

The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

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

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A PREDICTION.

Some one has been good enough to send us several copies of "The Rational Christian," a Unitarian journal published in Montreal by the "Liberal Christian Union." From appearances we conclude that our thanks for the courtesies are due to the editor himself. Intellectually considered, this sadly misnamed monthly is not without force; but were it mightier than the mightiest it would need to do better than its best to save the bad cause it represents from ultimate and utter extinction. We are no prophets, but we nevertheless venture to predict the downfall of Unitarianism.

What is this Unitarianism? The question is more easily put than answered. Unitarianism is Arianism or Socinianism, or a mixture of both;—or something worse than either. Now in any or all of these acceptations we predict the downfall of the system. In England Arianism is nearly extinct; and on this continent it is rapidly giving way to lower views of Christian doctrine. Socinianism is the "besom of destruction" to Arianism; and is itself an admirable preparation for infidelity. If this statement is questioned we are prepared to defend it. We have before us some tempting specimens of Unitarian testimony, but we need not their aid in elucidating our prediction. The Unitarian system has within it the elements of its own destruction. It makes no provision for the cardinal wants of fallen man. Men are sinners,—they need salvation, and Unitarianism has no salvation for them: therefore they must reject it. The tremendous defect in this "Rational Christianity" is that it denies the atonement of Christ, and substitutes human virtue as the ground of acceptance with God. It thus arrays itself in opposition to some of the commonest instincts of humanity. The apprehension that something more may be necessary to our

happiness hereafter than man is capable of performing was well expressed by Dr. Adam Smith in the first edition of his "Theory of Moral Sentiments," though the passage was for some unassigned reason subsequently suppressed. Having adverted to man's repentance and humiliation on account of past misconduct, Dr. Smith proceeds to observe: "He even distrusts the efficacy of all these; and naturally fears lest the wisdom of God should not, like the weakness of man, be prevailed upon to spare the crime by the most importunate lamentations of the criminal. Some other intercession—some other sacrifice—some other atonement—he imagines must be made for him, before the purity of divine justice can be reconciled to his manifold offences. The doctrines of revelation coincide in every respect, with these original anticipations of nature; and as they teach us how little we can depend upon the imperfection of our own virtue, so they show us at the same time, that the most powerful intercession has been made, and that the most dreadful atonement has been paid for our manifold transgressions and iniquities."

We offer no apology for presenting our readers with this choice extract from a great work. It is the language of truth, and contains an interesting testimony to the evangelical views of the author. Had Dr. Smith looked into the Bible as a Unitarian he would have found no *sacrifice*, no *intercession*, no *atonement*. According to the barren system of "Liberal Christianity," there is no meaning in the beautiful declaration, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Nor can we derive any comfort from the convincing argument of Paul, "He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things."

The religious system which is not, in the nature and extent of its provisions, commensurate with the wants of sinful humanity, may enjoy ephemeral success; but its days are numbered. Were there no Bible to pass sentence of condemnation on it, the necessities of our moral nature, with which it had wantonly trifled, would rush forward to sign its death war-

rant and to be its executioners. '*No sacrifice, no atonement, no intercession!*' men would cry in despair, 'Nay, we will not believe it; for God has assured us in His own word that the blood of Jesus Christ, His Son, cleanseth us from all sin.'

POWER TO GIVE.

Many persons who know that money confers power are strangers to its highest and noblest power. It gives a man power to assume, to make himself of consequence, because of his possessions; it gives a man power to injure, to take advantage of others less wealthy than himself who are placed in a condition of more or less dependence on him; it gives a man power to acquire influence in society, by attaching importance to his opinions, and securing deference to his wishes; it gives a man power to suit his tastes and indulge his ambition, to gather round him all the sources of enjoyment by which he can soothe his vanity, and gratify his pride, or feed his lusts. But the highest power is—the *power to give*; the highest, purest, most perfect pleasure is the pleasure which is felt in giving. It is a blessing to have the power.

No man can question that, of two persons—the giver and the receiver—the giver has the power, the receiver the weakness; that the giver stands on the higher ground, the receiver on the lower. The act of receiving is a confession of weakness, a confession of inferiority; and no man of right mind would hesitate in the choice of the two conditions. He would rather have the power than the weakness, the superiority than the inferiority; he would rather have the ability to give, than be under the necessity of receiving.

But the ability to give will confer enjoyment only when it is accompanied by the disposition. Although a man may have money, and having it, is *able* to taste the pleasures of giving, those pleasures he can never taste unless his principles and inclinations prompt him to part with it from a sincere desire for the benefit of others. There is such a thing as giving to what are called benevolent objects, where the feelings and the heart do not go along with the gift. What is given, in some cases, is given from sheer ostenta-

tion; or because the giver would be ashamed to be reputed less generous than his neighbours; or because his pride would be offended if he were thought less rich than his neighbours. But he would be very glad to enjoy his reputation at a less sacrifice, or, at any rate, it is *as* the condition of his reputation that he gives. Men who think of these things are apt to consider that there is something rather refined and sentimental in the notion of the pleasure of giving. But when true benevolence is the actuating principle, giving is a pleasure, a positive enjoyment, an exaltation of our being.

Many have the disposition to give, and have not, or think they have not, the power. Such persons ought to endeavour to possess the power. They ought to increase their industry, they ought to increase their self-denial, they ought to increase their attention to every cent of their expenditure, that they may have to give to those that need. If we have the disposition to give we shall give what we can, we shall do our best that we may enjoy the blessedness of giving. An important truth is taught us by the Lord Jesus Christ in the observation he made on the giving of the poor widow. The positive amount she gave was trifling: this amount, as coming from her, was great. Others gave, but they had abundance left. Others gave what they had acquired by inheritance or obtained with ease. They could well afford it, and still enjoy their darling luxuries and comforts. What the widow gave she had acquired by toil; it was her subsistence for the day; she would have to toil again to-morrow for to-morrow's living; but to-day *all* she has she gives. She had the disposition to give. How much more happy was she in giving according to her ability, than she would have been if she had received a like sum, or even a larger one from her wealthier neighbours, as they passed into the temple.

WHO WAS SHE ?

The Sunday School lesson for the 25th of the present month takes for its subject the interesting and instructive incident narrated in Luke vii, 40-50. Not the least prominent of the characters who

figure therein is the "woman in the city who was a sinner." There appears to be a considerable diversity of opinion as to who this woman was: some asserting that she was Mary Magdalene, others the sister of Martha and Lazarus. And the whole of the evangelists have been brought forward to support the different hypotheses. It appears evident, however, by a careful perusal of the narrative given by Luke, that neither of these Marys is the person alluded to by him.

Matthew speaks of a woman having an alabaster box of very precious ointment, who poured it on the *head* of Christ as he sat at meat. Mark records a similar circumstance in his fourteenth chapter, in which he says, "and being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his *head*." This evidently is the same woman spoken of by Mathew. But none of the circumstances agree with the account given by Luke; from which we must infer that they are entirely different. Our Lord, it appears, was sitting at meat in "one of the Pharisees' houses, and not in the house of Simon the leper, (though the name of this Pharisee was Simon, which at that time was very common). Nor is there any reasonable ground to suppose that it was at Bethany. Besides, the statement is twice repeated, once in the descriptive part of the narrative, and once in the very words of Christ which it records, that the ointment on this occasion was applied to our Lord's *feet*.

The more popular idea is that it was Mary Magdalene who was this "sinner"—this "woman of the city,"—but there is no evidence whatever, so far as we can learn, to sustain it. From anything that appears respecting her in the New Testament, we have no right to class her with the "fallen" ones of her sex, much less to identify her with the weeping penitent in whom the proud Simon could see nothing but vice and loathsomeness. We should be just to the dead as well as to the living. Let us, at any rate, be prepared to prove—before we assert it—that Mary Magdalene was that of which her name is commonly used as the synonym.

THE TEACHER'S AIM.

Last month we published a thoughtful article on this subject from the pen of one of our most thoughtful brethren. The positions taken by the writer must commend themselves to every one interested in the cause of Sunday Schools, and more especially to every earnest worker in this sphere of Christian usefulness. Without doubt the grand aim of the true teacher will be to lead the members of his class—every one of them—to Christ. He may have other aims, as the article referred to suggests, but these will be only such as depend for their value upon their relation to this greater one. The vine-dresser may evince prudent fore-thought in preparing the trellis for the vine, and arranging its branches thereon, before the returning spring has awakened its dormant life. But his great anxiety will have reference to the *condition of the plant*. His most careful and diligent efforts will be directed to the production—so far as this may depend upon human agency—of the signs of vitality. During the whole period within which the tender bud should show itself he will watch for its appearance: if it tarry he will wait for it.—The utility of anything he may have done to furnish abundant opportunity of fruit-bearing in the future will be determined by the ascertained life or death of the plant. Our illustration is not, it is true, in all respects a perfect one, but it is so far appropriate that it serves to show how naturally the conversion of the scholar will dominate every other aim of the intelligent and earnest teacher. By all means let "truth to *edify* be provided for the soul," in anticipation of the beginning of the new life; let the youth be taught, as far as possible, "the whole counsel of God," but let it never be forgotten that until the new life does begin any effort in this direction is of no immediate value, and if that new life should never begin would only tend to the greater condemnation of the lost soul. Teacher, let your chief business be "to store the young mind with *saving truth*." Endeavour to bring Christ out of every lesson. Labour earnestly for the conversion of your scholar, if you would not labour in vain and spend your strength for nought.

EDITORIAL NOTES.

FANCIFUL!—Sometimes our friends who deal largely in the prophetic are wonderfully ingenious in their surmises. Witness the following which we clip from the *Christian Herald*:—

"The name of *Cyrus* was predicted by the inspired prophet Isaiah (xlv. 28, xlv. 1-4) 150 years before that Persian prince was born and called by that name, and 174 years before he executed that predicted mandate to restore the Jews from captivity, and to rebuild Jerusalem and its temple (Ezra i.). Is the resemblance, or almost identity, between the two words *Cyprus* and *Cyrus* merely accidental? or is it designed by an overruling Providence to convey an occult intimation that England, having its destinies now linked with those of *Cyprus*, is soon to become the *Cyrus* of the last days, and to restore the Jews to Palestine, and help to rebuild Jerusalem and the temple, after the example of that ancient prince?"

THE EXCURSION TO ORILLIA.—We beg to call the particular and favourable attention of all our subscribers in Toronto and along the line of the Northern Railway to the announcement in another column by our good brother, pastor Sherman. The excursion, it will be noticed, is finally fixed for *Tuesday next the 20th inst.*

Every Baptist who possibly can get away from business should arrange to go: 1st. Because of the exceeding cheapness of the trip; 2nd. Because of the treat it will be to those participating; 3rd. Because of the social enjoyments that will be afforded; 4th. The substantial aid it will give to the noble brethren of the Orillia church; 5th. The opportunity of seeing for themselves the work that the Baptists of Orillia are doing.

Come one, come all! and stop over to the Concert.

