

The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

"Not for that we have dominion over your faith, but are helpers of your joy." II. Co. 3: 18.

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NEW YEAR'S DAY.

The practice of setting apart an hour for the public worship of God on New Year's morning, is to be commended. It is a fitting recognition of Him "whose we are and whom we serve," on this memorial day. From earliest times, the Christians attached peculiar importance to the first day of the year, because as Christmas was the day on which Christ was born, so was this the day on which He was first called by His name of *Jesus*—his name-day. "And when eight days were accomplished for the circumcising of the child, his name was called *JESUS*, which was so named of the angel before He was conceived in the womb."—*Luke* ii.

21. Going back still earlier, the first day of the Jewish civil year was for them the anniversary of the first day of creation, and one which they celebrated as commanded in the law, by the observance of the "Feast of Trumpets." Besides the special ceremonial rites attaching to the feast days, this day was distinguished as a "memorial of blowing of trumpets."—*Lev.* xxiii, 24. The silver trumpets were to be blown all day long, whereby was symbolized the voice of God sounding in the ears of the people, reminding them of that great truth which embodied the alpha and omega of the Jewish creed: "I am the Lord thy God." So were they called to remember their Creator and King on the first day of the year.

Surely if Jews had reason to thank God and remember Him on New Year's Day, much more have we Christians. God's voice comes to us in the gospel of His Son—a voice that speaketh more excellent things than the sounding silver of the temple service. What better to be dwelt upon in this season of gift-making than God's "unspeakable gift?" What better to be considered in this time of well-wishing, than the first Christmas greeting of "Peace upon earth, and good will to men."

While the changing seasons and the

close of the year bid us think how all things wax and wane, come and go, and of the time coming when time itself shall be no longer, it is well at the beginning of the year, to take our stand, and to put our trust in Him, who is the same yesterday, to-day and forever. He fails not, He changes not in His person, His word, or His work. Christ is still the same Saviour who loved us from the beginning, who died for us (and in token thereof, is known in heaven as the Lamb slain from the foundation of the world) and who ever liveth to make advocacy and intercession for His people. His word is still the same for us and for all men: "Believe on Me." "Come unto Me"; "Follow after Me." And His work is ever the same: to save us from our sins, to guide and help us through life, to receive us at last from this changing world into that continuing city, which hath foundations, whose builder and maker is God.

New Year's Day is one of God's memorial days, to remind us that our times are in His hand. Shall we not seek, as grateful children, to render to God memorials of our gratitude, and of the grace vouchsafed unto us? Can we, in this New Year, set before us any better human example to imitate, than the good Roman soldier, who first became a christian, to whom the message came from God: "Thy prayers and thine alms are come up for a memorial before God."—*Acts* x, 5.

Prayers and alms from such a source were precious in God's sight. They were a memorial of the man who was "devout"—devoted not to pleasure, not to business, but to God—of the man who "feared God" and whose persuasive example affected his whole family, so that with happy union, he "feared God with all his house,"—of the man who in the consecration of his substance to charity, "gave much alms to the people,"—of the man who in the complete consecration of himself to the King of kings, "prayed unto God alway."—*Acts* x, 2.

Let us emulate the zeal and steadfastness of this devoted captain, who served his heavenly Master well. If, with his partial light, he could so live, how many of us in the broad blaze of Christianity, have cause to hang the head? But with the New Year let us resolve anew to stand

fast and to acquit us like men. This is no time for comparison between the world and the gospel. Let the lines be clearly drawn, and let us put ourselves definitely on the Lord's side. Then indeed all epithets of happiness will be meagre to denote the peace, the blessedness of the man whose God is the Lord, whose Saviour is Christ:—and this may be the choice, the portion, the heritage of us all in this happy New Year.



ST. CATHERINE STREET BAPTIST CHURCH—MONTREAL.

In accordance with promise we place before our readers an engraving of the above commanding church-edifice. It was dedicated to the worship of God on the 21st of September, 1875, the sermon on the occasion being preached by Rev. Dr. Lorimer, of Boston. The building, as will be noticed, is of early Gothic style somewhat modified. It is 112 feet long by 68 wide, and 49 feet from floor to ceiling. It has seating accommodation for 800 persons. The interior is admirably lighted by large ground glass windows. The walls are coloured, and the galleries and pews are composed of varnished pine, stained in such a manner as to produce a varied and pleasing effect. The baptistry is a prominent feature of the church. It is situated at the back of the platform in a gothic arcade or recess, and is surmounted by the choir gallery. In the rear of the baptistry are convenient vestries for the use of candidates on baptis-

mal occasions. Under the church, but almost on a level with the street, is the school room, surrounded by five carpeted class rooms for young people of both sexes, an infant class-room capable of accommodating 200 children, and a library of 2,500 volumes. All these rooms communicate with the main hall by a succession of sliding windows, which can be thrown up, so that a speaker from the platform can be distinctly seen and heard. The Hall will accommodate 800 scholars. The ground and building cost over \$60,000.

The present pastor of St. Catherine street church is (as is well known) the Rev. John L. Campbell, a distinguished graduate of our Canadian Literary Institute at Woodstock. He succeeded the former able and highly respected minister, Rev. Joshua Denovan, in May last. Our readers were favoured with his introductory sermon in the June number of the HELPER. The membership, according to the *Year Book*, is 230; but we have been happy to observe from time to time in the columns of the *Canadian Baptist*, gratifying accessions by baptism, so that the above figures—gathered from Minutes of the Ottawa Association as early as June last—probably represent much less than the present numerical strength. The Sunday School is very large, having an average attendance of over 400 scholars. The Superintendents are David Bentley and John Kennedy.

This church is blessed with a more than common number of earnest and devoted Christian workers, among whom the names of brethren T. James Claxton, David Bentley, Duncan McFarlane, Thomas Leeming, and others, are familiar to Baptists all over the Dominion.

THE GIRLS' HOME.

Toronto is a city of churches, and as a very natural and usual consequence, its public charities are numerous and efficient. Among these latter none is perhaps more fruitful in gratifying results than the "Girls' Home," on Gerrard street, which has just held its twenty-first annual meeting, at which was presented the usual annual report by the accomplished and devout young lady whom the Committee of Man-

agement are happy to have as their Secretary.

If space permitted, we should like to place before our readers the whole of this very excellent report, but must rest content with a few paragraphs, which will give some information as to the character of the work engaged in:—

"The review of the work done by the Home for the past year is a peculiarly gratifying one. While those providing for smaller families are obliged to report that times have been hard, with the utmost thankfulness we say the wants of this household, consisting of no less than 120 helpless children, have been amply provided for, and at no time has a single bill stood unpaid for lack of funds. The collectors, who in a recent speech were humorously compared to the busy bees who 'gather honey from every opening flower,' have been moderately successful in their efforts; a benignant Government has offered its friendly aid; a kind hearted public has opened its purses and poured its gold into the treasury; but behind all this can be traced the goodness of a Heavenly Father, who has inclined so many hearts towards the work of saving the perishing little ones of our city.

The number in the Home at present is 128; 108 were in at the commencement of this year, and 80 have since been admitted, being a total of 188 who have been in the institution during the year. Of those 45 have been taken out by parents; 9 have been sent to the Boys' Home, 3 have gone to service, 1 has been adopted, 1 has gone to the Infant's Home, and 2 have died, being a total of 61 who have been removed from the institution during 1877. It might be mentioned here that the children received have been almost entirely from the town. Applications have been made from different places throughout Ontario, but as no payment has been promised, they have been necessarily declined. If in such cases the Magistrate or Corporation would guarantee something towards their support, an effort would be made to reach even these.

A very pleasing account has lately come from a physician who adopted one of the Home children into his family. He writes: "To the Manager of the Girls' Home:—I thought perhaps a few lines in reference to a child taken from the Home about nine years ago would not be taken amiss. You will recollect her well when I draw your attention to the incident of her being taken out of the Home and abused, and her subsequent return, a little before we took her. I am sure you will recollect little Nellie. I have sent you her photograph, taken a short time ago. I can assure you that no such blessing has ever come to our house. She may well be termed the idol of the household. She, however, is too good to be spoiled—a loving, docile, obedient child. She is a good student, and quite an adept at music, now presides at the organ in church; and, if her health permit, will only finish with her academical education. We were trying her the other evening as to her recollecting any incident or circumstance in connection with her early history, but all is lost, and to say she does not know but what she is our

own child. We would like her never to know. We dread any explanation, but suppose will have to explain if occasion requires. We are a little anxious to know if she has any near relatives living. We know her sister died. However, we do not require any information contrary to the rules of the Institution.

Yours obediently,
"E. P."

After giving extracts from a number of other very encouraging letters, and very gratifying accounts of the Sunday School and the Day School connected with the Home, an appreciative acknowledgment of the services of Dr. Ross, the physician, and Mrs. Pearson, the matron, &c., &c., Miss Elliot thus concludes:—

"The record of one more year has been closed, its varied toils are over, but their results still live. 'Whatever a man soweth, that shall he reap.'" "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully." If, through your efforts, hunger has been dispelled by plenty, tears by happy smiles, and sorrow by light-hearted joy, then may you also rejoice. Weigh well the fact that it is only in this short life that we are permitted to follow this Christ-like example, for in that heaven to which we are hastening, where they "hunger no more, neither do they thirst," it will be for ever too late to put forth these endeavours. In entering these blessed and everlasting habitations, may we rather look forward to a welcome from some who, while treading the dark pathway of life, were cheered by a ray from our friendly lamp.

"There are little ones glancing about in my path.

In want of a friend or a guide;
There are clear little eyes looking up into mine,
Whose tears might be easily dried.

'But Jesus may beckon the children away
In the midst of their grief or their glee,
Will any of them at the Beautiful Gate
Be watching and waiting for me?'"

We have only to add that the Committee of Management consists of well known ladies of all the Protestant denominations, the Baptists being represented by Mrs. Elliot, Mrs. J. G. Scott, Mrs. Freeland, Mrs. A. R. McMaster, and Miss Elliot.

A very pleasing feature connected with the Annual Meeting, was the disposal by the children, of an abundant feast of good things, provided for them by the liberality of Mr. Geo. E. Sears, of New York.

EDITORIAL NOTES.

PERSONAL.—It is well known to most of our city readers that Mr. W. R. Henderson, business manager of the HELPER, has been for some months laid aside from business by a very painful affection of the

hip-joint. The joint had become *anchylosed*, or immovably adherent through inflammatory action. We are happy to announce that, by the Divine blessing and skilful surgical treatment, brother Henderson is able to be about again; and after a few weeks longer of careful adherence to the surgeon's orders, is likely to have perfect and permanent use of his limb. He was able to be present, on Friday evening last, at the Festival of the Jarvis St. Sunday School, where he has been for many years a faithful and beloved teacher.

THE YEAR BOOK.—This annual, replete with information which no loyal Baptist can afford to be without, is ready, and will be sent *post paid* to any address for 17 cents per copy.

