle, Mr. McGranahan, Mr. Needham, Mr. Cato and Mr. Morehouse. They occupy four of the prominent points in the State, while ministers and others are working outside. Mr. Sankey will be with Mr. Morehouse a portion of the time. The work has opened very successfully. Christians everywhere will hope that the same blessing will follow Mr. Moody's labors in New Hampshire, that have followed them in Illinois, New York and Massachusetts. And who can doubt they will?

The Universal Israelitish Alliance which the *Jewish Messenger* calls the "first Jewish missionary scheme ever thoroughly conceived and carried out," has become a very active and useful association. The *Messenger* says it receives almost universal support "from all sections of Judaism, Germany, which it was supposed would become lukewarm, owing to existing political relations, is foremost in its activity. England, with its Anglo-Jewish Association, works hand in hand with the Alliance. America is also a hearty sympathizer. Holland, Denmark, Italy, Belgium, Switzerland, in fact all European States, and communities in Turkey and the East are in thorough union in furthering the objects of the Alliance." One of the chief objects of the Alliance is the instruction of the children of destitute Jews in the East in the Hebrew language and religion.

English papers have the following: "Private information has reached London from a person of the highest rank in Rome that a new Pope has definitely been elected. The new Pope is said to be Cardinal Paelebianco, and he was elected in *private* at a secret conclave of Cardinals, summoned in consequence of the dangerous condition of the Pontiff's health. According to precedent the Pontiff has informed him of the appointment, and officially requested him to resign the office of Grand Penitentiary. Pius IX. held the same office of Grand Penitentiary before his accession to the chair of St. Peter, and he relinquished the office under similar circumstances. Cardinal Paelebianco is a very old man, being within a year or two of 70; but he is described as being likely to continue the policy of Pope Pius."

At the close of the Anglican Church Congress at Croydon, the Evangelicals held a meeting and resolved that, "in the opinion of this meeting it is advisable for the members of the Evangelical body to persevere in their attendance at Church congresses." The *Church Times*, looking at the congress from a ritualistic point of view regards the resolution as "very wise," says: "The Archbishop, shrewd enough in catching the tone of the assembly, refrained from any open attack on ritualism and the confessional, and did not utter a word about conspiracy; there was not a solitary collision or outbreak of partisan feeling; and as on all previous occasions, the feeling of the majority of the Congress was unmistakably in favor of the High Church school."

The Catholic Apostolic Church which was founded by Edward Irving, of Glasgow, who in America seven churches or societies, at Potsdam, New York, Boston, Hartford, Toronto, Kingston and Ottawa. It is a ritualistic church, using a long liturgy in its services, and vestments, incense, lights, &c. They recognize four orders in the ministry, namely: Apostles, Prophets, Evangelists, and Pastors, and expect the second advent of Christ soon.

Connected with the school of the Second Presbyterian church of Jersey City, N. J., is a Girl's Missionary Band, comprising the elder scholars. Under the leadership of a lady who was formerly a missionary, it holds monthly meetings, when, with the help of idols and objects from heathendom, she talks to the band of its aims and work, and crosses the offerings of its members.

Dr. Crosby states that the Society for the Prevention of Crime in New York city expects to have one thousand lawsuits on hand, and must have \$200,000 to support it. A lady who was formerly the 8,000 unlicensed grogshops of that city, evidently the Society "means business," and ought to have support from all good men and respectable citizens.

Among the subscribers to the fund for the relief of the sufferers by famine in India, appear the names of "The Empress of India, £500," and "The Maharajah of Burdwan, £1,000." There is a good example in high places.

The United Presbyterian Church of Scotland has recently purchased the Edinburgh Theatre building and premises, at auction, for \$133,500, with the intention to convert the building into a Synod hall and offices for the denomination.

The Reformed Episcopal Churches now established at Ottawa, Toronto, Hamilton, Barrie and St. Thomas, are reported as about to organize a Convocation for the Province of Ontario.

#### SABBATH SCHOOL ASSOCIATION OF CANADA.

FOURTEENTH ANNUAL CONVENTION 1877.  
BY REV. ALFRED ANDREWS.

Commencing on Tuesday, October 9, in the town of Guelph,—the only place in the Dominion bearing the family name of Her Majesty, Queen Victoria,—there has just been held a most royal Sabbath school Convention. Five hundred persons forwarded their names as delegates, most of whom put in an appearance, and all comers were heartily welcomed by the Christian people of Guelph. An appropriate motto, "Teach me Thy way, O Lord," had been prepared by our general teacher; the Rev. Wm. Canadian speakers, the gold, and it met the eyes of the congregation as they entered the Norfolk street church. The grand organ also was festooned with bunting, showing the colours of Great Britain and the United States. This was fitting, since, in addition to many first-class and second-class speakers, the assembly was greatly indebted to Professor W. F. Sherwin, of New Jersey, who conducted the singing, and several important discussions on Sabbath school subjects, as well as two Bible readings. Mrs. Clark, of New Jersey also rendered very valuable service in primary class work. Mr. Van-Lennep gave some telling illustrations of Oriental customs. Of Canadian speakers, it is sufficient to say that, during eight sessions, only two to whom was assigned a definite subject failed in attendance. The principal addresses were all marked by great practical work, and several of them by the fire of true eloquence.

The principal topics of discussion were: "Obligations of experienced Christians to engage in Sunday-school work;" "Methods of the Great Teacher;" "The Sunday-school teacher's aim;" "No substitute for study;" "Sunday-school organization and management;" "Primary classes;" "Discouragements and encouragements;" "Who should be gathered into Sunday-schools?" "The missionary work of the association and its claims;" "Normal classes;" and "Reviews." The subjects were treated less in the lecture style and more conversationally than anything previously given at Conventions in this country.

From the general report, it appears that, in most of the counties, new conversions have been held during this year, and also in some of the townships. Weekly teachers-meetings are becoming common, and several Institutes and Normal Classes have been held. A missionary has been employed for six months during the year, who has established in needy regions twenty-four schools, visited forty-two others, and delivered sixty-two sermons or addresses. At all the sessions the attendance was good, while the evenings gave us packed houses of deeply interested auditors. Over \$3000 was raised towards the funds of the Association.

A resolution was passed requesting the International Sunday-school Convention to hold its session of 1884 in the city of Toronto, providing that the Sunday-schools of Toronto acquiesce in that invitation. Mr. A. M. Callahan of Hamilton, and the Rev. Dr. J. H. Castle of Toronto, were appointed the Canadian members of the next International Lesson Committee. This Convention, for sustained interest, practical suggestions, and united co-operation, has undoubtedly equalled, if not excelled, any ever held in Canada.

—Sunday School Times.