"GOING FOR THEM."—Looking over the report of the Prince Edward Island Baptist Association, in the *Christian Messenger*, we are delighted with the following paragraph:—

"Rev. D. G. McDonald gave a startling summary of the amounts spent for *tobacco* and *rum*, as compared with what is expended in the promotion of the gospel. *The tobacco money of church members alone would more than pay the expenses of all our missionary operations.*"

We presume that the Baptists of P. E. I. were sufficiently 'startled' to throw away their tobacco and pipes, and will devote their money hereafter to the spread of the gospel. If Bro. McDonald could

be persuaded to come to Ontario with his speech, it might be the means of lifting the heavy burden of debt off both our Home and Foreign Mission Societies.

We don't know what powers of persuasion the good brother above named possesses with the fair sex; but if some one with tact and talent would wage war against twenty dollar bonnets, ten dollar hats, &c., &c., and persuade our ladies to give the difference to the Lord's cause, we believe the millenium would dawn forthwith.

ENCOURAGEMENT.—Since the last issue of the HELPER we have been favoured with very gratifying additions to our subscription lists; but besides these, of late, kind words and kind letters have been more than usually plentiful. The following are samples:

A lady teacher, residing in Brantford, writes:

"— has kindly sent me the *Helper* for some time, and I do enjoy it so much. The S. S. lessons help me with my class of girls weak by week, and I am a better teacher because of it."

Another teacher in Brantford writes:

"With your S. S. department I am well pleased, and hope you will continue to keep it up good."

A young brother, writing from Orillia, —and he has since sent us a club of eight names besides his own,—says:

"I assure you I have never seen or had a 'helper' in my Sabbath School work which so faithfully upheld its title; in fact, I am beginning to look upon it as indispensable."

A brother teacher in Guelph says:

"I am satisfied that the *Christian Helper* is the most profitable paper for a thorough explanation of the S. S. lessons I have seen yet, and I would advise every S. S. teacher to procure it."

CENTRAL CANADA ASSOCIATION AND THE "HELPER."—From a copy of the minutes sent us by a friend we learn that the above Association adopted, at its recent meeting, the following resolution, on motion of Rev. J. H. Hyde, seconded by Rev. R. B. Montgomery:—

"Resolved,—That as the Editor of the CHRISTIAN HELPER purposes in future devoting the paper exclusively to Sabbath School work, we recommend it to the consideration and support of Sabbath School workers."

Now, while we duly appreciate the good will and the recommendation contained in the above motion, and are pleased to

know that the Central Canada brethren have, in passing such a resolution, proved themselves "more noble than those of"—well, we won't say where; we are still inclined to "look the gift horse in the mouth," and ask if by the word "*exclusively*" it is merely meant to convey the fact that the HELPER is to be henceforth chiefly and essentially a Sunday School Teachers' paper? Such is the purpose, but no one has ever been authorized to state that the HELPER was about to occupy the Sunday School field "*exclusively*."

Contributed Articles.

PHILIP—A MODEL PREACHER.

His call.—His prompt response—His audience: One.—His text.—His sermon.—The result.

In the sixth chapter of the Acts of the Apostles, we find an account of Philip having been chosen as one of the seven deacons, and solemnly set apart by prayer and laying on of the apostles' hands. Stephen, the first of the seven, pre-eminent for his faith and power, after a short, yet intensely earnest career, met with a violent death at the hands of an infuriated mob, becoming, after his Divine Master, the proto-martyr, heading the long list of witnesses faithful unto death.

The great persecution against the church at Jerusalem, which raged at this time, scattered its members throughout the surrounding country. Philip, again comes into notice in the city of Samaria, where "he preached Christ unto them"; the people gave heed unto his words with one accord, "and there was great joy in that city"; "numbers of men and women believing and confessing the name of Jesus were baptized. From this scene of his successful labours, Philip is directed by the angel of the Lord to "arise and go toward the south, unto the way that goeth down from Jerusalem to Gaza, which is desert."

To this call Philip immediately responded—he arose and went, probably wondering in his mind why he should be taken from a populous region, where his work was being abundantly successful, and sent into a desert. On the way he overtook a man of Ethiopia, the queen's Treasurer, a person of great authority, who, having been up at Jerusalem to worship, was now returning homewards, and sitting in his chariot was beguiling the dreary journey with the book of the prophet Isaiah. Guided by the Spirit, Philip hastened to associate himself with this man, and as he draws near, hearing the familiar and beautiful language of the inspired prophet fall from the lips of the Ethiopian, he promptly interrogates him as to his apprehension of the words he is reading. This was a home question, and as we read it in the narrative we are startled with its pointed abruptness. Many a man occupying an inferior social position to that of this *attache* of queen Candace, would, on being thus

bluntly accosted by a stranger have ordered his coachman to drive faster and not have condescended to give a reply. This man, however, honestly confesses his inability to understand the prophetic words, and courteously invites the stranger to take a seat alongside him in the chariot. Taking the words of Isaiah for his text, Philip began at that same scripture and preached unto him Jesus." Here, as in his preaching to the people of Samaria, Jesus formed the subject of his discourse,—Jesus, of whom Moses and the prophets did write and by whose coming into the world, in his life, sufferings and death, there was fulfilled all that which was foretold with marvelous coörcery of detail by the prophet Isaiah, as recorded in the very scripture which the eunuch had been reading. As Philip proceeded to unfold from the scriptures that which was written concerning Jesus, and recited to his willing hearer the wonderful fulfilment of these prophecies which had recently been accomplished at Jerusalem, the Holy Spirit opened the heart of the eunuch, and enabled him not only to understand that concerning which he had been reading, but also to confess that Jesus Christ was the Son of God. "And as they went on their way, they came unto a certain water, and the eunuch said, 'See, here is water, what doth hinder me to be baptized?' Now, the inference which we are clearly warranted in drawing from this, is, that Philip included the duty of baptism in his preaching, as incumbent upon all the followers of Christ. How unlike is this to the preaching which now obtains. Baptism is treated with indifference or entirely ignored, either because the preacher himself does not place any importance upon the Divinely appointed ordinance, or else he is afraid of incalculable lest somebody should be offended. The first Christian preachers held and acted differently. The record invariably states that those who believed were immediately baptized. In Acts IX., which records the conversion of Saul of Tarsus, we note that in verse 18 that as soon as his sight was restored, and although he had fasted for three days, yet he immediately arose and was baptized, and afterwards did eat: most significant testimony to the necessity of prompt obedience to all that the Saviour has commanded. Then as to the mode of baptism, it would seem that as if forever to silence all cavillers against immersion, the Spirit had recorded with emphatic attention to minute details the circumstances in this case. The eunuch "commanded the chariot to stand still: and they went down into the water: both Philip and the eunuch: and he baptized (immersed) him. And when they were come up out of the water, the Spirit of the Lord caught away Philip: that the eunuch saw him no more, and he went on his way rejoicing."

Men have tried to get round this plain narrative of the mode of baptism, by declaring that "down into" means "to" or "close by," and "out of" means "from," but they only show their weakness and land themselves into the dilemma in which the puzzled Dutchman found himself. Philip must have been a happy man indeed, as when he preached to the Samaritans "there was great joy in that city," so the result of his preaching to the eunuch was to send him on his way rejoicing, doubtless to be used of

God in preaching Jesus unto the people of his own country. Who can tell unto how many souls, salvation might come through Philip's preaching to one man! Our Lord himself "must needs go through Samaria," in order to reveal himself to the poor woman by the well, and how wonderfully tender and instructive is his discourse to her.

The entire record of Philip's work, though brief, is most suggestive. We have but indicated a few points of interest in it with the hope that these may lead to profit by a fuller study of the narrative. K.

THE TEACHER'S PREPARATION FOR HIS WORK.

A paper read at the Baptist Sunday School Convention held in Aylmer, Ont., on the 5th and 6th of June, 1875.

BY REV. JAMES COOPER, D.D.

What object has the Sabbath school teacher in his eye when he goes to his work? The Sabbath School is under the supervision of the church. It meets on the Lord's Day: the Bible is its text book. Prayer and hymns of praise are offered in the name of Jesus; in a word, we form a company of religious worshippers who compose the Sunday School.

But all are not converted: yet, all true Sabbath School teachers believe that the children are there and then susceptible of conversion. The infant class is taught to love the Saviour; early to believe on him, and receive him as their Lord. Illustrations of love and trust are drawn from parental relationships; the tenderest and dearest which children at a very early age can understand. As they advance from the junior to the senior classes, we become the more solicitous about the conversion of those whom we regard as the fathers and mothers of the next generation. The pastor prays in the public congregation for the superintendent and his staff of teachers; that they may be blessed in their work; and that the church may draw from those ranks a healthy supply of young recruits, to fill the vacant places of those whom the Saviour calls to a higher sphere.

The Sabbath School then is an agency adapted in all its plans of working, to teach and to press the gospel of salvation on the hearts of our children and young people. We aim, not at making them scholars, but believers in Jesus Christ. We are not contented to make them intelligent Bible readers merely, but Christians. We believe that however amiable, affectionate and dutiful our children may be, they must be born again ere they can see the kingdom of God—that these natural affections are to be carefully distinguished from spiritual regeneration; and that the new birth is of the Holy Ghost, not of blood relationship, nor of the will of the flesh, nor of man, but of God.

Now, if this hasty survey be even in the main accurate, then we have accidentally disposed of some other questions. Ought all our Sabbath School teachers to be converted persons? Our answer is, most certainly; just as all safe guides ought to have good eyesight. Is every member of the church fitted to be a Sabbath School teacher? We

think not. Aptitude to teach is a gift. All do not possess the gift of music; neither do all possess the gift of communicating thought.

Of the teacher's work we have now got some idea. What is his preparation for it? The answer will depend greatly on the aim he has before him. If he seek to make the children intelligent on the literature of the Bible; then much of his preparation will be confined to the consultation of scripture geography—the natural history of Bible animals—ancient customs—the history of the Jews, as it touches on the history of Egypt, Babylon, Medo-Persia, Greece and Rome. This being the burden of his mission, he will stop when he has accomplished it; or at least he will not be careful to go far beyond it. But if his object be to lead the children to a sense of their natural sinfulness, and their need of salvation in Jesus; the beginning of his preparation will be with his own heart. As with the minister, so with the Sabbath School teacher: if he study merely to get something to say to others, it will be a dry morsel.

First then: let the teacher get his own soul into the lesson, and let the lesson permeate his whole soul. "The husbandman that labors must be first partaker of the fruit." There is gospel in every Bible lesson; with that gospel let the teacher's own heart be saturated: then shall he convey to others the impression very distinctly, that he himself has been sitting under its shadow with great delight, and its fruit has been sweet to his taste. He has got into it practically and devotionally. He has seen and tasted and handled it, and this will clothe with living interest all he has got to say to his class about it. Let him work out and repeat the gospel that is in the lesson, because there must be gospel in it, either in its direct teaching, or by way of analogy or inference. "I think you left the gospel out of your sermon to-day," said an aged minister to a young brother just entering on the work. "There was no gospel statement in my text; and my endeavour was to keep to my subject," was the answer. "Yes, but as from every village in England you will find some road to London, so from every text you select, you must find some road to Christ," was the significant reply. Whatever other dishes we may dispense with, bread, the staff of life, must be daily on our table. So, brethren, we can't afford to spend even an hour in preaching or teaching a class without some presentation of Jesus Christ.