Orders must be sent to Dr. Buchan, 47 Gould St., Toronto.

The following order just received from our sturdy missionary in Manitoba is worthy of publication and imitation.

"Winnipeg, Jan. 4th, '78. Please send to my address two dollars worth of the BAPTIST YEAR BOOK, as I want to have my people here possessed of the valuable and *educating* information contained in it, even if I should have to pay for it out of my own pocket. I hope the Baptists of Ont. and Que. will do themselves the favour of buying you out immediately, and not, as too frequently, leave the publisher's table graining with uncoloured numbers." * * * With the compliments of the season and all other good wishes, I am, as heretofore. Yours in Christ, A. McDONALD.

As the last YEAR BOOK was sold out, and as this year's, contains even more matter for the same money, we trust our good brother's wishes may be speedily realized, and the entire edition bought out.

THE SECRETARY'S APPOINTMENTS.—In another column we give a long list of engagements by Dr. Davidson, in the interests of our Home Missionary Convention. In a note to the Editor, Dr. D. writes: "I am going to *run for 60 days, storms or drifts to the contrary notwithstanding, and brave cold and all the other discomforts so as to make one desperate, energetic and prolonged effort to lift the beloved Convention out of debt.*" We await with prayerful solicitude the result of this protracted and self-sacrificing tour. May health, and vigour, and abundant grace be given our brother; and may he find the hearts of the people open, and their pockets abundantly responsive to his appeals. We have not yet lost faith in the loyalty of the churches to our denominational interests.

JARVIS ST. BAPTIST SUNDAY SCHOOL.—In another column will be found the gratifying report of the above school, presented at the Annual Teacher's Meeting, on Tuesday p.m. the 8th inst. We shall be happy to give from time to time, any Sunday School News sent us from other churches, and to make the HELPER, in every way possible, subservient to the interests of our teachers and schools.

It may be interesting to many of our readers to know how the Jarvis St. School disposes of its missionary contributions. The following, taken from the Treasurer's accounts, will give the desired information, as regards the amounts distributed the year just ended:—To the Foreign Missionary Society, \$150; Home Missionary Convention \$30; Manitoba Mission Sunday Schools \$20; Brock St. Mission School \$30; Lewis St. Mission and School \$20; Grande Ligne Mission \$15; Dorcas Society of the Church \$35; Welland Canal Mission \$15; Sabbath School Association \$10; Newsboys' Lodging Sunday School \$5; and some other contributions.

The Officers of the School are: *Superintendent*, Dr. Buchan; *Secretary*, J. R. Hewitt; *Assistant-Secretary*, James Vortson; *Treasurer*, F. Lebb; *Librarian*, J. E. Skirrow; *Assistant-Librarians*, W. M. Mills and Alex. Patterson.

BRITISH COLUMBIA BAPTISTS.—We have been favoured with a call from Mr. Thomas Gowen, a member of the Baptist church in the city of Victoria, B. C., who is visiting this province for the purpose of gathering funds to pay for the newly erected chapel there. Bro. Gowen states that his church is the only one of the denomination in the whole province. It was organized and recognized some eighteen months ago, by a council consisting of representatives from regular Baptist churches in the Puget sound (Washington Territory) Association and from San Francisco. The church at present numbers 32 members, half of whom are coloured brethren. None of the members are wealthy, but all are struggling loyally to support and advance the Baptist cause in Victoria. Their first pastor was Rev. W. Carnes who has recently removed to the States. His successor is Rev. J. H. Teale, whose ministry is not only edifying to the church

but popular with the people: the congregations are consequently increasing in a very encouraging manner. The chapel, which was dedicated just a year ago, is a neat frame structure of the Gothic style, capable of seating comfortably 300 persons. The cost of the building is about \$7,000, of which only about \$2,000 have been paid. We trust that our brother, who bears very satisfactory testimonials, will be successful in his mission, and that the Baptists may obtain a firm and strong footing in this far off province which seems destined at no very distant day to play an important part in the world's commerce.

BOARD MEETINGS.—We would remind all members of the Home and Foreign Mission Boards, of the quarterly meetings to take place with the Park Street Church, Hamilton, on Wednesday and Thursday the 16th and 17th instant—the Home Board meetings as usual, on the Wednesday and the Foreign on Thursday. We believe the new arrangements will be generally satisfactory, especially to those brethren who happen to be members of both Boards.

AS OTHERS SEE US.—The following remarkable item is going the rounds of the secular press:—

The heathen are organizing foreign missions for the conversion of Christians. The Hindus of the sacred city of Benares have founded a society for the propagation of Brahminism among the Christians of Australia. An eminent Brahmin of the name of Suradschi, a man of great authority, has recently been visiting some of the English colonies, and while travelling in Australia, was appalled and grieved at the fearful prevalence of drunkenness among the Christians. On returning to India he called together a number of thoughtful Brahmins, to whom he communicated his glowing zeal to do something for the salvation of their degraded fellow men and fellow subjects in Australia. The only perfect remedy, he considered, would be the conversion of these Christians to a better and purer faith. A large sum was collected for the pious and benevolent enterprise, and some of the Brahmins declared their willingness to devote themselves to the work, and so spend and be spent in this humane and holy cause. Suradschi is now engaged in translating fitting passages from the Vedas into the English tongue, for the use of the missionaries.

If the above statements are correct, we may expect shortly to chronicle the arrival of a deputation of Hindus on a mission of benevolence to the benighted Christians of Canada, whom the most stringent liquor law cannot convert to sobriety.

"THE HAVEN."—A new Mission, in connection with the Women's Christian Association, is being organized in Toronto, having for its object the extension of "sympathy and assistance to the female prisoners confined in our city gaol, immediately upon their discharge." Movements of a similar character are known in the old country as "Prison Gate Missions." The Committee having the management of the charity have rented a lodging house on Berkeley street, which is to be known as "The Haven," where they will receive as lodgers "only those prisoners who have been convicted once or twice, those who are extremely youthful or are apparently sincerely penitent, or those who are strongly recommended by the prison officials." These lodgers will be retained at "The Haven" a certain number of days, and employed in accordance with the rules and regulations of the Mission. The after-disposal of these lodgers will be a work of considerable difficulty, requiring very much wisdom. The aim will be: to secure situations for such as have been convicted of petty offences; to persuade aged and feeble women to enter the House of Industry; and to induce those who have been more vicious and depraved to seek reformation by entering the House of Refuge at Yorkville. Contributions in money can be sent to Mrs. R. W. Laird, the Treasurer, at 232 Carlton street; and furniture, bedding, table linen, crockery, groceries, vegetables, and any other good article that could be turned to account, to "The Haven," No. 186 Berkeley street.

THOSE GRAPES.—In an editorial in our last issue entitled "Those Grapes," there occurred a quotation from memory which we find to be somewhat incorrect. We stated that the weight of the large bunch of grapes grown on the great Santa Barbara vine was 140 lbs. As we do not wish to tell a lie for the sake of 15 lbs of grapes, we give the correct quotation, which has turned up since our last number was published.

"There has been on exhibition in San Francisco a mammoth bunch of grapes from the great vine of Santa Barbara, a cutting from which was sent to the Centennial. The vine is sixteen years old, and produces annually from 100,000 to 120,000 pounds of grapes. This special cluster, exhibited in San Francisco, weighed 125 pounds, was six feet in circumference, and three feet long. Probably this is the biggest bunch of grapes on record.

REV. DR. FYFE is expected to preach in the Alexander Street Church, on Sunday, 20th inst.

Contributed Articles.

JOSEPH COOK.

At the Sunday School Parliament, Wellesley Island, last summer, the greatest event was Joseph Cook. Everybody wanted to see the man who could stir complacent, skeptical Boston to its very foundations and command to his hearing, week after week and month after month, the best thinkers and widest cultured of the land. If a full-orbed orator, should be compounded of elements both material and spiritual, here you have them. A great physical structure—just the fit dwelling place for that wonderful brain and heart. Why, the working of that vast machinery would ruin any ordinary frame. Power is written all over him. His hand seems strong enough to grasp the thunderbolts of heaven, and gentle enough to toy with the frailest flower that bends to the zephyr. His voice as the roll of artillery, or soft as an infant's breath; his eye keen enough to penetrate away through the mists of science, and clouds of skepticism, into the clear sunlight of harmonious truth. He steps upon the platform, not "with an air of consequence," but absorbed and calm. There he stands, the orator, fervid and impassioned; the logician, clear, precise, and subtle in his distinctions; the thinker, rapid, vast in his range of subjects, and in rhetoric brilliant, but never allowing his marvellous fancy to obscure his intention,—for an intention he always has, well defined, and absorbing for the time every energy of his energetic being. We forgive him, yes, thank him for often ignoring the "circumscribed rules of elegant oratory," for forgetting the "graces of rhetoric" in his intense desire to give forceful expression to his theme. In fact, the gesture, is part of the man, and portion of the thought. Niagara does not run smooth as a mill-dam. The rush, the roar, and the plunge are part of it. We have one Niagara and one Joseph Cook. Boldly as Napoleon marched to Moscow, this hero of the platform meets the whole army of *isms* which are flooding the earth: atheism, materialism, Huxleyism, Darwinism, all the skepticisms. But unlike the "Emperor Nap," he never marches back. The enthusiastic Neapolitan said, "look on Naples and die." We would say "look on Joseph Cook and *live*." Take a new grip of life. Breathe in a new inspiration for higher and better living. Take hold anew of the possibilities of life, which lie before us *all*. Let

The lives of great men all remind us
We can make our lives sublime.

For if we cannot all be great in great things
we may be great in small things,

And, departing, leave behind us
Foot-prints on the sands of time.

Toronto,

M. A. C.

MONEY FOR MISSIONS.

A PLAN FOR COLLECTING IT THAT HAS
PROVED VERY SUCCESSFUL.

The *Presbyterian Record* for December details the "Schedule System," the object of which is to supercede the old fashioned and unsatisfactory method of taking up special Sabbath-day collections, and to do away with those frequent private appeals which a great many excellent people have come to regard in the light of "a perpetually recurring annoyance."

Each member and adherent of a congregation is supplied at the beginning of the year with a printed form, divided into as many columns as the objects for which their contributions are desired. Over these columns are placed the names of the funds for which contributions are asked. Each party receiving such schedule enters in the appropriate column the amount he or she feels disposed to contribute for the then current year. The sum of these is carried into the "Total" column, and in the last column is indicated whether the amount is to be paid monthly, quarterly, half-yearly, or in one payment. The schedule is then returned to the treasurer, who opens an account with every subscriber in a ledger ruled precisely in the form of the schedule, and the committee appointed for the purpose, distribute to the best of their judgment, any contributions that may be given in a lump sum for all the purposes enumerated.

A staff of collectors, selected from the young women, or the young men, or other fit and *willing* workers, is then appointed—each, in his or her appointed district, being charged with receiving from the parties who have signed the schedule the amounts promised at the time specified. There is no special pleading required,—in other words, no "begging." The transaction assumes the form of a well considered business agreement, gone about in a thoroughly business-like way. The minister's part—and it is an indispensable condition of success—is to keep the congregation thoroughly well-informed as to the object and extent and the requirements of the church's work, and to stimulate the liberality of his people by reporting from time to time what is done with the contributions, and

what the progress and results of the missionary operations of the church. The plan has never failed where it has been fairly, systematically and perseveringly tried.

EARLY MEMORIES.

CONTINUED.

It is time we now return to Canada. We at first settled in a new township but recently surveyed, and now first opened for sale. The land was excellent, the climate salubrious and healthy, and the prospect delightful, being a mixture of plains and excellent timber. We fully expected that the settlement would be rapid, and that we should soon be surrounded by a numerous population. In this we were disappointed. After the end of a year we had only four or five neighbours within a radius of as many miles. I was now a lad of fifteen, healthy and strong, and full of youthful enthusiasm. I entered heartily into the enterprise of hewing out a new home. But alas! at the very commencement of this exciting career I was smitten down with a fearful disease. For weeks a raging fever threatened to terminate my existence. At length there was a determination of the disease to one of my limbs, and I was a helpless cripple. Slowly, very slowly I recovered strength and it was many weeks before I was able to move languidly about with the aid of a pair of crutches, to be my only means of locomotion for many months to come. When I went into my sick room, though the winter was over, the snow had disappeared; a few birds had arrived, and field operations had commenced, yet the effect of winter still remained. The trees were all bare and the plains were sere and grey. When I came out and got my first view of the landscape there was the glory of early summer. And what a vision! Innumerable clumps of verdure—shrubs, or as the people called them, *grubs*—shot up a few feet in height, in every direction; and the broad topped trees—oak for the most part—growing widely asunder, bore each an immense cloud of verdure—as though it had stolen a single colour from the rainbow and wrapped it in innumerable sinuous folds around its gigantic head. The spaces of earth between the *grubs* were covered with a carpet of the liveliest green, flecked everywhere with a profusion of wild flowers of the gayest colours and the most elegant forms; and the variety was equal to the profusion. The vision was too much for me; I was overcome by it, and almost fainting begged to be carried back to my dingy corner till the too suddenly excited sensations should have time to subside.

Gradually I acquired more strength, and kind hands would carry me out day by day and place my chair in the shade of a tree, a wild oak on the wild plains; for as yet there was no cultivation for miles around. And here I would sit and ruminate, or read.—*What? Books?* Alas, there were no books in the settlement.—*The Book.* And you might suppose that having barely escaped from death, as I had, this exercise would afford me great comfort. But it was not so. It was to me, to a great extent, a sealed book. At least it revealed nothing upon which I could fix a steadfast hope. I

unquestioningly received it as a Divine Revelation: I read it with reverence; I searched my heart and discovered to me my sins; but in view of my needs I could find nothing further than that God of His great love had given His Son to be the Saviour of the world. *The great world.* So He causes His sun to rise upon all, and with His rain equally refreshes the fields of all. Nor could I find any warrant for claiming any relation to Him other than those which arose out of my membership in the great human family. That the blessed Christ could be animated by such a special love as could induce Him to seek out an individual helpless soul, lift it from its mire, create it anew in Himself, and impart to it a life and a righteousness common with His own,—this was a truth—the great gospel truth that I had not yet learned; and hence to me, the Bible was simply a wonderful history of wonderful people, and wonderful events.

As soon as I was able to bear the journey we removed to an old settlement about twelve miles distant. Here there was a larger population and more wealth—such wealth as then existed in the country—consisting not of gold and silver, but of cattle and cultivated lands and their products.

You may conceive how lonely was my condition, and how tedious to me were the long months of the summer. There was no school. I had no books except a few torn volumes which I chiefly knew by heart. One weekly paper, and only one came to the settlement—a little dingy sheet published in Little York at \$4 a year. But the post office, to which came a weekly mail, was eight miles distant by a bridle path through the woods. By a road admitting the passage of a summer vehicle, the distance would be twice as great. It often happened, therefore, that we had no communication with the post office for two or three weeks together. When the paper did come I sometimes would get the reading of it.

From my helpless condition I could of course have no companionship with the boys of the neighbourhood. There was however one exception. Our next neighbour, except one, was a very important personage. He was M. P. for the county, a Justice of the Peace, Colonel of Militia, Registrar of deeds, &c. He had a numerous family of sons. One of them, Isaac, was about my own age. He was an intelligent lad, full of life and frolic, and fond of exercise and field sports. But he was thoughtful and inquisitive far beyond the average of his peers. Strange as it may seem we were strongly attracted to each other. Isaac would leave his sports and lay aside his fishing rod or his gun—and come and sit with me under the shade of a tree for hours in conversation on subjects which the boys around us had never thought of. He had gained nothing from books. It was too much trouble for him to read, but he would patiently and with the greatest interest, listen to my recitals of the adventures of Robinson Crusoe, or the fairy fables of the Arabian Nights tales, which my extraordinary memory enabled me to repeat almost verbatim. But our conversations were not confined to these lighter subjects. We had remarked some of the wonderful phenomena of the visible world, and were hungry for the explanations. I remember that we were especially puzzled to account

for the strange fact—strange to us—that the pole star always appeared in the same place notwithstanding the motions of the earth, a confused notion of which we had gathered from the introduction to an old school geography, a torn copy of which I happened to possess. Thus we puzzled our young brains, generally in vain, having no one to guide us.

One day I had swung myself upon my crutches till I came opposite the *Squire's* house and Isaac invited me in. We entered a narrow hall. Near the entrance on the left a door opened into the *office*. It was merely a closet; not more than six feet wide and perhaps ten in depth. There was a narrow writing table under the window and the far end was covered with shelves, drawers, and pigeon-holes for depositing papers, documents, &c. On the side opposite the window was a long shelf supported by brackets, and this was filled with a closely packed row of bound books. My eyes were riveted upon these. "O Isaac," I exclaimed, "do you think your father would lend me some of those books?" Isaac replied "they would do you no good; they are old musty law books." "No Isaac,—there are some *statutes* at the end;—I suppose that means law; but look here;—running over the titles on the backs of the volumes,—Hume's History of England, two, three, four volumes!" (It proved to be a broken set however, with several volumes missing.) "How I should like to know something of the history of England. And I see here, the works of 'Flavius Josephus,' vol. I; 'Antiquities of the Jews,' vol. II. Wars of Jews; How I should like to read it, to see if it agree; with the Bible history of the Jews. This great volume is marked 'Plutarch's Lives.' I don't know what it is, but I should like to know. And here is Johnson's Lives of the Poets' four volumes. And 'Great events from Little causes.' And Milton, Pope, Cowper." (There were a few others, the titles of which were erased, or did not appear on the back.) "Don't you think I could borrow some of these books from your father?" Struck—perhaps amused—with the eagerness with which I had scanned the little library, Isaac replied, "I don't know; I will ask him." Almost at the same moment the door opened and the *Squire* entered. He was a man of commanding appearance, fair stature, a little inclined to corpulency, and with a manner and address that apprised you, at once, that he expected a certain amount of deference from all who approached him; but no more, I dare say, than his superior position, and perhaps his superior attainments justly entitled him to. I had always been awed by his presence, and now I was really alarmed, fearing he would be displeased at finding me in his sanctum, and in the very act of fingering at his books, though I had removed none of them from their places. I thought also, that Isaac was embarrassed. There was no occasion, as it proved: He spoke to me kindly and even playfully; enquired about my lameness, joked me about my crutches, and panned upon my name. In short, he put me quite at my ease. Isaac perceiving the good humor he was in, popped the important question: "I anxiously watched for the reply." He was silent for a moment; then casting his eyes along the row of books he turned to me and said, "These are not

books for children, I don't think you would like them." I replied with great embarrassment that I was fifteen; that I had read a good many books, but never any of these, and that if he would please lend me any of them, I would be very careful with them and promptly return them. After another short pause he said he never lent his books, but I might come there at any time when he was out, and read what I pleased; only I must be out of the way when he came in. This was indeed good, though not best, and I was not slow in availing myself of the great privilege. I watched his motions and took advantage of his every absence. He superintended his own farm, which was not a small one, and he was often most of the day in the fields. Besides, he frequently went from home on horseback and would be absent the whole day and sometimes a day or two. These were rare opportunities for me; but unfortunately, almost always when he had occasion to enter his office, he found me *in his way*. Absorbed with my book I would not be aware of his approach till he stood before me. Sometimes he frowned, sometimes he smiled, while I, in great confusion would hasten to replace my book, stammer out an apology, and flee.

One day he thus surprised me by entering unawares, accompanied by two or three others who had come on business, with him as a magistrate. As usual I was hastening to make my escape, when he stopped me and said:—"Now W, this won't do: I always find you in my way. (Speaking loud) Take the book home with you. When you have read it let me see it. If I find it all right you can take another: I can't have you here."

This was excellent. In the course of the summer and autumn I had waded—(rather glided, for it was a most pleasurable exercise) through the Squire's library, and it had yielded me a large accession—not perhaps of accurate knowledge—but of fresh ideas—subjects for further enquiry.

Correspondence.

"THOSE GRAPES."

To the Editor of the CHRISTIAN HELPER:

DEAR SIR.—How true the statements, that great minds often run in the same channel! I think your article on "Those Grapes"—which seemed to me a very excellent one—must have made a deep impression on the "scissors" editor of the *Globe*. Yesterday my eye fell on the following clipping which I suppose he made from one of his "exchanges":

"A bunch of grapes twenty-four feet long, weighing twenty-three pounds five ounces, has been grown in the hot-house of Lady Charville, Kings county, Ireland. This bunch must be larger than that grown in the Holy Land and pictured in Sunday School books, as the London *Gardener's Chronicle* says the Charville bunch is the heaviest ever grown."

It is true this bunch is not so big as the one you found, but you must remember that the number of the HELPER containing your reference to the Santo Jarbara bunch had

reached the *Globe* sanctum a few days before the discovery of the Irish bunch was made. This speaks well for the editor's diligence, and if you will give him a chance, I think he will do even better than he has done.

In the meantime you may carry the palm; but unless I find a bigger bunch than yours, I will look upon the Santo Jarbara cluster as SOUR GRAPES.

Dec. 26, 1877.

Poetry.

COUNT THE COST.

(Through the kindness of an esteemed friend we present the following lines by the well-known President of the Indiana University, which have not before been published—Ed. C. H.)

Many a tower will stand unfinished,
Planned, begun, abandoned, lost—
For the thoughtless, foolish builder,
Fails to count the cost.

Many an army, proudly marshalled
Marches into helpless woe,
For the boasting, reckless leader
Underrates his foe.

Many a vessel, richly freighted,
Sinks beneath the whelming deep,
For the watcher, in the look-out,
Headless, falls asleep.

Many a life goes out in darkness,
That might shine through endless day;
For the soul bewitched by folly,
Barriers it away.

LEMUEL MOSS, D. D.