This leads us to a second remark. A good Sabbath School teacher must cultivate the inventive faculty. He must accustom himself to penetrate his subject, analyze, illustrate, and then synthesize. Each member of a subject is capable of indefinite expansion. A well selected lesson is like a bed of roses, but we need holy tact in painting out their beauties, and then arranging them skilfully as into a well set bouquet. To be a good workman in this high department of spiritual science, is no common honour, and to awaken admiration of the Bible as the expression of God's thoughts to man, is no mean point gained in our teaching.

A good teacher must, in the third place, have a good healthy mental digestion. He must naturally possess, and then assiduously cultivate the faculty, of making everything

of worth his aim. In this exercise he must walk every day with his eyes and ears open. Flowers in their opening, and flowers in their zenith, when their beauty and fragrance are most sweet, and when they droop, wither and fall,—every stage of vegetation has its lessons, and every lesson must be wrought out in the teacher's own way, and put after his own method.

See those two lawns on the same street, in the midst of the heat and dust of July. The one is parched as a desert, and the dry roots of the grass are crisp as a thing of death. The other is dressed in living green, all life and beauty. Whence the difference? The one has a hydrant in its centre, and from that hidden underground force, the water is showered freely in every direction, so that the lawn never knows when drought cometh. Jesus is a spiritual, hidden power in the heart of every believer, and the Holy Spirit of promise is as a well constantly flowing, so that, every virtue being in health, fruits are brought forth in their season. The teacher delights in his work, and his sphere of labor is as a garden which the Lord has blessed. Springs are living, not stagnant. Truth, in a healthy believer never stagnates. We are surrounded with needy, thirsty ones on every hand: freely we receive, freely give. Water others, and you shall be watered. Give out, and to you more shall flow in. Some springs do feel the summer drought, and give out in times of need: so do worldly friendships and imitations of Christian life. But springs fed from the sea or lake Huron never dry. So Jesus, the fullness of the Godhead, is the inexhaustible supply of his people. Springs purify themselves. Rise them, put coloring matter or even poison into the water; only give them time and they will expel the impurity by virtue of their own inner purity of life. So Satan fouls our hearts with his temptations, but the inner life of faith and fellowship in the Saviour so purifies the affections, as that in all our services we see God.

Excuse this racy illustration of what we mean by mental digestion, and allow me to refer all teachers to a very superior specimen of this art, in a sermon of Mr. Spurgeon's, in a May number of the *Canadian Baptist*, on the "Burial of Christ." It will repay any of us to read it over carefully, noting how unity of design can be combined with all the richness of illustration.

In conclusion, then, let the teacher, with his aim very clearly defined, devote himself to his calling, *braced with the spirit of true perseverance.* With time and means at his command, let him consult his Bible Dictionary, the best he can get—Kitto, Fairbairn, or Smith—the last the best—and all of them if he can get his hands on them. His 'Bible Animals,' his 'Geography of Palestine,' 'The Land and the Book,' and if he can't do all this for himself, better than nothing, get the weekly analysis in the Baptist; the Watchman, or any other helper. As helps—anything as a help, seize it by all means; but use it only as a help; and so much the better, if not till after your own resources have been exhausted. It is only when we have made the lesson our own by meditation and prayer, that we can effectively teach it to others. Some teachers, of whom we have heard, take their help to the class, and read from it to the children. This must be dry

work, and it will be well if it do not prove dishonorable work, no teacher can ever stand high in the respect of his charge, that follows this method. Elisha's first effort to revive the dead child of the Shunammite was by sending Gehazi with his staff that he might lay it on the face of the corpse. The servant did as he was instructed, but there was neither voice nor hearing. The silence of death still prevailed in the room until the prophet in person arrived, and then the struggle between life and death commenced. The living prophet and the dead child were separated from the rest of the household by a closed door. The living man was then stretched upon the dead body, eyes on eyes, mouth on mouth, hands on hands, and the heart of the living went up to Heaven for the dead. The prayer brought warmth into the body, but the eyes were still closed, and there was no breath. Then commenced the final struggle for the mastery—the pacing out and fro through the silent closed-up chamber, and again his ascent upon the bed, and the living in contact with the dead. The answer came. The eyes opened, the lungs began to play, and the child sat up.

Let us all, dear brethren, take instructive warning from this. If we attempt to restore our dead children to life by laying out Bible Dictionaries and our Commentaries, and our Science upon them, we shall be doomed to disappointment. Proxy has no place in this service, and death can never produce life. It is the Holy Spirit in the renewed man that gives life to the dead man. The energy whereby God raised up Jesus Christ from the dead, works effectively only in them that believe; and the Divine arrangement is that through their instrumentality the dead shall hear the voice of the Son of God and live; and lost wanderers shall be delivered from the power of darkness and translated into the kingdom of His dear Son.

Correspondence.

FROM BRO. CHARLES COOK,
of Spurgeon's College.

KEYNSHAM, near Bristol, England,

July 22nd '78.

MY DEAR FRIEND AND BROTHER—You will perhaps wonder at first sight, who the writer of this letter can be, and I think I am safe in affirming that if you are not familiar with the name of the place from which it comes, you are a little familiar with the person, whose name you will see below. The desire to send you a letter has long been in my heart but till now,—our vacation,—has the opportunity presented itself. At present I am spending a couple of weeks with a dear brother, who was a fellow-student of mine and who has lately settled here, and I assure you that this change from the *fools* of College life, and the noise and bustle of City life, is very refreshing. Here among the flowers, the fields, and the works of God, one feels that he is away from man and man's works and has come nearer to his Creator. In the city we meet *men*—are jostled about by *men*—hear *men*—see the works of *men*, but in the country we meet with the *Word*—see God—hear God—hold communion with God's Word.

It is now about two years and three months since I left Toronto. In a former letter to yourself written fully a year ago, I think I had then to testify to the faithfulness and goodness of our God. As I look back and remember the blessings received

during that year I dare not change the strain. His loving-kindness changes not. He is the same yesterday to-day and forever. Gladly therefore do I again witness that the good hand of the Lord has been upon me. Those who have gone through College as students for the ministry know full well that it is not *altogether* like walking through a garden of delights. There are always some thorns of disappointment, and briars of trouble, that very much diminish the pleasures of the place. Even Pastor's College, with all its privileges, is not wholly free from these causes of pain. I with others, have found them in my path—but in each case I have rejoiced because of the manner in which God has removed them. Not only has He done this but He has given me special reasons for glad thanksgiving.

There is one thing that Mr. Spurgeon constantly impresses upon the minds of his students: it is that while in College they should *preach* all they can—his maxim being, the way to learn to preach is to *preach*. To this, his wish, there is a very hearty response, as you will perceive when I tell you that out of about 100 students from 55 to 65 are preaching regularly every Sunday. Some go to one place constantly, others go to different places. For over 18 months after entering College I had considerable practice in preaching, but about five months ago I felt deeply anxious to be engaged in some regular work. I knew it would demand or rather involve a heavy strain upon mind and body; but wishing for more constant preaching, I sought guidance, left the matter in God's hands, and waited results. Soon the opening presented itself. A little Episcopalian church near London wanted a regular supply. I had preached once for them; and finding that I desired such an engagement as they had for a student they asked me to go. I did so—feeling that it was the Master's call—and although it has been no small matter to be faithful to both College and to this church at the same time, yet, as you will learn from the sequel, I have had no reason to regret the step taken—the first Sunday that I preached for the church after their invitation, I had only 25 to listen in the morning—perhaps double that number in the evening—yet in that little gathering of about 50 persons the presence of God was felt, *joy* and manifestly so—for on that first Sunday evening, a young woman, who had carelessly come into the chapel for the first time, heard the message that was the means of bringing her to know Jesus as her Saviour. Since then I have been preaching at this place almost every Sunday, and have seen greater things than the above mentioned. The congregations have increased—the church has been revived—Sunday school work reorganised—Bible class, singing class, and two new prayer-meetings have been instituted, while best of all, some who were believers but not baptized, have come forward, and with others who have recently found Christ, have put on Christ by baptism.

In May four were baptized, as you by Rev. Wm. Brock—son of the late Dr. Brock of Bloomsbury. On the 2nd of July I had the joyous privilege of baptizing seven more, and we expect to welcome three or four more to the same ordinance on the 30th inst.

The dear brother, has the Master graciously blest me, unworthily as I am to receive such gifts. Yet it has been His *will*. To Him who is worthy of all the honour—who is the King of kings, be all the glory!

I fancy, however, that I hear my dear Bible class teacher of days gone by, saying that the double work must be too much for the strength of his old scholar. Why, of course it is, but it has not been too much for the arm that supports him. It is true that through the past session I sometimes felt weary, yet more, I think, than during former sessions. I have had good health all along, and now after three weeks of our vacation, I feel as well as ever I did in my life. I have not forgotten, what I know you would recommend, that is exercise. I have taken it as

much as possible, in walking, seldom going out however without my Greek or Latin, so that little time has been lost.

Of course from the results of the efforts in Hendon, where I have been preaching, a question will very naturally be suggested in the minds of some of my Canadian friends, some of whom have already prophesied that I shall likely settle in England. My full intentions are to return to Canada in eight or nine months, and if it is the Master's will that I should labour there, I dare say He will put me in the right place. I seek to do His will; if He has other work in other spheres for me He will not forget to send me. I do thank Him who has ever led me in the past, that concerning all my future, He has given me peace. From henceforth let no man trouble me.

Now about other matters: I must heartily congratulate you, dear Sir, in the success for the past, and in the prospects for the future, of your excellent little monthly "THE CHRISTIAN HELPER." A couple of copies have been received by me, and read with much pleasure.

The annual report of the Jarvis St. Church found in one of them, interested me very much. Among other causes for rejoicing there is a special one that most attracted me: it is that of being able to mention the names of four young men connected with the church who are now preparing for the ministry. I also rejoice in this, not only, because I always rejoice, when I know of rejoicing in Jarvis Street Church, but also because I am privileged to be one of the quartette, who are, while scattered so far apart, so happily associated with one body, one church. Of the four, Bro. Craig is written to let you know His movements. From the two brethren in Canada I suppose you frequently hear "per-evom," so that so far, I have been the only silent one. This rather lengthy epistle from the representative in Mr. Spurgeon's College, to head-quarters, will however at least show that he still lives and acts.

I frequently hear from dear Bro. Sale, with whom I have spent many happy and hallowed seasons in Toronto, and now although so far apart there are cords binding together, that it will not be possible for time's strong arm to break. How I rejoice at his success! May he and the other dear brethren (Spellard and Craig), be much blest in the glorious work of preaching Christ.

I trust that the Y. M. C. A. of Jarvis Street Church is making good progress in grace, in knowledge, and in works. Often do I think of the happy seasons spent with those ever whole-hearted brethren. May the blessing of heaven rest upon those noble workers, and upon the whole church!

With Christian love to yourself and the brethren, and also to our much loved pastor.

I remain,

Yours in gospel bonds,

CHARLES COOK.

CHAPEL OPENING IN MANITOBA.