THE FIRST PSALM.

AN ANCIENT AMERICAN VERSION OF IT.

Great interest attaches to the book usually called "The Bay Psalm Book," from Massachusetts Bay. It is dated 1840. Here is a sample of the rhyme and rhetoric.

1. O blessed man, that in the advice of wickett doth not walk: nor stand in sinner's way, nor sit in chayre of scornful folk.
2. But in the law of Iehovah, is his longing delight; and in his law doth meditate, by day and eke by night.
3. And he shall be like a tree: planted by water-rivers: that in his season yields his fruit, and his leafe never withers.
4. And all he doth shall prosper well; the wickett are not so, but they are like unto the chaffe which wind drives too and fro.
5. Therefore shall not vngodly men rise to stand in the doome, nor shall the sinners with the just in their assembly come.
6. For of the righteous men, the Lord acknowledgeh the way; but the way of the vngodly men shall utterly decay.

Sunday School Department

International Bible Lessons, 1876.

STUDIES ABOUT THE KINGDOM OF JUDAH.

FIRST QUARTER.

Jan. 6. Rehoboam, last King of Judah 3 Chron. xi: 1-12	“	xiv: 1-11
“ 13. Asa Faithful to his God.....	“	xiv: 9-15
“ 20. The Covenant Renewed.....	“	xv: 1-9
“ 27. Jehoshaphat's Prosperity.....	“	xvii: 1-10
Feb. 3. Jehoshaphat Reproved.....	“	xix: 1-9
“ 10. Jehoshaphat's Holiness of God.....	“	xx: 14-22
“ 17. Josiah Repairing the Temple.....	“	xxiv: 4-13
Mar. 3. Asa's Perseverance.....	“	xxv: 1-27
“ 10. Hezekiah's Good Reign.....	“	xxix: 1-11
“ 17. Hezekiah and the Assyrians.....	“	xxxii: 9-21
“ 24. Manasse's Unbelief.....	“	xxxiii: 9-16
“ 31. REVIEW.....	“	“

Prepared for the CHRISTIAN HELPER.

JAN. 23.—The Covenant Renewed.—2 Chron. xv. 8-15.—B. C. 941.

GOLDEN TEXT.

"Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded."—2 Chron. xv. 7.

INTRODUCTION.

Our last lesson left Asa and all Judah in great trouble, but in that trouble calling upon Him who has said: "Call upon Me in the day of trouble; I will deliver thee."—Ps. 1: 15.

We see in verses 12-15 of the 12th chapter, how abundantly Asa's prayer was answered. Finshed with the success of the humanly unequal conflict with Zerah and his immense army, and elated with the spoils obtained, perhaps there may have sprung up in the minds of Asa and his people—as is too often the case—a feeling of pride and vainglory, a tendency to forget in their prosperity what had been so real in their adversity; that all their help must come from God. If there was such a disposition, God in His mercy, did not permit it to grow, and by His inspired prophet, sent this message, at once of warning and encouragement:—"Hear ye me, Asa, and all Judah and Benjamin: the Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you, but if ye forsake Him, He will forsake you."—Chap. xv. 2. Then by recalling previous history, the prophet reminds them that forgetfulness of the Lord and adversity, or reliance upon Him and prosperity, are invariably connected as cause and effect.

These words of admonition and encouragement were as good seed sown in good soil, the growth and fruit of which appear in our lesson proper—which may be considered under the heads: (1) Preparation for the Covenant; (2) The Covenant; (3) The Happy Result.

I. THE PREPARATION.—V. 8-11.

V. 8. When Asa heard, &c. The events of the lesson occurred in the 15th year of his reign (see verse 7). And the prophecy of Oded. Oded was the father of the prophet from whose lips the Divine message had come to Asa, (see verse 1). Several explanations are proposed, (1) Oded "who is by some identified with Iddo the prophet and historian of two preceding reigns," may have uttered some prophecy concerning this matter of which we know nothing further than is here recorded, or (2) the insertion of these words "of Oded the prophet," may be regarded as a corruption of the text, probably the remains of a note which crept in from the margin (*Berthaus*); or (3) the words *Asariah the son of—*

should be inserted before Oded. This latter is in accordance with the three most ancient translations of the Hebrew text, the Septuagint, Syriac and Vulgate, and is most probably the true reading.

Took courage and put away, &c. Animate by the scintillating and glowing address of Azariah, Asa became a more zealous reformer than ever, employing all his royal authority and influence to extirpate every vestige of idolatry from the land.—*Januarius*. Abominable Idols. The adjective indicates Jehovah's detestation of idolatry. Compare 1 Kings xv., 12. and 1 Kings xiv., 23, 24. Out of all the land. Previous reformations had extended only to Jerusalem and the other chief cities of Judah (chap. xiv., 3-5) this reformation embraced every nook and corner of the kingdom. Taken from Mount Ephraim. "He may have acquired cities of Ephraim, the conquest of which is not recorded, (ch. xvii., 2); but it has been commonly supposed that the reference is to cities which his father Abijah had taken, in that quarter (chap. xiii., 19)."—*Januarius*. Renewed the Altar. "Dedicated it afresh, or perhaps enlarged it, that more sacrifices might be offered on it than ever before; for it can not be supposed that their altar had no victims offered on it till the *Hyphon*, year of the reign of Asa, who had previously been so zealous in restoring Divine worship."—*Adam Clarke*. Before the porch—at the entrance of the temple.

V. 9. Strangers . . . out of Ephraim and Manasseh. The separation of the kingdoms had made their Levitic brethren "strangers" or "foreigners," to Judah.

And out of Simeon. "It is probable that the bulk of the Simeonites had from the first attached themselves to the more southern kingdom, within the limits of which they inherited (Josh. xiv., 1). But it appears from this passage and from chap. xvii., 6, that some of them dwelt beyond the limits of Judah and within those of Israel. Compare Gen. xlii., 7, where it is prophesied that they will be scattered." Some of the Simeonites now transferred their allegiance to Asa.—*Sp. Com.* Led him out of Israel in abundance. All whose hearts yearned for the pure worship of Jehovah, found their way back to the temple at Jerusalem, and to the authority of the house of David, which had the promise of the Divine blessing.

V. 10. In the third month. Corresponding with our June. The time was the occasion of the feast of Pentecost.

V. 11. They offered . . . of the spoil taken from Zera. see chap. xiv., 15. "When we read of men offering so much of their temporal possessions as is here recorded, we may be sure that their hearts were not fettered by a sinful love of temporal things, but that they were filled with the love of God. . . . We see, however, from what follows, that their mere offering of these sacrifices was not enough."—*Barth*.

2. THE COVENANT.—V. 11-14.

V. 12. Entered into a covenant. "Solenn renewals of the original covenant which God made with their fathers in the wilderness (Exod. xxiv., 3-8) occur from time to time in the history of the Jews, following upon intervals of apostasy. The venereal in the reign of Asa is the first on record. The next falls 300 years later, in the reign of Josiah (2 Kings, xliii., 3; 2 Chron. xxxv., 13). There is a third in the time of Nehemiah (Neh. x., 28-39). On such occasions, the people bound themselves by a solemn oath to observe all the directions of the Law, and called down God's curse upon them if they forsook it."—*Sp. Com.*

To seek the Lord, &c. The covenant consisted of two parts; it was the first; the second is contained in the following verses.

V. 13. Whosoever would not seek, &c. This was the second part of the compact. Should

be put to death. It was an express commandment of the Law. See Exod. xxii., 20; Deut. xlii., 9, 15; xvii., 2-7.

V. 14. Sware unto the Lord. That the covenant might be properly binding. With a loud voice and with shouting. Joyns decision, firm resolution, perfect uprightiness.—*Barth*.

3. THE HAPPY RESULTS.—V. 15.

V. 15. Rejoiced. They were not sorry for taking this solemn and important step. Was found of them—See Jer. xxix., 15. Gave them rest—Probably lasting two years.

PRACTICAL LESSONS.

1. God adapts His ways with us to our ways with Him. This truth is taught in the 2nd verse of the chapter most clearly.

2. There is no worthy returning to God without the putting away of sin. Verse 13.

3. All seeking of God must be with the whole heart, and being so, becomes an exceeding joy. Verse 15.—*S. S. Union Notes*.

Jan. 27.—Jehoshaphat's Prosperity.—2 Chron. xvii. 1-10.—B.C. 914.

GOLDEN TEXT.

"And they taught in Judah, and had the book of the Law of the Lord with them, and went about throughout all the cities of Judah, and taught the people."—2 Chron. xv., 9.

INTRODUCTORY.

The lives of the best men are disturbed by imperfections and good King Asa was no exception to the general rule.

The warning message sent by God through Azariah the prophet, referred to in the introductory remarks on the last lesson seems to have been only temporary in its effect, for we find Asa in his last years forgetting to some extent the Source of his former strength and prosperity, and leaning upon the arm of flesh, rather than the all-sufficient arm of Jehovah. The teacher will notice this defect of Asa very clearly in two events occurring after the renewal of the Covenant: 1. Baasha, king of Israel, jealous and alarmed on account of the large accession of his subjects to Asa, prepared to make war on Judah.—2 Chron. xvi. 1. (compare Jeremiah xli., 9.) Asa, forgetful of his previous experience with Zera the Ethiopian, sought the aid of Benhadad, king of Syria, sending him a large bribe to break his alliance with Baasha and attack him. This policy succeeded (2 Chron. xvi. 1-6), but was commended by the prophet Hanani, who told the King that he had prevented himself from putting down the newly founded and dangerous kingdom of Damascus, and that henceforth Judah would be troubled by wars with the Syrians.—2. *Abant*. Utterly losing his temper at the words of reproof conveyed in the prophetic message Asa was wroth with the seer and put him in a prison-house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.—2 Chron. xvi. 10.

2. The other instance of imperfection on the part of this good king occurred in the 39th year of his reign (2 Chron. xvi. 12). He became "displeased in his feet," probably with goat, "until his disease was exceeding great," and from which he died within two years. And the sacred historian says that "in his disease" he sought not to the Lord, but to the physicians. Well always to use the means, in humble dependence on the Great Physician, in whose hand are the lives and health of all; but Asa sought not the Lord, of whom David his father said—"Who healeth all his diseases, who redeemeth thy life from death, who crowneth thee with loving-kindness and mercies."—Ps. ciii., 3, 4.

"But the holiness of Asa, notwithstanding, the want of faith which is thus twice mentioned, is shown by the declaration, (2 Chron. xvi. 17.) 'the heart of Asa was perfect all his days.'"

He was buried in a royal sepulchre with more than usual honours, amidst the deep lamentations of his people; and was succeeded on the throne by JEHOASHAPHAT his son whose PROSPERITY is the subject of our present study.

In our lesson this prosperity shows itself—(1) In his wisdom, v. 1, 2; (2) In his goodness, v. 3-6; (3) In his usefulness, v. 6-9; (4) In his favour with God, v. 3-5; (5) In the affection of his people, v. 5; (6) In the reverence of his foes.