DEAR EDITOR,

A few weeks ago, when Bro. A. Warren, newly in from Ontario, and I were preparing to make a trip southwest to the Pembina mountain range, a note from Deacon Jasper of Emerson church, came to hand, urgently requesting my presence with them on June 30th at the opening of their little chapel. Bro. Warren and myself at once changed our course, and determined to reach Pembina mountain by way of Emerson, spending the Lord's day there, and in the neighbourhood. After a somewhat tedious journey with our missionary horse and buggy, the roads being somewhat heavy, early on Friday afternoon we reached the embryo city of Emerson. We secured an appointment for Saturday evening in

the school house, the former place of worship of the little church, and six appointments for the Lord's day—three in the chapel to be opened, and three in the surrounding country, at points varying from three to ten or twelve miles distant from the city. The Lord's day proved very propitious, and good congregations repaired on all three occasions to the opening place, and the morning the first Baptist Missionary to Manitoba discoursed to a very attentive audience from John 12: 34, "The Son of Man will be lifted up," from which, after some introductory remarks on the phrase "Son of Man," he made the following two points prominent: 1st. The necessity of the lifting up of the Son of Man; and 2nd, the manner and the obligation of this lifting up. At 3 P. M., in the absence, on account of illness of Rev. John Scott, the Presbyterian minister of the city, who had kindly consented to preach on that occasion, the 2nd Missionary Bro. D. McCaul gave a very impressive and eloquent discourse from Rom. 1: 16: "For I am not ashamed of the gospel of Christ, etc." In the evening the 3rd Missionary, just making his entrance on the good work in the wide West, gave a most earnest and convincing discourse, to a deeply interested audience, bringing to a close exercises of a most interesting character, especially to the little church of Emerson. The brethren and sisters in this little church are to be highly commended, and they should be helped in their enterprise. They have certainly shown faith in God, as well as noble self-reliance in this undertaking; and surely God will help those, who help themselves, when they look to Him. The facts in reference to this chapel property are as follows:—A few weeks before the above took place, it became known that a property in a very central locality in the city was for sale, consisting of a lot of land sixty feet by about one hundred and thirty or forty feet, with a neat little building on it, of 24 feet. The final terms at which the property was offered were, three hundred and fifty dollars—requiring one hundred in hand, the second hundred in six months, and the balance a year from that time, on a high interest on that, for which time was allowed. The good Deacon closed the bargain, the little five band entered heartily into the matter, contributed nobly, and at once raised more than was needed for the first payment. One self-denying sister in very limited circumstances, having saved the wages of a needed servant girl by doing her own work, gives fifty dollars towards the undertaking. Others do in proportion. Who would not help such willing workers? So thought two young brethren from the Winnipeg church, who had some knowledge of the honourable craft, who were in Emerson in quest of work, and taking it as a call from the Master Builder, went to work and faithfully wrought for about two weeks, putting with some help, from sympathisers, the little house in good comfortable condition to worship in, supplying it with the necessary windows, glass, papering it neatly and seating it comfortably, the meanwhile the Deacon boarding and lodging them, and they being heartily glad to leave the rest till the great day of reward. Since that time the chapel is completed, and the ground neatly fenced in; and the little church is now much at home. Their number has about doubled since they began to walk together as a church, less than two years ago; the original number being only seven. Their Sabbath School is in a most healthy condition, and the week-evening prayer meeting good and lively. Their pastor, Brother D. McCaul, living some eight or nine miles distant and sustaining himself and family by the labour of his hands, is well with them every Lord's day, and once a fortnight at their prayer-meeting. Bro. McC. and his energetic active help-met, are doing a noble work in that part of the Lord's vineyard. Would that we had a dozen more such self-denying faithful laborers to spread themselves over this wide west and thus sow some

good seed of the kingdom. Who will come and do likewise? In the mean time who will send the little church through Dea. Theo. Jasper, one, two, five, ten or more dollars, to make up the next hundred, due in five months or more!

July 30th, 1878.

A. McD.

P. S. Visited the baptismal waters last Lord's day evening. Some six or seven more expected to follow the Master in the same ordinance ere long, and more are enquiring. Quietly but steadily the work prospers, but to God be all the praise.

A. McD.

Sunday School Department.

International Bible Lessons, 1878.

Sept. 1.—The Return of the Seventy.—

Luke x, 17-24; A. D. 29.

GOLDEN TEXT.

Blessed are the eyes which see the things that ye see.—Vc. 23.

IN THE STUDY.

"A part of our Lord's purpose while on earth was to train a band of men for the missionary work of preaching the gospel; a work which was to be undertaken after He had left this world; a work which was to be entrusted to men who were prepared by Christ's personal instructions, and endowed with the special gifts of God the Holy Ghost.

Much of the training work was done by our Lord's direct personal teachings. In several instances we are told how Jesus explained the deeper meaning of His parables privately to His disciples; and some of His conversations were held simply between a little band of favored ones and Himself, as we know to have been the case with the intercourse connected with the last supper, which John records. (See Matt. 13: 10-11; 24: 3; Luke 9: 10; and John 13th to 17th chap.)

More of the training was done by permitting the disciples to be constantly with Him, watching His mighty works, observing His prayerful habits, and getting into full sympathy with the tender, pitying way in which He dealt with men's infirmities.

But still other training work was done by our Lord's arrangement, that His future missionaries should have independent personal experiences of the work that awaited them. They were sent out on a sort of trial mission. The other evangelists tell of the mission of the twelve apostles, to make ready a second such mission in which seventy of the disciples were engaged. The leading features of the two missions are the same. The second is probably narrated to correct the idea that our Lord's work was to be limited, in any sense, to the apostolic company. Moses wished that "all the Lord's people were prophets;" and we may realize that any man who has received the grace in Jesus Christ, may be a minister or missionary of His gospel.—S. S. U. Notes. "The number and the sphere of labour of this larger company indicate the gradual increase of Christ's cause and kingdom. His work began with Himself, soon He had gathered around Him twelve devoted disciples. But of Himself He said, "I am not sent but unto the lost sheep of the house of Israel." Matt. 15: 24; and to the twelve He said, as He sent them forth, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go ye rather to the lost sheep of the house of Israel." Matt. 10: 5-6. Now, however, the circle enlarges, and

choosing seventy, he sends them two and two through Samaria. "Before His face into every city and place whither He Himself would come, a prophecy of the ever-extending kingdom of our gracious Lord.

"Waf, waf, ye winds, the story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole."

"The number of the seventy and the scene of their mission, (Samaria) alike indicated that the time was at hand for preaching the gospel to the heathen; whereas the number of the apostles corresponded to the twelve tribes of Israel, to whom their commission also restricted them; nor had the seventy received the special training of the twelve. In other respects their instructions were the same, and they may be regarded as in spirit those which should ever guide Christ's ministers."—*Smith*.

In order to understand our lesson, the first seventeen verses of the chapter require to be carefully read.

The date of this mission was about the time of the feast of the tabernacles—Oct. A. D. 29.

IN THE CLASS.

THE RETURN OF THE SEVENTY.

And the seventy returned. As to the number 70, see Ex. 24: 1; and Num. 11: 16. All sorts of fanciful analogies have been found and insisted on, which are not worth recounting.—*Alford*.

Their mission was temporary. The instructions are in keeping with a brief and hasty pioneering mission, intended to prepare for the Lord's own visit shortly afterwards.—*F. & B.* They had a work to do, to do speedily. They were sent even to stop to salute men by the way, for Eastern salutations took up a good deal of time; but were to speed on as heralds, telling of the Lord's coming, explaining His character and their working claims. The Lord went with them working mightily. Their word was with demonstration of the Spirit and with power, so much so that they themselves were surprised.

With joy. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing."—*Ps.* 126: 6. To their eye every other fruit of their labours recedes before the power manifested in their casting out demons. A command to cast out demons had not been given to them, and not long before this, the apostles had failed in such an endeavour.—*Luke* 9: 37-40. "Even the devils." More properly demons. The word *devil* is seldom used in the original in the plural, and usually signifies Satan, the prince; while all the inferior evil spirits are *daimonia, demons*.—*Whiston*. Through their name—but only when used by His believing obedient disciples.—*Acts* 19: 13-16. The name of Jesus on a believer's lips is omnipotent, in prayer and in service, when united with faith.—*Matt.* 21: 21; *Mark* 16: 17; *John* 15: 16.

THEIR RECEPTION BY THEIR LORD.

I beheld Satan. "We may understand these words in two ways: (1) We may say that in this brief speech our Lord sums up by anticipation, as so often in the discourses of John, the whole great conflict with, and defeat of the power of evil, from the first, even till accomplished by His own victory. At the same time it may be doubted whether it is not (2) grammatically more correct to refer the imperfect tense, *I beheld*, was beholding, to the time just past, and to the Lord's prophetic sight at the time of the ministering of the seventy, and to his glorious anticipations of final triumph, felt during the exercise of power by his servants."—*Alford*. From heaven—from his high position as seeming ruler over the world, as lightning from the sky.

Behold I give. "The perfect tense, *I have given*. The Greek perfect signifies a past act whose effect remains. *I have given and the gift still remains*. The same promise was made even to private believers—*Mark* 16: 17-18; *Acts* 28: 5. But all three of these realities were symbols of the spiritual. They were the type of the final *bestowing of the serpent's head*.—*Whiston*. Such signs are not needed now; Christianity is itself a greater sign than any the apostles wrought. They had their purpose and fulfilled it.

Notwithstanding. Great as is the honor of being servants of the Lord, owned of Him in our labor, with manifest signs of His presence and power, it is a greater cause for joy to have our names on the blazing scroll, not of earthly fame, but of the Lord's redeemed in heaven, with a new name, a palace, and an inheritance with Christ, that shall never fade away.

JESUS REJOICING.

In that hour Jesus rejoiced. What a contrast to the many days of sorrow and sadness over the sinfulness and hardness of heart of the men of Nazareth, Chorazin, Bethsaida and Capernaum, vs. 13-15. The only time in which Jesus is said to have rejoiced.

Hast hid—*Rom.* 1: 21-22; *1 Cor.* 1: 18-21, 26-27. "The wise man is but a clever infant spelling letters from a hieroglyphical prophetic book, the lexicon of which lies in eternity."—*Carlyle*. It would be more correct to say: *though*, thou hast hid . . . than hast . . . to babes.

No man knoweth. "How can man understand God, since he does not yet understand his own mind with which he endeavours to understand Him?"—*Acquaintance*. To whom the Son will reveal—"Salvation is of the Lord."

"How heavy is the night
That hangs upon our eyes,
Till Christ with His reviving light
Upon our souls arise."

HIS BENEDICTION.

Blessed are the eyes. "We know that the bunch of grapes which the spies of the children of Israel brought from the land of promise, was carried by two men on a pole. Luther has a curious remark on this: he observes that the man who went foremost could not see the grapes, but that the man who came behind had the grapes continually in his view. Thus the patriarchs and prophets who went before, did not see the glorious fruitage of the gospel, but those that have come after them, the evangelists and apostles, and all believers clearly see them."—*1 Pet.* 1: 10-12. Said Socrates: "We must wait until One shall come and teach us our duty to God."

Sept. 8.—The Good Samaritan.—*Luke* 10: 30-37; A. D. 29.

GOLDEN TEXT.

"Thou shalt love thy neighbour as thyself."—*Gal.* 5: 14.

IN THE STUDY.

"The distinction between 'lawyers' and 'scribes' is difficult to trace. Generally speaking, the scribe and the lawyer must be viewed as the same kind of person, a man engaged in copying and expounding the law. But the word lawyer suggests the thought of a section of the scribes who confined their attention to the law, while the others included in their studies the writings of the prophets also. Various offices in connexion with the Temple, the Council, and the Synagogue, could be held irrespective of a man's relations to the Pharisees or the Sadducees; so we find scribes and lawyers and rulers belonging to both sections.

This incident should be compared with the young ruler, who asked of our Lord the same question, but in a very different spirit.—*Mat.* 19: 16. The incident in *Matt.* 22: 35-40, should also be examined. Our Lord's answers were in the most perfect accord with the spirit of the questioner, and the character thus given to the questioning."—*S. S. U. Notes*.

"The lawyer did not ask the question as a sincere enquirer after truth, but in order to make some objection to prove the skill of "this famous Galilean teacher." Jesus, seeing through the evil motive of his question, simply asked him what was the answer to that question; as given by the law, which it was the very object of the man's life to teach and explain. The lawyer gave the best summary which the best teaching of his nation had by this time rendered prevalent. Jesus simply confirmed His answer, and said, "This do and thou shalt live." But wanting more than this, and anxious to justify a question which was from his own point of view superficial, the lawyer sought to cover his retreat by a fresh question, "And who is my neighbour?" Had Jesus asked his own opinion on this question, He well knew how narrow and false it would have been. He therefore answered it Himself, or rather gave the lawyer the means for answering it, by one of His most striking parables."—*F.* As in too many other cases, the scribes and lawyers made the will of God of no effect by their traditions or explanations, for they taught that the term "neighbour" applied to the Jews only, and not to the Gentiles. According to them, their neighbour was one near akin to them in blood, or one that professed the same religion, whom they called a neighbour in the law. And thus while they knew the "letter" of the law, they knew nothing of its "power," and avoided its claims by explaining away its meaning.—*Rom.* 2: 17-24.

The question of the lawyer did not necessarily imply a hostile spirit. He may have wished either to test the correctness of Jesus' views, or to discover whether he could tell anything new to so well informed a person as himself. His first reply indicated intelligence, and his last honesty enough to acknowledge an unpleasant conclusion. But intelligence and honesty may exist without spirituality or true piety. The parable of our Lord, if indeed it is a parable, and not the relation of what actually occurred, shows the exceeding breadth of the law, and the common brotherhood of man. If we look at it as a parable, it is what all parables ought to be, true to nature, in harmony with actual facts, as all our Lord's parables were, and hence the justness of making them the basis or proof of doctrine,—as the parable of Dives and Lazarus, the doctrines of the conscious existence of the soul after death, and of future punishment. If just such things as the circumstance related in our lesson had not frequently happened, the lawyer might, and doubtless would, have objected to the relevancy of the story as an impertinent digression; but his silence gave consent to the story, or illustration, as in harmony with well-known facts. If such things had not occurred, it would have been a libel on his people, which he would have been ready enough to repel.

Our lesson illustrates to us: Man's inhumanity to man; The natural selfishness of the human heart; Human compassion where least expected; God taking note of and judging the actions of men.

MAN'S INHUMANITY TO MAN.

A certain man. Our Lord does not say whether he was a Pharisee or a Sadducee, whether a priest, a Levite, or one of the common people, nor even whether he was a Jew or a Gentile. There was nothing left on his person to distinguish him as belonging to any race or class, and probably the wounds and bruises so distinguished his countenance that it was impossible to make

out his nationality. He was a man—a human being in distress—and on the broad ground of a common humanity, he claimed a relationship to all, and had a claim upon all.

Went down—whichever way one travelled from Jerusalem, he was said to go down, and from all parts of the country it was to Jerusalem, as it is now up to London from Leeds or Liverpool, as well as from Dover or Plymouth. But the journey from Jerusalem to Jericho, 18 miles, was literally down hill nearly all the way, through a very difficult and dangerous way. About 10 miles from the city, the traveller enters what Jerome calls the "bloody way," which even to the present time has been the haunt of Arab and other robbers. The ravines, the caverns, and the almost inaccessible cliffs furnish admirable lurking places for robbers. It is very common, even at the present day, for travellers to be robbed and even murdered here.

"Those among whom he fell did their best to maintain the infamous character of the spot, for they stripped him of his raiment, and because, perhaps, he made some slight resistance, from mere wantonness of cruelty, wounded him and departed, leaving him half dead."—*Trench*. Behold what sin does! It makes man an inhuman monster, and the enemy of his race. And there is not one of us but would be guilty of similar conduct, if left to himself.—2 Kings, 8: 13.

THE NATURAL SELFISHNESS OF THE HUMAN HEART.

By chance. "The original word would justify us in saying rather 'by coincidence' than by chance—by that wonderful falling in of one event with another, which often happens to men but chance, yet is indeed of the fine weaving-in by God's providence of the threads of different lives into one common woof."—*Trench*. If we could see all things in their relations and in their far-reaching results, there would be no chance, but all wondrous harmony. Like some Persian tapestry of wondrous beauty, the under side only of which we now see. But by-and-by we shall see the other side.

A certain priest. Many priests had their abode at Jericho, who, as their turn came, discharged the service of the sanctuary at Jerusalem. I asked by. Strange contradiction: professedly the servant of a merciful God, who required that even a beast in suffering or danger, should be rescued, to pass by a human being in distress, and this when returning from the service of the sanctuary.—Hos. 6: 6. Probably his excuse was that he did not know but he might be a Samaritan heretic, a dog, or that he would contract ceremonial defilement: thus making his religion an excuse for neglecting the commonest duties of humanity. Possibly, he gave way to selfish fears of a like fate.—Mark 7: 11.

Likewise a Levite. The Levites were a class who assisted in the service of the sanctuary, but were not permitted to serve at the altar.—Ex. 6: 16-25; Num. 3: 6-10; 18: 2-7. The conduct of this Levite was, if possible, worse than that of the priest, for he appears to have come nearer, and noted more particularly his condition, and then passed on.—Matt. 23: 23.

HUMAN KINDNESS WHERE LEAST EXPECTED.

A certain Samaritan. The Samaritans inhabited the central part of Palestine. This man was exposed to at least the same danger, and he did not know but that he might be giving aid and comfort to one who would curse his nation, and deem his touch pollution; nevertheless, "he had compassion on him." While the priest and the Levite marked out as those who should have been foremost in showing pity and exercising mercy, passed by, it was left to the uncommunicated Samaritan, whose very name was a byword, to show what love to his neighbour was.

Bound up his wounds—probably with strips torn from his own garments. Oil and wine—wine to cleanse, and oil to mollify and heal. Both these, especially oil, were carried on journeys.—Gen. 28: 18.

Set him on his own beast. "Real love does not ask how little, but how much we may do."—*Jacobs*. An inn—"The only place having an inn, as we understand the term, is spoken of. Not an empty caravansary, but a place kept by a host for the reception of travellers."—*Alford*.

Two pence—about 28 cents. Equal to two days pay, and sufficient to provide a meal for twenty-five men.

QUESTION AND PRECEPT, OR GOD TAKING NOTE OF AND JUDGING MEN'S ACTIONS.

Which of these three. The Lord makes men their own judges and pass sentence on themselves. The question is turned from "Whom am I to love as my neighbour?" to "Who is the man that shows that love?" from the objective to the subjective; the state of the heart that will lead to deeds of mercy, rather than to the persons upon whom it should be bestowed. The Lord looks on the heart. Opportunities reveal what is in the heart, and they are numberless.

Go and do thou likewise. True religion is a practical thing. "What noble Christian institutions have not such words founded, all undreamed of, until that wondrous One come to bless this heartless world with His incomparable love."—*F. G. & B. James* 2: 14-18; 1 John 3: 10-15. The question of the lawyer was a legal one. "What must I do?" To do right, we must first be right, and that can be only by believing in the Son of God, the Good Samaritan, in His love and mercy, and trusting in the finished work: then shall we have the experience of Paul.

—John 1: 12-13; 6: 28-29; 2 Cor. 5: 14. Dr. Gill thus spiritualizes this parable: "The wounded man represents the sad estate and condition of mankind by the fall. Jerusalem signifies peace: there God's visible presence in the Shekinah was. Jericho, a city accused by Joshua, and a very wicked place in the days of Christ. Falling among thieves, his falling into the hands of sin and Satan, which have robbed man of his innocence, honor, and defaced the image of God in him. His raiment, his original righteousness, beautiful but lovable, and he now stands naked before God. Wounded, his diseased condition. Near death and unconscious, the sad state into which disease brings man—exposed to temporal, spiritual and eternal death. The priest and the Levite represent the moral and the ceremonial law, and both, the whole law of Moses, that looks on a man, but has no mercy for him; makes no statement of its demands, and leaves him as it finds him. The Samaritan represents Jesus Christ. The journeying, His assumption of our nature, and sojourn on earth. His coming where he was, His putting Himself in the sinner's place and bearing his sins. The oil, the Grace of the spirit of God; and wine, the doctrines of the gospel. The inn, the church of Christ, full of abundant provision for his wants. Two pence, the Old and the New Testaments. The host, the ministers of the word, who are placed in charge. And the charge to take care of him, the work ministers have to do; while the promise of reward when he comes again, is the reward goodly ministers shall have when Christ returns."

Sept. 15.—Importunity in Prayer.—Luke 11: 1-13. A. D. 29.

GOLDEN TEXT.

Men ought always to pray and not to faint.—Luke 18: 1.

IN THE STUDY.

"The lesson contains our Lord's teaching, on one particular point, connected with prayer. But

it should be remembered that He often spoke about prayer, gave a model of prayer, and presented examples of prayer in His own conduct. His model of prayer is indeed part of the lesson before us.

Luke is the evangelist who gives frequent references to our Lord's habits of prayer. There are intimations of our Lord's regular daily custom of retiring for personal communion with God; instances of special prayer in connection with special events; occasions on which our Lord lifted up sudden and ejaculatory prayer, as Luke 10: 21; and the account of His attendance on public prayer in synagogue and temple. For allusions in this gospel, see at Christ's baptism, 3: 21; in the wilderness, 5: 16; before the appointment of the apostles, 6: 12; and also 9: 18, 28, 29. The only personal prayer of our Lord that is fully recorded, is that found in John, 17th chapter.—*S. C. U. Notes*.

"The correct reading is even briefer than that found in our Bibles, and is as follows: 'Father, hallowed be Thy name, Thy kingdom come. Give us day by day our daily bread. Do not give us our sins, for we also forgive every one who is indebted to us. And lead us not into temptation.' We infer from this that our Lord did not enjoin the prayer as a set form, to be universally used in public worship, for if both reports are correct, then our Lord repeated it in an abridged form, and the briefer form is the one prefaced by the words: 'When ye pray, say.' Furthermore, Luke wrote after Christianity had made some progress, and if the longer form had been in liturgical use, he would not have omitted it in his account of the sermon on the Mount, and insert it this one at this point. Yet, opposition to the public use of this inspired model, may be a kind of formality quite as much as the too frequent repetition of it. It contains all the essential objects of prayer, and we need therefore a sufficient answer to the request of verse 1. Let our Lord adds further instruction. We need not be taught both to pray for, and how to pray, the lesson teaches us both how and why, and assures us of the efficacy of prayer."—*M. B. K.*

"The perseverance in prayer which the Saviour commands on this occasion must be distinguished from the praying without ceasing of which Paul speaks, 1 Thes. 5: 17. The latter is a continual prayerfulness, and living of the soul in dependence upon God, even when it has nothing definite to entreat. The former, on the other hand, is persevering prayer for something one does not immediately receive, but as to which, nevertheless, we may expect that God will give it to us in His own time and way."—*Van Oostersee*.