EXPLANATORY.

V. 1. Jehoshaphat his son reigned. He was thirty-two years old when he ascended the throne, and he reigned twenty-five years, from 916 to 891, B. C. (See chap. xi., 31.) Strengthened himself against Israel. Ahab, an accursed, warlike prince was at that time king of Israel, and the vigour of his beginning falling in with the decay of Ahab's constitution, it is probable the kingdom of Israel had of late got ground of the kingdom of Judah, and began to grow formidable to it; so that the first thing Jehoshaphat had to do, was to make his part good on that side, and to check the growing greatness of the king of Israel, which he did so effectually, and without bloodshed, that Ahab soon courted his alliance."—*Matthew Henry*.

V. 2. Which Asa his father had taken. See note on 2 Chron. xv. 8, in last lesson. The cities were taken by Ahab, Asa's father, but were held and fortified by Asa.

V. 3. The Lord was with Jehoshaphat. "With him to help and prosper, not against him to thwart and repress. With him, because Jehoshaphat was devoting himself to His service."—*S. S. Union Notes*. The first rays of his father David. "The Septuagint and several of the Hebrew MSS. omit 'David,' which has probably crept in from from the margin; for David's first rays are nowhere else contrasted with the last." The real meaning of the writer is, that Jehoshaphat followed the example set by his father Asa in his early years. It is wrong to translate, as is done in the margin of some Bibles, 'of his father and of David.'—*Sp. Com.* Sought not unto Baalim. The worship of Baal at this time, under Ahab and Jezebel, had overspread the whole of the neighbouring kingdom. Jehoshaphat was not seduced into it. Baalim is the plural of Baal, and includes the different varieties of Baal worship.

V. 4. The doings of Israel. Baal worship had become the State religion of apostate Israel, with a great temple at Samaria, the capital. 1 Kings xvi. 30-33.

V. 5. Brought—Hebrew gives Presents,—"that is, will offerings," in addition to their regular taxes.

V. 6. His heart was lifted up in the ways of the Lord. Contrast this heart lifting with that referred to in Deut. xvii. 14; 2 Chron. xxvi. 16; Psalm cxvii. 1; Prov. xvii. 12; &c. Oh, that all our hearts were lifted up like Jehoshaphat's in the ways of the Lord—Took away the high places.—These had been removed before in the early part of Asa's reign, but like fool weeds had again made their appearance.

V. 7. Sent to his princes. . . . to teach. "Some translate, 'He sent his princes to teach'; but the peculiar construction, which does not occur elsewhere, seems to be used in order to mark that the princes were not sent as teachers themselves, but only had the duty committed to them of seeing that the people were taught. The actual teachers were the Levites and Levites of the next verse."—*Sp. Com.*

V. 8. Levites. . . . priests. It was the

business of the priests and Levites to teach religion. See Chap. xv. 3; xxv. 3.

V. 9. Had the book of the law of the Lord with them. "This was their text book; it was the book of God; they taught it as such, and as such the people received it."—*Dr. Adam Clarke.*

Went about throughout all the cities. "In these verses (7-9) we find a remarkable account of an itinerant ministry established by Jehoshaphat."—*Dr. Adam Clarke.*

V. 10. The fear of the Lord. This term is not used here in the sense of reverence, awe, obedience, as in many passages, such as Prov. 15, 10; 1 Peter 1, 7; &c., but a fear of the kingdom of Judah whose God was so powerful to protect and bless those who put their trust in Him. See chap. xx. 2; Exod. xxii. 27; Deut. 1, 25. They made no war. "When a man's ways please the Lord He maketh even his enemies to be at peace with him."—Prov. xvi. 7.

PRACTICAL LESSONS.

1. It is a great blessing to have pious parents.
2. The commencement of public life by entire consecration to God's service is most blessed in its results.
3. The importance to nations of religious instruction.
4. The controlling influence of true piety on the world.

Feb. 3.—**Jehoshaphat Reproved.**—2 Chron. xix, 1-9.—B. C. 867.

GOLDEN TEXT.

"Wherefore now, let the fear of the Lord be upon you; take heed, and do it: for there is no iniquity with us: toward our God, nor respect of persons, nor taking of gifts."—1 Chron. xix, 7.

INTRODUCTORY.

The prosperity of which we were informed in our last lesson, increased and attended Jehoshaphat for many years. We are told he "waxed great exceedingly," and that he "had riches and honour in abundance,"—chap. xvii. 12; xviii, 1. The wicked and politic Ahab, king of Israel, found it convenient to court his alliance; and Jehoshaphat, we are told (xviii, 1) "joined affinity with Ahab," by marrying Jehoram, his eldest son, to Athaliah the beautiful but wicked daughter of Ahab and Jezebel. "Jehoshaphat seems to have had two objects in view in entering into this alliance: first, he seems to have expected that he would in this way unite, and so strengthen both kingdoms; while, secondly, he hoped that he might thereby convert the idolatrous family of Ahab. In both of these expectations, however, he was deceived."—*Burth.*

His failure is a warning to all who, with plausible purpose, would enter into any alliance with those whose hearts and lives are averse to the religion of Jesus. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"—2 Cor. vi, 14, 15.

The eighteenth chapter, which contains the account of the alliance between Jehoshaphat and Ahab,—the *forming* by Ahab of Jehoshaphat to go up and fight against the king of Syria at Ramoth-gilead,—the consulting of Jezebel's 400 prophets by Ahab,—their misleading reply, "Go up for God will deliver into the King's hand,"—the feeble request of Jehoshaphat for a prophet with the LORD besides that which might injure him,—Ahab's expression of hatred towards the one prophet of the LORD within reach—the unfavourable prophecy—the battle—and the death of

Ahab—all this should be carefully studied by the teacher, and made the subject of such brief comment in the class as time will permit of.

It is very unhappy and unfortunate this union between Israel and Judah had been, must have been the sad meditation of Jehoshaphat, as returning back towards his house in Jerusalem, unpursued by the victorious Syrians, he was met by the Lord, utterly unbanished and unrepentant. *And its effects* form the subject of this lesson. The lesson may be divided thus:—1, The Prophet's Rebuke, and, 2, Its Results (1) in Religious Reform, (2) in Judicial Reform.

1. THE REBUKE.—V. 1-3.

V. 1. Jehoshaphat . . . returned . . . in peace. Ahab was dead, the expedition a failure, and the Syrians did not pursue him; so he returned to his house *in peace*, that is *in safety*. The victors were apparently satisfied; they had gained their object in the death of Ahab. See chap. xviii, 30-32, 34.

V. 2. Jehu the son of Hanani. "It would seem that Jehu, who, thirty-five years previously, had his sphere of action in the northern kingdom, and prophesied against Baasha (1 Kings vi, 1-7), had now transferred his residence to Jerusalem, where he filled the offices of prophet and historian (compare chap. xx, 34)."—*Sy. Com.* Went out to meet him—*Asariah* had done before to Asa, chap. xv, 2. "He was thus rebuked at the earliest possible moment, and in the most effective way—when he was entering his capital at the head of his army."—*Sy. Com.* Shout, that help the ungodly, and love them that hate the Lord? "As a matter of mere human policy, the alliance would appear to have been eminently wise and prudent. Men of the world would have every reason so to view it, but there was one qualifying circumstance."—Ahab was an idolater, and had introduced into his kingdom a false religion of a new and most degraded type. This should have led Jehoshaphat to reject his alliance. As Hannani rebuked Asa for his league with Benhadad (chap. xvi, 7), so his son is instructed to rebuke Jehoshaphat for his league with the idolatrous Ahab. Military success could only come from the blessing and protection of Jehovah, which such an alliance, if persisted in, was sure to forfeit."—*Sy. Com.*

Therefore is wrath upon thee. That is to say,—*punishment* is come upon you from Him whom you have so dishonoured by this unholy alliance.

V. 3. Nevertheless . . . good things. How tender and merciful this rebuke is! "Like as a father piteth his children, so the Lord piteth them that fear Him: for He boweth our frame, He remembereth that we are dust." Psalm cii, 13-14. Taken away the groves, &c. See chap. xviii, 6.

2. ITS RESULTS. V. 4-9.

1. In Religious Reformation.

V. 4. Dwelt at Jerusalem. "Mindful of his own business at home, and would not expose himself by making any more such visits as that to Ahab."—*Matthew Henry.* Went out again—personally, but among his own subjects only. From Beer-sheba to mount Ephraim.—From the extreme south to the extreme north of his kingdom. "Instead of being irritated (like Asa) by the reproff he had received, he was stirred up to a more diligent discharge of his duty. How blessed in his case, were the fruits of the Divine chastisement!"—*Burth.*

V. 5. Set judges in the land. "What exact change Jehoshaphat made in the judicial system of Judah, it is impossible to determine. . . . Probably he found corruption widely spread, and he reformed the magistracy in some places tainted with the prevailing idolatry. He therefore made a fresh appointment of judges throughout the whole country—not, perhaps, excluding all

the old magistrates, but issuing to such as he chose to reappoint a fresh commission."—*Sy. Com.* Compare Deut. xvi, 18, and 1 Chron. xxiii, 4. Throughout all the cities. "Perhaps superior Courts were established in these, to which the village courts might appeal."

V. 6. Ye judge not for man, &c. Compare Deut. i, 17; Rom. xiii, 1-4; also Eph. vi, 6, 7; Col. iii, 23.

V. 7. The fear of the Lord. "The holy fear of the Divine inspection, not the mere dread of Divine wrath." No iniquity with the Lord our God. Compare Deut. x, 17 and xvi, 10.

V. 8. Chief of the fathers. The heads of great houses or clans. "It is interesting to find that such persons were now admitted to share in the judicial office, which seems in David's time to have been confined to the Levites."—*Sy. Com.*

V. 9. With a perfect heart. That is, with an undivided heart. See chap. xv, 17, xvi, 9.

PRACTICAL LESSONS.

1. With the increase of worldly prosperity, there is reason to apprehend a decrease in the sense of dependence upon God.
2. The godly need expect no blessing from ungodly alliances.
3. God is tender and faithful to His erring children.
4. It is the mark of true piety to heed and profit by Divine correction.

Feb. 10.—**Jehoshaphat helped of God.**—2 Chron. xx, 14-22.—H. C. 866.

GOLDEN TEXT.

"And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat said unto them, Behold, ye have inhabited Jerusalem: believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."—1 Chron. xxi, 30.

INTRODUCTORY.