This record is not to be considered as a report of a part of the Sermon on the Mount, as the substance of that prayer given at a later time, for verse 1, evidently refers to the ministry of John as having been completed. The leaves here spoken of were not as large as those in common use amongst us, but were of the shape and size of a Scotch *straw*, small round and flat leaves, each one about sufficient for a single person. This will help to explain the miracles of the loaves and fishes. *Matt. 14: 17; 15: 36*. They were made of wheaten flour or barley, the latter being chiefly used by the poor. *John 6: 9*. As the loaves were small and thin they did not cut them with a knife as we do, but broke them with their hands; this will explain the formula in the Lord's Supper. *Mark 14: 22; Luke 22: 19*.

Note the gradual advance in the illustration; the friend who gives no love, friendship, but because of importunity the loving father giving from affection to his children; our heavenly Father in infinite wisdom and mercy giving His Holy Spirit—the best of all gifts and insuring all others—to those who ask Him; and the conclusion: If a selfish man, who gives what is pressed by importunity, how much more will God, whose benevolence is boundless, give when entreated to do so.

IN THE CLASS.

The following points may profitably engage the attention of the class:

- 1st. The divine model of prayer.
- 2nd. Importunity in prayer illustrated and commended.
- 3rd. The assurance of gracious answers to fervent persevering prayer.

THE DIVINE MODEL OF PRAYER.

As He was praying. Christ's was a life of prayer.

"Cold mountains and the midnight air Witnessed the fervor of thy prayer."

As John also. "We have no record of John's teachings or methods; but prayer has ever been the great duty impressed by all reformers."

When ye pray say. "The things especially characteristic of this model prayer are: *reverence; supreme desire for God's glory; submission and a sense of frailty and danger.*" Like the two tables of the law, it illustrates man's duty towards God, and his duty towards his fellow men. As the law is God's commands to men, so is the breathing out of the heart's desires for those things that God requires. *Rom. 8:3,4.* Christ's first great work was to produce in His disciples the spirit of prayer. And this is to us an illustration of what the substance of our prayers should be, rather than a form which we ought invariably to follow. Even He himself varies in the form of words given in *Matt. 6:9-13.* It is an illustration of the *brevisity* that characterizes our prayers. *Ecl. 5:2.*

IMPORTUNITY IN PRAYER ILLUSTRATED

AND COMMENDED.

And He said unto them. "The argument is; if self-man gives in response to importunity, much more certainly will the bountiful Lord bestow."—*Trench.* Friend, should one would feel that he could ask his neighbour a favor. At midnight. The best time for travel in tropical Eastern lands is the night; so our missionaries travel now in India. Three loaves. One for the traveller, one for himself as the host to eat with his guest, and one for reserve to avoid the appearance of scarcity, or for his friend if very hungry. One of our loaves would serve several, but an Eastern loaf was more than enough for one person. "We must come for bread, for that which is needful and we cannot do without. We must come for others as well as ourselves. We may come with more boldness in a strait if it be providential and not the result of our own folly and carelessness."—*Hewry.* For a friend of mine. "There is every reason for seeking God's grace on behalf of our unconverted friends. We have no power to save them in their extremity, and we must go to God on their behalf."—*Jacobs.*

Trouble me not. He was within and comfortable, what mattered it to him that his friend was without and in distress. "It is usual for a whole family to sleep in the same room, especially those in lower life, laying their beds (or mats) on the ground. It signifies that they were all in bed in the same apartment." His friendship is not strong enough to overcome his selfish desire not to be disturbed. Yet because of his importunity. The word 'importunity' is 'too mild.' It should be *shamelessness*, not *shamed by refusal*, he kept on knocking. "The applicant is supposed to have gone on knocking until the householder arose. The perseverance is insisted on because it shows his earnestness."—*Jacobs.* "The scriptural examples of prayer have most of them an unutterable intensity. They are pictures of struggles." *The Still Hour.*

THE ASSURANCE OF ANSWERS TO FERVENT PERSISTENT PRAYER.

I say unto you. If importunity overcomes the real reluctance of selfish men, it will certainly overcome the apparent denials of a loving Father. "Though there is an aspect under which God may present himself to us similar to that of the unjust judge and this churlish neighbor, yet there is ever this difference—that His is a *seemingly* neglect and unwillingness to grant, theirs a *real*. *Matt. 15:21-28; Gen. 32:24.* If *no* man can be won by importunate prayer to give, and unjust man to do right, much more certainly shall the bountiful Lord, bestow, and the righteous Lord do justice."—*Trench.*

Ask, * * * knock, * * * knock.—The three repetitions of the command are more than mere repetitions; since to seek is more than to ask; and to knock is more than to seek; and thus in this ascending scale of urgency, an exhortation is given not merely to pray but to increasing earnestness.—*Trench.*

"Good prayers," says an old English divine, "never come weeping home. I am sure I shall receive either what I ask, or what I should ask."—*Phelps.*

Every one that asketh, a law of the kingdom. *Jer. 29:12-13; Ezek. 36:37.*

Stone, useless. Serpent, something injurious. Scorpion, fatally hurtful.

If ye then being evil, imperfect, partial, blind, sometimes passionate. Bad as our fallen nature is the father in us is not yet extinguished. What a heart, then, must the Father of all others have toward His pleading children. Your heavenly Father. Father from heaven, He comes down to us. When we address God, our prayers go to Him. When He answers, He comes to us. The Holy Spirit, the best of all gifts and the earnest of every real good.

ILLUSTRATIONS.

"The Aediles among the Romans had their doors standing always open, that all that had petitions might have free access to them. The door of heaven is always open for the prayers of God's people."—*T. Watson.*

"It is not the gilded paper and the good writing of the petition that prevails with the king, but the moving sense of it. And to that God who discerns the heart, heart sense is the sense of all."—*Lightfoot.*

"Ask, seek, knock." That is pray in every form—with hands and feet and lips, pray by using every means as well as words.

"Frederick Douglas used to say that he often prayed for freedom, but his prayer was never answered till he prayed with his feet."

"I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came at some time, no matter at how distant a day, in some shape, probably the last I should have devised, it came."—*Judson.* "I fear John Knox's prayers more than an army of 10,000 men."—*Mary Queen of Scotland.*

Sept. 22. Warning against covetousness. Luke 12:13-23. A. D. 29.

GOLDEN TEXT.

Take heed and beware of covetousness. V. 15.

IN THE STUDY.

"There are a number of discourses given about this time, between the feast of Tabernacles (Oct. 11), and the feast of Dedication in December. Jesus was part of the time near Jerusalem, (John 11) and part at Ephraim, and in the wilderness around the lower waters of Jordan (John 11:53-54.) He is now discoursing to a large multitude

of people, and warning them against the hypocrisy of the Pharisees opening to the disciples their dangers and their sources of help. In the midst of one of our Lord's most interesting discourses, an interruption occurs. One of his hearers has so slight an interest in the spiritual truths which he is communicating, but had so much at heart the redressing of a wrong which he believed himself to have sustained in his worldly interests, that, as would seem, he could not wait for a more convenient season, but broke in upon our Lord's teaching with that request which gave occasion for this parable."—*Trench.*

"It has been sometimes taken for granted that this man who desired a division of the inheritance, had no right to what he was here claiming, and was only seeking to make an unfair use of the Saviour's influence. But how much does this weaken the moral! All men without any special teaching would condemn such unrighteousness as this. But that love of the world, which, keeping itself within the limits of decency and legality, yet takes all the affections of the heart from God, and so divides the interests of their interest—against that, men have need to be continually warned; and such a warning is here,—a warning not against unrighteousness, but against covetousness; for this may display itself in the manner in which we hold and retain our own as truly as in undue snatching that of others."—*Trench.*

"It was no part of His to take from the oppressor, and give to the oppressed. It was His part to forbid oppression. It was not His office to determine the boundaries of civil rights, nor to lay down the rules of the descent of property. He asserted principles of love, unselfishness, and order which would decide all questions; but the questions themselves He would not decide. He would lay down the great political principle, "Render unto Caesar the things that are Caesar's," and unto God the things which are God's," but He would not determine whether this particular tax was due to Caesar or not. So too He would say that justice, like mercy and truth, is one of the weightier matters of the law; but He would not decide whether in this definite case this that brother had justice on his side. It was for themselves to determine that. That the lawsuit should have been determined by the brothers themselves in love, with mutual fairness, would have been much; that it should be determined by authoritative arbitration was, spiritually speaking, nothing. The right disposition of their hearts, and the right disposition of their property these resulting, was Christ's kingdom. The apportionment of their property by another's division had nothing to do with His kingdom."—*Robertson.*

IN THE CLASS.

Lesson outline. 1st. Worldly covetousness rebuked. 2nd. Warned against. 3rd. Illustrated.

WORLDLY COVETOUSNESS REBUKED.

And one of the company. Not one of His disciples, but one of the multitude listening to Jesus; v. 1. who it appears was oppressed by his brother in the matter of his patrimony. Wherefore he applies to Christ to interpose His authority, which he imagined would have great weight with his brother. "Such was the fame of Jesus and such credit He obtained for His ministry and miracles, that he concluded a word from Him would be full of weight."—*Dr. Gill.*

The man was greatly of his earthly wrongs while the Lord was talking of heavenly things.

That he divide the inheritance. "An inheritance" is the property which is left by a father to his children. Among the Jews the elder brother had two shares or twice as much as either of the other children. *Deut. 21:17;—Barnes.*

"As interpreters of the law, the scribes were appealed to as advocates and arbitrators in questions of property or marriage." And the man being ignorant of the true character and kingdom of our

Lord would naturally look upon Him as the great Rahl or scribe who would set all things right.

And He said unto him. Man, "or Friend as the Ethiopic version renders it."—*Gill*. A word of kindly reproof. *Rom. 2:19-20*. There is a striking parallel to this in *Ex. 2:14*, where Moses having sought to reconcile two Hebrews is met by the question it contains. Christ was not a legal arbitrator and they might, if his decision displeased them, have asked Him the same question. Moreover He had a higher work. He was not a temporal king, but He was His kingdom of this world. It was spiritual and heavenly; and His work was with the souls of men. And though the man may have had a just claim his motive was covetousness, that he had no thought for the higher good of which the Lord was speaking. How often is it that while the most important truths are being proclaimed, men's thoughts are dwelling upon their earthly gains or losses or wrongs, and perhaps are in the sanctuary not for spiritual profit but earthly advantage. This man preferred the care of his worldly concerns to spiritual food—hence the rebuke.

COVETOUSNESS WARNED AGAINST.

And He said unto them,—unto the multitude, "I saw into the covetousness of the man's disposition, and made it an instructive warning to His hearers."—*Alford*.

Beware of Covetousness. "The best copies have:—'all,' i. e., 'every kind of covetousness'; because it was this one of the more plausible forms of it, so He would strike at once at the root of it." *J. F. and B.*

Covetousness. "In the original the word is very expressive. It means the desire of having more—not of having more because there is not enough, not simply a craving after more—more than a man has not enough, more when he has more, more, even more."—*Robertson*.

"A man may be said to be given to covetousness, when his thoughts are wholly taken up about the world; when he takes more pains for the getting of earth than the getting of heaven; when all his discourse is about the world; when he overloads himself with worldly business; when he doth so set his heart upon worldly things that he will part with the heavenly."—*Watson*. "It was covetousness which made the unjust brother to withhold; it was covetousness which made the defrauded brother to complain to a stranger. It is covetousness which is at the bottom of all lawsuits, all social grievances all political factions." No St. James traces the genealogy (4:1-3). *Robertson*. This is one of the crying sins of the present day.

A man's life. "The word is used in a prominent sense, emphatically his life, including his and eternity."—*Alford*. The comfort and happiness of life do not lie in these—they are often imperceptibly used—often embitter life, seldom prolong it, often shorten it, *Pron. 30:9-10*. The great truth needs to be learned and remembered that happiness consists in *being not having*. In what a man is not what he possesses outside of himself. "He is richest who takes most with him when he dies and leaves least behind." How many poor wealthy men, and wealthy poor men. Many owners of millions are paupers before God.

COVETOUSNESS ILLUSTRATED.

He spake a parable. "Our Lord sets before us one arrived at the very height of worldly prosperity, and that by no unfair means; as Augustine says, 'not by removing landmarks, nor by robbing the poor, nor by overreaching the simple.' It was by God's blessing he became rich, which might have been a real blessing if he had known how to use it."—*Alford*.

The ground. . . brought forth plentifully. The prosperity of fools shall destroy them, *Prov. 1:32*. His prosperity ensnares him

into a deeper worldliness, draws out the selfish propensities of his heart into stronger actions. He thought within himself. "The curtain is here drawn back, and we are admitted into the inner councils of the worldling's heart, rejoicing over his abundance and realising to the very letter the 'making provision for the flesh to fulfil the lusts thereof.'"—*Trench*.

"Thou hast barns—the bosoms of the needy, the houses of the widows, the mouths of orphans and infants."—*Ambrose*. "This will I do." "Barns are depositories and granaries. These in the East are pits built under ground. He proposes to enlarge these pits by pulling down the walls or sides and enlarging them."—*Jacobus*.

His folly is fourfold; he forgets the Giver, my fruits, my goods; he greedily reserves all for himself; he imagines such things to be food for his soul, but he forgets death which is every day possible."—*Trench*.

I will say to my soul. "Indolence, gluttony, drunkenness, and licentiousness; in these four things lie this man's conception of life."—*Whelan*.

But God said. "The man had had his say, there is now a higher Being who puts in a word. *How precious but God disposes.*" *James 4:13-17*. "Let us mark, that just when this man was scheming cunningly, and thinking himself very wise, God said, 'Thou fool.'"—*Ryle*.

This night. How different from the many years he counted upon. Whose shall these things be? *Ps. 39:6, Eccl. 2:18, 19*.

So is he. Self and God are the two poles between which the soul is placed, for the one or other of which it must determine, and then make that one the end and aim of all its efforts."—*Trench*.

Therefore I say unto you. No anxious thought, cheerfully use the means and leave the rest with God. He is over all, cares for all, loves all. Thought, forethought, consideration are commended, but not *sollicitudo*. There is something infinitely more important than food and raiment. The body is but the servant of the soul; and food and raiment are only the servants of the body. The body and life exist only for the soul. The highest demands the highest care, the jewel more than the casket that contains it. Heaven should have more of our thoughts than earth. And if we covet, let it be the best things. *Math. 5:6, 1 Cor. 12:31*.

ILLUSTRATIVE.

The worldly spirit makes possession the object of life. Christ makes *being*, character, the object. Cried a wicked man, "I am a homeless wretch; twice I have been in prison; I have made acquaintance with all sorts of miseries, but I tell you, my worst punishment is: in being what I am." "I would be delighted to have the possessions of an angel, but it would be ten thousand times better to be an angel. Not what *have* I, but what *am* I? Not what shall I *gain*, but what shall I *be*? is the true question of life." Let us then come to Him who alone can create in us clean hearts and right spirits, to Him who came that we might have life, and that we might have it more abundantly.

Religious Intelligence.

DENOMINATIONAL

ONTARIO AND QUEBEC.

Baptisms reported during the month: Ailsa Craig 3; Arkona 35; Artemesia 2; Belleville 3; Chesley 1; Dresden 2; Drummond 11; East Nisour 6; Forest 2; Fullarton 1; Guelph 3; Mount Elgin 2; Orillia 1; Toronto—Alexander St. 1, College St. 3, Parliament St. 4.

Ordination.—After examination by Council called by the church in Artemesia, Bro. JOSEPH WILLIAMSON was publicly set apart to the work of the Gospel ministry on the 31st of July last. Bro. Williamson has been for some time labouring on that field as one of the Missionaries of the Convention.

Board Meeting.—The 3rd quarterly meeting of the Board of the Baptist Miss. Con. of Ontario was held in Paris on the 17th ult. During the morning session Chas. Raymond, Esq. of Guelph, Vice-President, occupied the chair, and the President Dr. Buchan, during the remainder of the meeting. The business transacted was chiefly routine in character, but the minutes will be found in the *Baptist* of July 25th. On motion of Dr. Davidson, the Board appointed Dr. Buchan and Revs. Wm. Muir and S. A. Dyke to edit and publish the *Year Book* for 1879, the edition to consist of 1500 copies to be sold at 20 cts. each. The quarterly sermon was preached in the evening by Pastor Bottorff of Toronto.

The Consolidation Scheme.—The joint Committees of the three great Denominational interests in Ontario,—Home Missions, Foreign Missions, and Ministerial Education—have made very considerable progress in the work committed to them last April. Their scheme for the consolidation of the Societies appears at length in the *Baptist* of July 25th. The plan prepared is to carry on our denominational interests by one Society which shall be styled "The Regular Baptist Missionary and Educational Convention of Ontario"; the members to consist of church members contributing four dollars and above annually to the Convention. The officers to be a President, two Vice-Presidents, a Recording or Minute Secretary, a general Financial Secretary, and a Treasurer. The work of the Convention will be to elect a Board of Trustees of the C. I. Institute and the Executive Missionary Board, to receive the reports of these two Boards and to discuss all questions pertaining to these interests. The Convention is to meet annually for the above purposes at the same time as the present Convention Meetings take place in October.

Of the two Boards to be appointed annually by the Convention, the *Educational Board* (or Trustees of Institute) will differ little from its present constitution; but the *Missionary Board* will be centralized in Toronto; its Treasurer and the majority of its Executive Com. to reside in this city. It will have control of all mission matters home and foreign. But for fuller particulars those interested must consult the fuller report of the Committee.

GENERAL.

They had the bee-attitudes at the church in Chantry, England, on a recent Sunday, and services were accordingly dispensed with. A swarm of bees took entire possession of the edifice.

The Old Catholics of Bavaria have held a meeting at Munich, deciding not to recognize the act of the Bonn Synod abolishing celibacy as binding, and declared that it cannot be carried out in Bavaria.

A large delegation from the Associations of the United States has gone to Geneva, Switzerland, to attend the World's Conference of the Young Men's Christian Associations, which meets the middle of this month.

The American Baptists have a theological seminary in India. It is located at Ramapatnam, and is called the Brownson Theological Seminary. The native assistants of the Telougou mission receive their training in it. The first class, consisting of 17 men and 4 women, was graduated this year. The women are wives of some of the graduates, and have made as good a record in their studies as any of the men. All the graduates are said to have passed good examinations.

It is worthy of note that the orthodox party in the State Church of Prussia have gained a complete victory over the Liberals or Unitarians. At the elections for delegates to the General Synods the former secured every representative but two, which the Liberals elected with the help of the middle party.

Dr. Dollinger again denies the truth of a statement made, he says, for the fourteenth time in Ultramontane journals, that he has submitted to the dogma of Papal infallibility. He says he would not dishonor God and his old age by such submission. He adds that a similar report about Prof. Freidrichs is equally false.

Twenty-four members of the United Brethren Church in Martinsburg, Va., have been excommunicated on account of connection with an Odd-fellows' lodge. They were all received into the Methodist Episcopal Church. The United Brethren will not allow their members to become attached to any secret society.

The State Church of Sweden is offering less and less opposition to the spread of dissenting denominations. The Baptists have a strong foothold in the Kingdom, and the Methodists are rapidly increasing. The latter have dedicated four chapels in the Stockholm district in the past year, and are building three more. The preaching services have generally a large attendance.

The largest church organization in Atlanta, Ga., is the First Baptist Church (colored). Rev. F. Quarries, pastor, with a membership of 1,450. One of the white churches has 500 members, another about 400, and so down. Fifteen out of the 40 churches are Baptist. The colored Baptists of Georgia have bought the land, and are about to establish a college of a high grade in Atlanta.

The American Sunday-school Union (undenominational) makes the following report: New schools organized, 1,138, with 5,227 teachers and 41,707 scholars; schools visited and aided, 3,108, having 15,275 teachers and 141,220 scholars; amount of supplies given by missionaries, \$3,742 22, not including as much more given from New-England, New-York, and Philadelphia; Bibles distributed, 2,571; Testaments, 6,211; total, 8,782; families visited, 13,001; sermons and addresses delivered, 4,797.

There has been a serious outbreak at Kaisch, in Russian Poland, between Jews and Roman Catholics. Recently the practice of the Jews to inclose their houses on the Jewish Sabbath with a wire fence to indicate that no one might pass out or in, was prohibited by the Government. The Jews blamed the Roman Catholics for the interference, and when the latter had their procession on Corpus Christi Day, and had free way, with altars at nearly every street-corner, the Jews became indignant and excited, and made an attack on one of the altars. The Catholics retaliated, and destroyed the Jewish synagogue, and compelled the Jews to take refuge in their own houses. Twelve persons were killed, and much property was destroyed.

A Baptist missionary in the South says the colored people are making great progress in the acquisition of property. He says: "In almost all parts of South Carolina, Georgia, Alabama, Tennessee and Kentucky, that I have visited, I have found some colored men cultivating their own farms. Recently, while holding a meeting in Loupden County, Ala., at a colored Baptist church I spent several days with the Pastor, who owns 800 acres of good land, all paid for. There are 4,000 acres in a body owned by colored people in that neighbourhood. While there, four men, all members of his church, were negotiating for the purchase of 1,000 acres. Deacon White of Selma, owns two good plantations."

The Rev. Jervis Coats, M.A., of Govan, writing in the July number of the *Scottish Baptist Magazine*, gives some of his observations during a recent tour in Italy. He states that the priests in Rome still oppose, as far as they dare, the extension of missionary operations by Protestant evangelists, but are now reduced to the adoption of secret and underhand means. A story illustrative of this fact, and also of the skill displayed by Mr. Wall, the celebrated evangelist, a gentleman well known to many people in Glasgow, was related to Mr. Coats at Rome. "Oh," said a priest, meeting Mr. Wall one day, "you are in for it now." "What do you mean?" inquired Mr. Wall. "There is a theatre set up beside you, and it will draw away all your customers," replied the priest. "Well," answered Mr. Wall, "We have a theatre, which you omitted to mention, on the other side (the reference being to a Romish place of worship next door), so that we are like our Master, *between two thorns*." The priest only grinned in reply. Mr. Wall heard afterwards that it was the priests that had got up the theatre for the purpose of keeping the people away from the Evangelical Church, and that it was actually a priest who was the principal actor.