In our last lesson Jehoshaphat was reproved by the mouth of the prophet Jehu for his helping the ungodly Ahab, and loving one who hated the Lord; and on account of this, said the prophet, "therefore is wrath upon thee from before the Lord." If we understand these words to be prophetic, as many do, then the prophecy was not very long in finding its fulfilment, as we find in the first verse of this 20th chapter. "For the Moabites, Ammorites, and Edmonites now united together to free themselves from the tributary position into which they had been brought by David, and invaded the southern frontier of Judah in strong force. It was a great national danger, in which Jehoshaphat 'set his face to seek the Lord, and proclaimed a fast throughout all Judah.' Upon the occasion of this fast, the king offered a public prayer in the temple, in the midst of a great multitude of those who had fled to Jerusalem for safety. In this he memorialized God of His command to Moses that the three nations now invading Judah should not be destroyed, entreating Him also to direct what shall be done against them, (2 Chron. xx, 1-9). There came one of these many marvellous interpositions of Divine Providence by which His people were rescued from extreme national dangers."—*Burth.*

"This Divine help is the subject of our lesson, which may be considered under two heads:—(1) *Help Promised;* and (2) *Help Given.*"

1. HELP PROMISED.—V. 14-19.

V. 14. Jahaziel. The name means, *whom God strengthens.* The 33rd Psalm is thought to have been composed by him and sung on this

occasion. He is not elsewhere mentioned in Scripture. **Methaniah**—probably a corrupt reading; for "Nethaniah," mentioned among the sons of Asaph in 1 Chron. xxv. 2, 12. In Hebrew proper names, *m* and *n* are often interchanged. Of the sons of Asaph. **Asaph** is a name familiar to all those who are familiar with the Psalms. He was one of the leaders of David's choir (1 Chron. vi. 39). Some of the psalms attributed to him were probably—the 53rd for example—composed by some of the sons of Asaph. "He was in after-times celebrated as a prophet as well as a musical composer (2 Chron. xxix. 30; Neh. xii. 46). The office appears to have remained hereditary in his family, unless he was the founder of a school of poets and musical composers who were called after him 'the sons of Asaph,' as the Homeridae from Homer (1 Chron. xxv. 1; 2 Chron. xx. 14; Jer. ii. 41)"—*Smith's Bible Dictionary*. **Came the Spirit**. Compare 2 Peter i. 21; Hebrews i. 11, &c. "The sudden and unexpected sound of this voice from the ranks, and its tone of assurance and triumph, breaking the solemn silence at the close of the king's prayer, was enough to impress and convince them, and rouse them to enthusiasm."—*Todd*.

V. 15. Be not afraid nor dismayed. Similar words had been used before in connection with several other great deliverances—See Deut. i. 2; Josh. i. 9, &c. **The battle is not yours, but God's**. "God will not employ you in the discomfiture of this great host; he himself will take the matter in hand, deliver you, and destroy them."—*Adam Clarke*.

V. 16. The cliff of Ziz. "This seems to have been nothing else than the present path which leads northwards, by an ascent from Engedi to Jerusalem, issuing a little below Tekoa. The wilderness of Jeruel, or probably, the large flat district adjoining the desert of Tekoa, called El-Hassalia, from a wady on its northern side."—*Robinson*.

V. 17. Stand ye still, and see the salvation of the Lord. This language reminds us of the words of Moses, "Stand ye still, children of Israel at the Red Sea (Exod. xiv. 13). As God had given them deliverance then He could and would now. Compare also the account of the destruction of Sennacherib's army in 2 Kings xix.

V. 18. And Jehoshaphat bowed his head, &c. "This attitude was expressive of reverence to God and His word, of confidence in His promise, and thankfulness for so extraordinary a favour."—*Jamieson*. **Fell before the Lord**—*knelt down and bent forward so that their faces touched the ground*.

V. 19.—Korhathites. Kohath was the "second of the three sons of Levi, from whom the three principal divisions of the Levites derived their origin and their name (Gen. xli. 1; Exod. vi. 16, 18; Num. iii. 17, 2; 2 Chron. xxviii. 12, &c.) Kohath was the grandfather of Moses and Aaron. From him therefore were descended all the priests. . . . We learn from 1 Chron. xxvi. 23-32; Num. iii. 19, 27; 1 Chron. xxiii. 12, 21; something of the wealth and prominence of the Korhathites, and the important offices filled by them as keepers of the dedicated treasures, as judges, officers and rulers, both secular and sacred. In 2 Chron. xv. 19, they appear as singers with the Korhites."—*Smith's Dictionary*. **Korhites**. "That portion of the Korhathites who were descended from Korah and are frequently styled, 'Sons of Korah.' The offices filled by them, so far as we are informed, were the following: they were an important branch of the singers in the Kohathite division, Heman himself being a Korhite (1 Chron. vi. 33) and the Korhites being among those who in Jehoshaphat's reign 'stood up to praise the Lord God of Israel with a loud voice on high' (2 Chron. xv. 19). Hence we find eleven psalms dedicated or assigned to the sons of Korah, viz: Psalms xlii, xlv-xlix, lxxvii, lxxviii, lxxxvii-lxxxviii. Others,

again, of the sons of Korah were 'porters,' &c.; doorkeepers in the temple, an office of considerable dignity."—*Smith's Dictionary*.

2. HELP GIVEN.—V. 20-22.

V. 20. Wilderness of Tekoa. A town about 10 or 11 miles nearly due south of Jerusalem. It was on a range of hills which rise near Hebron and stretch eastward towards the Dead Sea. The town commanded a wide prospect over the bare desert table-land to the east of it; and Jerusalem could also be seen in the distance to the north. **Believe in the Lord your God, &c.** "The King here requires of his people a two-fold faith. He first requires of them that which they might have had independently altogether of the prophet's words; and, secondly, that which should have been superinduced by this prophecy of the prophet. The consequence of the former faith would be to fill them with a sense of security, that of the second to impart joy."—*Baird*.

V. 21. Had consulted with the people. He might have exerted his royal prerogative and commanded them, but he took them into his confidence and consulted with them. **Appointed singers**—from those mentioned in verse 19, that they should praise the beauty of holiness. "Rather, 'in the beauty of holiness'—i. e. in such rich apparel and ornaments as were suitable to a holy occasion, (compare palm xxix. 2)."—*Sp. Com.* **As they went before, &c.** "Having arranged the line of the procession, he gave the signal to move forward; when the Levites, leading the van, with their musical instruments, and singing the 136th psalm, the people went on, not as an army marching against an enemy, but returning in joyful triumph after a victory."—*Jamieson*.

V. 22. The Lord set ambushes against them. Literally, *He is in wait*. "These have been regarded either (1) as Jews placed in ambush by Jehoshaphat; (2) as Edomites who intended to act against the Jews, but by mistake attacked the Moabites and Ammonites; or, (3) as angels employed by God to confound the host and cause its destruction. The last of these three explanations is alone in harmony with the general narrative."—*Sp. Com.* **And they were smitten**. The marginal reading is the better—"And they slew one another," verse 23.

PRACTICAL LESSONS.

1. God sometimes answers prayer while it is being offered; but always answers the prayer of faith.—v. 14.
2. "When we are on God's side and the battle is His, no strength or numbers of the enemy should make us afraid or dismayed."—v. 15.
3. "We should not work as if all depended on us, as if trust as if all depended on God."—v. 16, 17.
4. We should acknowledge the mercies of God with devout gratitude.—v. 18.
5. The counsel of the ungodly shall not stand.—v. 22.

JARVIS STREET BAPTIST SUNDAY SCHOOL.

THIRTY-THIRD ANNUAL REPORT, FOR THE YEAR ENDING DEC. 31st. 1877.

Once more it becomes our duty to review express the thankfulness we feel for the events of a year just passed into eternity. Our hearts cannot contain nor can our lips the mercies that have been vouchsafed to us.

Two years have more than elapsed since we entered this house which we may call our Sunday School Home, as we hope all present feel each time they enter its portals. We commenced the year with a new Su-

perintendent, we have just finished it knowing that we have a good Superintendent!

Ever one month had gone it became necessary to find room for some of the larger classes:—in January Mrs. Laird's class, now numbering 30 scholars, took possession of the north visitor's gallery; in March Miss Burnett's class, which now numbers 60 in attendance, occupied the church parlor; and Mr. Craig's class, now numbering 46 in attendance, occupied the body of the church. The two classes last named only meet with the rest of the scholars on the occasions of the quarterly Reviews. They assemble in their respective places from Sunday to Sunday, and have their closing exercises together in the church.

Two new classes have been formed from the junior division, one in January and one in July. Sixteen changes have taken place among our teachers and officers during the year—an unusually large number.

Our annual *Festivals* were held in January: that of the junior division on the 5th, when 157 scholars met for tea at 4.30 p.m., and at six were addressed by our pastor, and their teacher, after which they received presents from the Christmas Tree;—that of the senior scholars on Friday, the 12th, when about 260 scholars met for tea at 6 p.m., after which literary and musical exercises were enjoyed until 9 p.m. when they were dismissed.

As on the previous year, the teachers and senior scholars had their *Excursion* to Niagara Falls in July, where a day of great enjoyment was spent, both in and in the vicinity of the grounds of J. T. Bush, Esq. who kindly gave us the free use of them. The scholars of the junior department had their *Pic-nic* at the Humber, where they had an afternoon of pure pleasure and innocent sport.

While noting these entertainments we cannot let the opportunity pass without noting the very pleasant and profitable evening spent in July last, when the officers and teachers and those of the Mission Society met in the Sunday School Hall at the kind and generous invitation of Brother and Sister McMaster.

The Lessons of the year have been very interesting as well as instructive, being taken (in accordance with the International Scheme) from the Old Testament for the first-half of the year, and the latter half being devoted to the travels of St. Paul.

Among the many who have visited and addressed our school are Rev. A. V. Timpany, returned missionary from the Telugus, and brother Moug Edwin, a native Karen.

Thirty-three of our scholars have been united to the church by baptism, a number similar to that of last year.

The total number of scholars on the roll is 597, being made up of 405 in the senior department, and 192 in the junior—104 more than last year. Average attendance, seniors male 108, female 154, total 262; juniors, male 73, female 77, total 150; total average 412, being 57 more than last year. The largest attendance any one Sunday was 481—60 more than in any year; the smallest attendance any one Sunday was 277.

The number of teachers and officers on the roll is 23 male and 21 female: total 44. Average attendance 38.

About 100 scholars in the junior depart-

ment attended every Sunday in the year, except when sickness prevented, for which they were awarded Band of Honour Certificates. In the senior department 5 scholars have been present every Sunday during the year, although no prize or inducement was offered. These scholars are worthy of honourable mention:—Miss E. Ditchburne, class B., Miss Alice Sale, class F., Joseph A. Skirrow, class 12, W. T. Equi, class 14, and Walter Lugsdin, class 19.

The amount collected by the scholars for the cause of missions, (not including \$30 collected on one Sunday for the sufferers of the St. John fire), was \$308.13 with the bank interest \$37.77, making \$345.90, being \$118.86 more than in 1876.

Information slips have been introduced for the purpose of informing each class at the end of the month, of the amount of Mission money collected.

The amount of money paid for the running expenses of the school was \$329.85.

The library is felt to be very inadequate to the wants of the school, although a few volumes have been added during the year.

HE who doeth all things well has taken to Himself four of our scholars, two from each department.

In closing, let us not think the victory won, nor lay our armour down, but be up and doing, labouring while the Master gives us strength.

Respectfully submitted,

J. R. HEWITT,

Secretary.

Toronto, Jan. 8th 1878.

NEW YEAR'S FESTIVALS.

JARVIS ST. SUNDAY SCHOOL.

The Junior Department had its New Year's entertainment on Friday evening the 4th instant. Bro. Wesbroom the superintendent of the department provided a very acceptable bill of fare for the little folks in a series of instructive and comic dissolving views, followed by short addresses by the pastor and the superintendent of the school, and last but not least, a liberal supply of good candies and oranges.

The distribution of over 100 Band of Honor Certificates among the scholars for punctual and regular attendance during the year was a very gratifying feature of the evening's enjoyment.

The Senior Department enjoyed a very happy evening on Friday the 11th. A bountiful tea was served in the basement between half-past six and half-past seven. The after exercises were conducted in the Sunday School Hall, the body of which was closely filled with the scholars, and both galleries crowded with spectators. The superintendent occupied the chair, the pastor and Bro. Speller, superintendent of the Brock street school also occupying seats on the platform. Miss Elliot presided at the piano with her usual grace and ability; and the following programme was successfully carried out:—Opening hymn by the school—*Pull for the Shore*; Prayer by Bro. Speller; Remarks by the Superintendent; Annual Report read by the Secretary; Address by the Pastor; Vocal duet by Misses Lugsdin and Davis, ac-

companied by Mr. Wm. Lawson; Recitation by Mr. Jenner; instrumental duet by the Misses Gilmore; Reading by Mr. Arthur Castle. *Intermission*. Hymn—*Only an Armour-Bearer*; Reading by Mr. W. A. Taylor; Address and Reading by Mr. Craig; Hymn—*There'll be no parting*; Closing prayer by the pastor. Thus a very pleasant and successful entertainment concluded shortly after nine o'clock.

QUEEN STREET SUNDAY SCHOOL.

The annual New Year's entertainment of this school took place on Wednesday evening, the 9th instant. There was a large attendance of teachers, scholars, and friends. Rev. J. W. Mitchell, pastor of the church occupied the chair, and spoke very cheerfully of the progress and prospects of the school. The programme of exercises, though lengthy, was varied and interesting, and afforded very much pleasure to all present. This school numbers about fifty children of our coloured brethren.

ALEXANDER ST. SUNDAY SCHOOL.

The annual festival for the scholars of the Sabbath school of Alexander street church in this city was given on Tuesday evening 8th inst. The ladies provided a bountiful store of good things, of which the scholars partook at six o'clock. The parents and friends of the little folks came to share in the evening's enjoyment, and altogether the company comfortably filled the basement. A musical and literary programme followed what is usually considered the more substantial portion of the entertainment. "Fianchetto" selections by Mrs. James Wright and Miss Evans; a song by Mr. C. A. Morse, (who ably acted as chairman); and readings by Messrs Alfred Reeve, Thomas Bengough, and Arthur Lobb, were given. The latter had just finished a reading entitled "The night before Christmas" when a knock was heard at the door, and a request for admittance was made by an old man, who said he wanted to join in the fun. On a vote of the young folks being taken he was admitted. He was a frail old man, with shaggy locks and long grey beard, looking something like the 'Ancient Mariner', or 'Kip Van Winkle'. He tottered in, leaning upon a heavy sugarcane. The bundle he carried suggested that he was not entirely destitute, and a closer inspection developed a resemblance to the Santa Claus of the picture-books; and after the excitement had subsided he explained that his name was St. Nicholas, and that he had come to help the young folks enjoy themselves. He fulfilled his promise by distributing sweetmeats and picture books; and when he was about to leave the room there were most uproarious demonstrations of desire that he should remain; but he explained that he had other visits to make, and promised to come back next year. The company dispersed about 9.30 p.m., the entertainment having proved exceedingly enjoyable.

YORKVILLE SUNDAY SCHOOL.

This school held its annual New Year's entertainment on the evening of Friday the 4th instant. After partaking of the usual

bountiful supply of material comforts—some of them to a decidedly uncomfortable degree—the scholars were provided with other pleasant and suitable entertainment, including an address by Mr. Millard on the Tabernacle illustrated by models, until the adjournment. One circumstance tended to render this year's Festival more quiet and subdued than usual,—the absence for the first time since the history of this school, of its founder and very constant friend, the late Mr. Bitchan.

BROCK ST. MISSION SCHOOL.

The Annual Festival of the above school, in connection with Jarvis St. church, occurred on Tuesday 8th. The Hall was densely packed, many having to stand. Addresses were given by Revs. Dr. Castle, Dyke, and Botterill, and Mr. Eede. From the report read it was seen that the average attendance during 1877 was 159, an increase of 29 in the year, which, in its turn, exceeded the previous year by 28. Prizes to the number of 46 were distributed to those scholars who had secured nine or more "Band of Honor" cards during the year. Mr. N. W. Speller, who has acted as superintendent for five years, was presented by the teachers with a valuable copy of the Oxford Teacher's Bible.

Selections.

SAVED BY A FLAG

General Cook, the ranking officer of the Cuban army, has recently given to the public a thrilling account of his escape from death that seemed to be inevitable. He claims to be sole survivor of the crew of the *Virginus*, captured by a Spanish man of war on the 27th of October, 1874. The vessel was taken as a prize into Santiago de Cuba, which was reached early the next morning, and Captain Fry, the commander of the ship, and his men, were at once marched to Moro Castle, while the officers who belonged to the army of the insurgents were hurried to the city prison.

On the 2nd of November the latter saw from the prison yard the Captain and fifty-two of his men led out of the Castle, and slaughtered like swine. The next morning the Spanish General Burriel with his staff visited the jail, and informed the prisoners that they would be executed at 2 o'clock in the afternoon. Accordingly, at the appointed hour, two of the Cuban Generals were conducted from the place of confinement, and shot in the presence of 18,000 troops, and an immense concourse of citizens. Half an hour later two others were taken out, and put to death in the same manner. At 3 o'clock General Cook was led forth, and being compelled to kneel down, with arms pinioned and eyes bandaged, he heard the word of command given to the soldiers, drawn up but a few feet before him, preparing them to fire upon him, when suddenly the sharp, loud cry of "Halt" was heard.

Captain Lambton Lorraine, British Consul, rushed from the crowd of spectators, with a drawn sword in one hand, and the flag of his country in the other, and throwing the latter over the head of the kneeling

and helpless prisoner, he turned to the Spanish General with a shout of defiance, "Fire, if you dare. Let but a hair of his head perish, and I will blow your town to pieces." The Spaniard paled, blustered, swore; but he dared not shoot through the ensign of a mighty empire, and speedily he released the condemned American, who is now in his native land to tell the story of his marvelous rescue from the very jaws of the grave.

Every sinner who neglects or refuses to receive the Lord Jesus Christ as his Saviour is by that fact alone, even if there was no other claim against him, under condemnation. "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil," (John iii. 18, 19). Since the coming and death of Christ, it is no longer the sin question, but the Son question, that determines human destiny. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him," (John iii. 36). "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life;" (1 John v. 11, 12).

The reason for this is perfectly plain. As sinners were under the sentence of death, "for the wages of sin is death," (Rom. vi. 23); "if ye live after the flesh, ye shall die," (Rom. vii. 13); "the soul that sinneth it shall die," (Ezek. xviii. 20); "cursed is every one that continueth not in all things which are written in the book of the law to do them," (Gal. iii. 10). Nay, we were spiritually dead, already, for it is written, "You hath he quickened, who were dead in trespasses and sins," (Eph. ii. 1); "as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," (Rom. v. 12); "because we thus judge, that if one died for all, then were all dead," (2 Cor. v. 14); "she that liveth in pleasure is dead while she liveth," (1 Tim. v. 6).

Such was our condition of utter helplessness and hopelessness, when it pleased God, "who is rich in mercy," to send His Son into the world, "made of a woman, made under the law, to redeem them that were under the law," (Gal. iv. 4, 5), to pay the dreadful penalty of sin, to declare the perfect righteousness of God, "that he might be just, and the justifier of him that believeth in Jesus," (Rom. iii. 26). But "if righteousness come by the law, then Christ is dead in vain," and "if there had been a law given which could have given life, verily righteousness should have been by the law," (John ii. 21; iii. 12).

We are shut up, therefore, to the necessity of receiving Christ, who says, "As the Father hath life in Himself, so hath He given to the Son to have life in himself," (John v. 26); "ye will not come to me, that ye might have life," (John v. 40); "the Bread of God is He which cometh down from heaven, and giveth life unto the world," (John vi. 35); "I am come that they might have life, and that they might have it more abundantly," (John x. 10); "I am the way, and the truth, and the life," (John xiv. 6); or on the other hand, we must continue in death, that in the very

nature of things terminates beyond the grave in eternal death. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," (Acts iv. 12).

But, praise forever to that most worthy and precious name, the moment we believe in Him, receive Him, trust Him, we can lift up our heads with the joyful shout, "There is therefore now no condemnation to them which are in Christ Jesus," (Rom. viii. 1). God "hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him," (2 Cor. v. 21); and just as soon as the sinner about to perish raises the cry of faith, "Lord, save me," He throws over him in the presence of angels and of devils the broad banner of His own spotless righteousness, and no enemy dare pierce that emblem of present and eternal salvation. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us," (Rom. viii. 33, 34).—*The Truth.*

Religious Intelligence.

ONTARIO AND QUEBEC.

Baptisms are reported during the month at Algonquin, 12; Brampton, Brantford, *First Church*, 4; Brockville; Cape Rich, 1; Cramah, *Second*, 14; Dundas, 4; Durham, 29; Forest; Hamilton, *Paré St.*, 5; Iona, 14; Keady, 4; McGillivray, 12; Montreal, *Glouce*, 3; Pricoville, 4; St. Catharines, 3; Smith's Falls, 4; Springfield, 1; Strathroy, 4; Toronto, *College St.*, 4; Jarvis St., 16; Welland, 9; and Wingham, 26.

Pastoral Changes.—Rev. M. P. CAMPBELL has resigned the pastorate of the church in Boston, and accepted a call to that in Paisley.

Rev. D. S. MULHERN, late of La Fargueville, N. Y., has accepted a call to the churches in *Almonte* and *Carlton Place*, Ont.

Rev. J. G. CALDER has resigned the pastorate of the *Allisa Craig* and *East Williams* church.

Chapel Opening.—The new chapel of the *2nd Methodist* Church was dedicated on the 13th December, the dedication sermon being preached by the Rev. Dr. Davidson.

Church Recognized.—The recently formed *Adelaide St. Church*, in London was publicly recognized as a sister Baptist church, on the 11th of December all 76 constituent members. **Miscellaneous.**—On Thursday 3rd inst. occurred the first of a series of *Literary and Musical entertainments*, to be held monthly by the Young Women's and Young Men's Associations of Jarvis St. church. The President of the Young Men's Ass'n, Mr. Thomson, occupied the chair. The exercises, consisting of original papers, readings, address by the pastor, music, etc. were quite interesting.