MARRIED.—At Claremont Baptist Chapel, Shrewsbury, England, on the 16th of July, 1878, W. W. ROBINSON, minister thereof, and ANNE POWELL of the same town.

[May Heaven's choicest blessings attend this union.—Ed. C. H.]

Sunday School Sketches.

ENLARGING THE BORDERS.

BY MRS. SKINNER.

Any Yeomans had seven scholars in her Sunday school class; fine, promising girls they were too. She was like a mother to them, but, like most mothers, had her failings. Fortunately she was one of those rare individuals who are more pleased than hurt when their faults are pointed out to them; for, while deploring their existence, she always said to herself, "I must not be offended, seeing that to know my faults is half their cure."

Some people go down to their graves despised for failings of which they are quite ignorant; no one having had the courage to reveal them, for fear of offence being given.

Any Yeomans was too conservative; her sympathies were unduly limited, and her sphere of action confined to limits far too narrow. This she learnt one Sunday afternoon in the following manner.

While leisurely walking to school with a friend who was on a visit to her parents, they came up to a small group of children who were quarrelling about some apples; they were presently joined by a much older girl, who ended the dispute by taking the apples from them. Just as they were about to strengthen their claims by cries and struggles, she said, "Now go on with you to school, and I'll give you one-a-piece when you come back." Her voice had a peculiar ring in it, and the children instantly marched away.

The girl seeing the two ladies watching her, quickly vanished through the doorway of a wretched-looking cottage.

"Do you know that girl?" asked Miss Yeomans's friend.

"Yes, she is the daughter of the dirtiest, most degraded man in our little town."

"She did not seem as though she were going herself to school."

"Oh no, she does not go to school."

"Have you ever asked her?"

"No, for I am sure she would not come; girls like her, though poor, have too much pride to be looked down upon, which I am afraid would be the case if I introduced her into my class."

"And does no one attempt to do the girl any good?"

"No one that I am aware of."

"Poor thing! quite outside the fold," said her companion, unconsciously revealing to Miss Yeomans that she was making a mistake somewhere. "What is her name?"

"She bears a most unfortunate name, 'Lily Thomas,' familiarly called 'Lil Tom,' for she is very much like a boy."

"Yet the name may be a true appellation, for some lilies get sorely bedragged with mire."

That night as Miss Yeomans was retiring to rest, the remembrance of this conversation flashed upon her mind. "I am just like some mothers," she thought, "who have no care or regard for any poor homeless waifs who may meet, their own little ones entirely absorbing their time and attention. I must see if I can by any means get Lil Tom under my influence."

The next afternoon she called at the cottage. Oh, what a wretched place it looked! and the inside was worse than the outside. Two little boys were playing at marbles on the floor, a few red cinders were smouldering in a grate filled with ashes, the dirt on the hearth reaching up to it.

To Miss Yeoman's inquiries regarding Lil, they replied that she went to work, and did not come home till seven o'clock. On the Thursday night she called again. The girl came to the door herself, eating a piece of bread—her supper perhaps.

We cannot attempt to give all the conversation which passed between them; the girl was very rough and ignorant, yet possessed of a rude honesty.

"I would not come to your school, not, I," she said, "to be put in the A B C class, a big girl like me!"

"I don't ask you to do so. I should like you to come into my class; I have seven scholars about your age," mentioning some of their names.

"I tell you I won't come. I'd sooner run three miles than be sneered at by them?"

"They would not do so."

"A very good reason why—they won't have the chance;" a laugh followed this logical reply.

"But could you not persuade some of your companions to accompany you? then a separate class might be formed."

"A separate class, indeed!" The girl's colour rose. Miss Yeomans immediately saw the error she had made, and hastened to reply—

"We should not do so unless you wished it."

"I send the little uns to school, and that's enough, I think; no school for Lil Tom is better than having stuck-up folks who are

afraid of touching you, or sniggering every time yer lips opened."

Further than this point Miss Yeomans could not get; the girl always came back to the same objections. It was quite a failure. She could not be won. There was a little comfort, however, in the thought that no objections had been made against the bare idea of going to school to learn; it was only the contingencies that were feared.

"But Amy Yeomans did not despair. "I may make some discovery," she said, "which will eventually induce her to comply."

Sitting quietly at her work one afternoon, she began pondering over the subject. Just then her little niece ran into the room with a pitiful face, and as pitiful a tale.

"Oh, aunty," she exclaimed, "my new skipping-rope is too small. I can't skip *half* so well with it as I did with my old one." "Well, Katy dear, I think that can soon be remedied," she answered. "By untying these knots we can draw the rope further through the handles, and so make it longer."

Thus the difficulty was disposed of, and away the little one went to her play.

"Amy Yeomans learnt something from that. "The rope was too short she meditated, "for the bounding form to pass under; perhaps, also, our fold is too narrow, our borders too confined, to admit that poor girl who will not part with her objections. The rope was lengthened: can the fold of our Sunday school be widened, the borders enlarged? But how? The girl says she will not come at all to school."

Then the well-known saying of Mahomet came to mind. "If the mountain will not come to Mahomet, Mahomet will go to the mountain;" and with it this thought also,—*"If the girl will not come to school, can I take the school to her?"*

Amy Yeomans then and there became a free-hearted Sunday school teacher. And she soon discovered from two to four o'clock on a Sunday afternoon was not the only time when she ought to be doing the work to which she had dedicated herself; that it was not simply to girls who came to the school she should impart instruction, but also to those who did not come, knowing that it was such who need it most.

For a long time her sphere of labour had been confined between four walls, and then only for two hours in the week were her powers allowed to exercise their direct mission. Now they were escaping from that strait and to wander whither the spirit led, ready at all times to teach the word.

On the next Sunday evening she called again at the cottage. The girl was standing at the door talking to two of her companions, similar girls to herself. Miss Yeomans kindly asked how she was.

"I'm all right," was the reply; "the other girls, with a visible grin on their faces, walking away."

"I want to know if you have altered your mind at all about going to the Sunday school?"

"Me? No; I'm not so much of a whisp of straw as that!"

"Do you so seldom change your mind?" "Not often," and the girl's face certainly bore testimony to the truth of her words; firmness was unmistakably inscribed upon it.

"I have been thinking very much about you this week." Here Lil laughed.

"Me!" she exclaimed, "well, I declare I should like to hear what it was. It would be like having my fortune told."

"I shall willingly tell you, if you would allow me to sit down in your house."

"Oh, you can come in if you like." "There was no one else in the room, so when a chair had been obtained and dusted, the girl asked in her abrupt way, "Now, what was it?"

"I should like to know, first, if you have ever any wish to be like other girls who are educated and attend Sunday school?"

"I should like it well enough."

"But do you ever wish it?"

"I wish lots of things."

"But please answer my question." The voice was low and sweet, seemingly quite to soothe the girl; she raised her eyes, and looked keenly at her questioner, then replied, "Sometimes."

"I am so glad;—again the same tone and the same questioning look. There was a dead pause after that, which was broken by the girl asking,—

"What makes you come here? You seem a real lady, and it is not often such like trouble themselves about folks like me, nor come into a sty like this." "You could make this room much more comfortable if you liked."

"I don't know how; and if I try, father swears, and says I am wasting his money."

"But cleanliness is not waste;" and then she pointed out several things in the room which might be made to look quite nice with the aid of soap and water, adding a little general advice, given not in an authoritative tone, but in a simple suggestive manner.

"It's always been the same," said the girl; "when mother was alive it was no better."

"If you made home more comfortable, your father might stay at home more."

"Him stay at home! You don't know him, or you wouldn't say that."

"You might try."

"I thought you were a Sunday school teacher," she asked with a puzzled look on her face.

"So I am."

"You talk like as if you'd kept a reg'ister office."

"Why do you think so?"

"Seems as if you were a practised hand at advising girls."

"I certainly like to advise girls when they will let me."

A bare rehearsal of words which afterwards passed between them would give but a faint idea of what transpired. They passed from temporal things to talk of those religious, Amy Yeomans telling Lil all she had thought concerning her. An unseen influence was at work which the girl could not resist. It was not long before tears rose to her eyes—eyes which seldom wept save when her father beat her.

It was not long before a compact was made between them to the effect that Miss Yeomans was to come every Sunday evening at eight o'clock for the purpose of teaching her.

"Would you mind Poll coming?" referring to one of her companions.

"I shall be pleased to see any one you like to invite."

That proved but the commencement of a large class numbering about twelve girls, who were all Lil's work-companions or

neighbours. After a while they also met once a week at Miss Yeomans' house.

It was not all accomplished at once. The story is soon told, but the labour was very great. Many times was the teacher disheartened, and about to give up in despair; the girls were rude and ignorant, often times they would laugh and sneer at most solemn truths. Her friends chided her, some were very sarcastic in their remarks, but still she went on, and at last, after many weary months, success came.

One Sunday night, when Lil's cottage room was almost full with the assembled class, who should come in but her father! He knew of the meeting, had given his consent to it, especially after Miss Yeomans agreed to pay something towards fire and light. But he had always been out at the public-house.

He sat and listened to all that was said, and after that was never absent.

When Lil at length summoned up courage to attend the afternoon class held in the schoolroom, six of the other girls accompanied her. And when she went to chapel, to the surprise of nearly everybody, *her father went with her.* From henceforth Jim Thomas became a changed man. He had often stood inside the cottage door unknown to those inside, listening to the same stories he had heard from his mother's lips. His was not a sudden conversion; rather like a child commencing to talk did he become possessed of the knowledge of his own sinful condition, and the pardoning love of God. So while the little sling, unlike that of David's, had been aimed at a low mark, it struck higher, even to the heart of a Goliath in wickedness.

At the same time Lil Tom became so altered that no one thought of calling her anything else but Lily, and the name was truly appropriate; her life grew as pure and beautiful as any lily flower.

All this sprang from that one teacher becoming convinced of the narrowness of her actions. Two other ladies were induced to commence similar work, till the evening cottage classes were recognized as an important part of school work.

But, alas! after all this sunlight fell a great heavy shadow. A cruel hand tore the flower away, and on earth poor Lily Thomas was known no more, save in sweet remembrance. Her dress caught in the machinery while at work, and she was carried home a mangled corpse. There, in the room which she had made beautiful since the time her life began to amend, laid they her dead form; and there came her fellow scholars with loving hands to strew pure lilies over her coffin. They carried her to her last resting-place, Miss Yeomans walking with the father as chief mourner. Though her grief was great, yet joy abounded that before it was too late this lamb had been brought into the fold.—*London Sunday School Teacher.*

There was a ludicrously sudden descent from the sublime to the ridiculous where a clergyman, preaching on the "Ministry of Angels," suddenly observed, "I hear a whisper." The change of tone started one of the deacons who sat below, from a drowsy mood, and springing to his feet he cried, "It's the boys in the gallery."