The *Musical Entertainment* given by the choir of Jarvis St. church at *Barrie* on Thursday P. M. the 10th inst., was a grand success. Notwithstanding the very disagreeable weather there was a crowded and enthusiastic audience, and a considerable sum was realized towards the building fund of the new Baptist chapel.

MARITIME PROVINCES.

Baptisms reported during the month: Parrsboro, N. S., 39; Lower Economy, N. S., 1;

Barley Settlement, N. B., 1; Good Settlement, N. B., 10; Stouffville, N. B., 2; St. John, N. B., *Brussels St.*, 2.

Miscellaneous. Rev. J. D. POPE returned home from his mission to England in good spirits and health, and gratified at the measure of success which has attended his arduous labors. He was astounded at the wealth and energy of England, and was in ecstasies over Scotland. The pressure of hard times and the absorbing interest taken in procuring relief for the sufferers in the India famine, prevented the largest measure of success anticipated from the appeal for help from this side of the water. The worthy brother preached last Sabbath at the Temple Baptist Church in this city.—*Christian Visitor*, Jan 2.

GREAT BRITAIN.

PLAIN TALK.—Those who have made the acquaintance of Mr. Hugh Stowell Brown's little monthly magazine will regret to see the following announcement in the current issue:—"The present number finishes the third volume of *Plain Talk*, and it is not the editor's intention to carry on the work any further. In view of various other engagements that are likely to occupy his time very fully, he deems it well to give up the responsibility of conducting this periodical. And in now bringing the work to a close, he desires to offer his very cordial thanks to those gentlemen who, from time to time, have so kindly assisted him in freely furnishing him with papers on a great variety of subjects; and to his readers, who have sustained the publication so well that, though it does not die rich, it dies in a decent manner, owing no man anything; in this, if in nothing else, setting an example worthy of imitation.—*Freeman*.

GENERAL.

Eight clergymen in Chattanooga have denounced the custom of obviating money for churches by means of lotteries.

There is a strong Catholic movement against dancing in Baltimore. Many young women who are church members are dropping the amusement from their party engagements.

MR. RIME, the temperance lecturer, desires to correct what he says is an erroneous belief that there is no fascination in drunkenness. He asserts that there is a joy in it, and he speaks from experience.

The Bible Depository in Japan is sending out over 20,000 portions of Scriptures a year. Acts has just been published, and Galatians will soon be ready, and a beginning has been made on the Old Testament.

The students of the Andover, Newton, and Boston Theological Schools—Congregational Baptist, and Methodist—held their second annual reunion recently at Boston.

The Antonelli will case has been closed, and it is said the decision will undoubtedly be in favour of the defendants unless the Countess Lambertini can produce her mother. The counsel for the plaintiff says he can produce the mother.

Within four years 2,000 persons have been baptized into the fellowship of the Baptist churches of the Black Sea and central provinces of Russia. The Emperor has presented his thanks to the pastors and churches for their loyalty and patriotism.

MISS TUCKER, who is so well and favorably known as an authoress by her *nom de plume*, "A.L.O.E." (A Lady of England) is now a missionary of the Presbyterian church in India. She is one of the "honorary" missionaries who belong to, and work for, the Society, but have means of their own, and accept no salary.

—The Rev. W. S. Rainsford has been preaching

in the Tabernacle, Boston, four evenings in the week; with Bible reading at St. Paul's every afternoon, except Saturday, at 3 o'clock. Mr. R. returned to Toronto some days ago, and has been preaching and giving Bible readings in St. James' Cathedral before crowded and deeply attentive audiences.

The organ of the Old Catholics in Austria says the results of the legal recognition of them will be that "under the title 'Old Catholic Church,' we shall form a religious community independent, and released from our former ecclesiastical, though now Vaticanist-Jesuitical superiors,—which is endowed with the same rights and privileges, and enjoys the same protection of law as the Romish church and the other acknowledged religious communities. Old Catholics will now, under the protection of the law and after the pattern of the Old Catholic constitution, elect their parish clergy, hear Divine service in the mother tongue, regulate the business of their church congregations by a freely elected church council, take counsel in concert with other congregations respecting common business and reforms in periodical assemblies and synods," &c.

The Rev. Dr. A. N. Somerville has been as successful in his work in Sydney as he was in Melbourne. An Australian correspondent says: "The Exhibition building is the largest we have in Sydney for public gatherings. It is said to contain 10,000 persons, and I can tell you it cheered my heart as I looked round the vast space and saw it filled with the largest congregation that ever gathered together in the city to hear the Gospel. Such a sight was never witnessed in Sydney before. Mr. W. F. Somerville, his son, has organized a capital band of singers. The veteran Evangelist had previously been holding a fortnight's revival meetings at Geelong, Australia, which contains twenty thousand inhabitants. An average of no less than two thousand people attended the meetings every day.

RELIGIOUS FREEDOM IN SWEDEN.—An extraordinary religious movement is taking place in Sweden, where a petition band of nearly 5,000 persons has been presented to the King, praying that "The use of the Holy Communion may be free, like the use of God's Word," or, in other words, that the celebration of the Communion may take place also out of the churches, and that the celebrants may be other than persons in holy orders. The Ecclesiastical Court at the Cathedral Chapter of Upsala, to whom the petition has been referred, has reported against such an innovation, which, in their opinion, "would eventually destroy the Church." The Government will probably refuse the prayer of the petitioners, and the consequence will be a serious split in the Swedish Church. It may, perhaps, not be generally known to English readers that until very lately there was no religious liberty in Sweden, Roman Catholics and Jews, for instance, being unable to exercise their religion publicly, the consequence being that even at present the total number of Jews in Sweden barely amounts to a thousand persons out of a population of nearly four million inhabitants, being, with the exception of Spain, the smallest proportion in Europe.—*Full Moll Gazette.*

MISS LEIGH'S CHRISTIAN HOMES FOR ENGLISH GIRLS IN PARIS.—At a meeting held very recently in Sheffield, presided over by the Archbishop of York, supported by the vicar and many clergymen, Miss Leigh, in a most eloquent and pathetic address, described the circumstances which led her to undertake the excellent work she is now carrying on. In 1861-62, she said she was a school girl finishing her education with a lady in Paris, and her interest was awakened in a young English girl, whom she induced to come and read the Bible with her on Sunday afternoons. She subsequently became interested in fourteen or fifteen girls, but was obliged to leave Paris soon after, and did not return until 1868. In that

year she wrote to some of the girls, signing the communications "One Who Cares for You," and invited them to come to the hotel where she was staying. She became acquainted with sixty-four girls in a very little time, and their tales of distress went to her heart. She found that they had no food on Sunday unless they worked on that day, and she provided them with refreshments on that day, so that they might discontinue their employment on the Sabbath. She again left Paris when the war broke out, and returned in 1872, when a Scotch girl gave her a franc enclosed in a piece of paper, on which was written, "A gift of faith and love for the Girls' Home in Paris." With that franc she took a room in the house, which has since been bought for 10,000*fr.*, as a Home for English Girls. She is now building a church for the English in that neighbourhood.—*Christian Herald.*

BAPTIST MISSIONARY CONVENTION OF ONTARIO.

APPOINTMENTS OF THE SECRETARY.

I purpose and expect, God willing, to visit the places hereinafter named, in the interests of our Home Missionary Convention, and will preach or deliver a Missionary address, on *week evenings* as the pastors or brethren may give notice. I hope the collectors will have done their work before the time of my visit, and I shall be happy to receive collections where the pastors think well to announce them. In the very many churches which I cannot visit, it is earnestly hoped that the pastors,—and where there are no pastors, the deacons will see that collectors are appointed to visit all the members and solicit their annual contributions, and when these are gathered in, remit them to the Treasurer. We are doing a great work in our own Province, and require the *co-operation and liberal support of all the churches.* If any changes are thought to be desirable in the following list, will those desiring such give me timely notice?

BOARD MEETING, HAMILTON, JAN. 16TH.

Grimsby	Thurs. Jan'y.	17th	7.30 p.m.
Beansville	Frid.	"	18th 7.30 "
St. Catharines	Sab.	"	20th a. m. or p. m.
Virgil	Mon.	"	21st 7.30 p.m.
Queenston	Tues.	"	22nd "
Drummondville	Wed.	"	23rd "
Welland	Thurs.	"	24th "
Fonthill	Frid.	"	25th "
Port Colborne	Sab.	"	27th a. m. or p. m.
1st Onondaga	Mon.	"	28th 7.30 p.m.
2nd Onondaga	Tues.	"	29th "
Drumbo	Wed.	"	30th "
Walderton	Thurs.	"	31st "
Stratford	Sab. Feb.	3rd	a. m. or p. m.
Acton	Tues.	"	5th 7.30 p.m.
Georgetown	Wed.	"	6th "
Hillsburg	Thurs.	"	7th "
Erin	Frid.	"	8th "
Ancaster	Sab.	"	10th a. m. or p. m.
Union (gov. road)	"	"	" 3 p.m.
Burford	Tues.	"	12th 7.30 p.m.
Scotland	Wed.	"	13th "
Waterford	Thurs.	"	14th "
Bloomsburg	Frid.	"	15th "
Simcoe	Sab.	"	17th a. m.
Vittoria	"	"	" p.m.
Tyrrell	Mon.	"	18th 7.30 p.m.
Villa Nova	Tues.	"	19th "
Wesley	Wed.	"	20th "
Boston	Thurs.	"	21st "
Burth	Frid.	"	22nd "
Dundas	Sab.	"	24th a. m. or p. m.

THOS. L. DAVIDSON,

Sec. Bapt. Miss. Con. of Ont.

Guelph, Jan., 1878.

Toronto Baptist Directory.

JARVIS STREET CHURCH (cor. Jarvis and Gerard Sts.)—Membership, 608. Pastor, Rev. J. H. Castle, D.D., 51 Carlton Street. Meetings: *Lord's Day*—Public Worship, 11 a.m. and 7 p.m. Sunday School, 2.45 p.m. Prayer Meetings, 10 to 10.55 a.m., and after Evening Service. *Monday*—Pastor's Meeting for Inquirers at 7.30 p.m., in the Church Parlour. *Tuesday*—Teachers' Meeting, first of each month, at 8 p.m. *Wednesday*—Young Women's Meeting, at 7 p.m.; General Prayer and Conference Meeting, at 8 p.m. *Saturday*—Young Men's Prayer Meeting, at 8 p.m.

ALEXANDER STREET CHURCH (between Yonge and Church Sts.)—Membership, 252. Pastor, —. Meetings: *Lord's Day*—Public Worship, 11 a.m. and 7 p.m. Sunday School, 3 p.m. Prayer Meeting, 10 a.m. *Monday*—Young People's Meeting, at 8 p.m. *Wednesday*—General Prayer Meeting, at 8 p.m.

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

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

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

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

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

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

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

Grantford Baptist Directory.

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

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

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