

We mentioned last week that Rev. W. H. Porter had prepared a Jubilee Historic Sketch of the church at St. Catharines, Ont., of which he is pastor.

Jubilee Historic Sketch.

BY REV. W. H. PORTER.

"A garden enclosed is my sister my spouse; a spring shut up, a fountain sealed."—Solomon's Song iv. 12. The real essence of a church's history can never be recorded. As well attempt to put into a mere statue the human spirit, or the breath of summer into a painting.

The real history of the Queen Street Baptist church begins far back of its organization, in the toils and prayers and spiritual influences of earlier days and distant places.

Here let me allude for one moment to the responsibility of the Church as a spiritual mother. The great want of France, as Napoleon said, was mothers. And if we study the lives of the most eminent we find much of their greatness due to the influence of their mothers.

Some things are gratifying in reviewing the church's history. Among them is the general harmony that has prevailed among its members; the uniform kindness and consideration it has shown toward its ministers—and to its ministers' wives as well, if the present would

testify; and its intelligent interest in denominational enterprises, and its liberal support of them.

Standing as we do to-day, but fifty years removed from the church's organization, one is reminded of the tears of Xerxes, as he surveyed his mighty army; and being asked why he wept he said, "Because, in fifty years from now these numerous hosts of valiant soldiers will be dead."

They wrestled hard, as we do now, with sins, and doubts, and fears, but their prayers, and tears, and Christian labors, form for us to-day their most invaluable and imperishable legacy—Their dwellings may have become dilapidated or crumbled into ruins, their lands may have passed into the hands of strangers, their graves may be unmarked by any costly monuments, but their labours live, and, in growing beauty and grandeur, rise and extend the results of their endeavors, showing us that "the good that men do lives after them."

Brethren, what a stupendous thought! "No man liveth to himself." No age, no church, no individual. And the more emphatically is this so, as humanity's pulse beats quicker, and Time's current hastens.

"We are living, we are dwelling in a grand and awful time, In an age on ages telling, To be living is sublime."

Missionary Correspondence.

Extracts of a letter from Mrs. Churchill, dated Bobbili, March 30th, to the Secretary of the N. S. Central Board of the W. M. A. Societies:

Mr. Churchill has made three tours among the villages since the Conference, and planned to be out a third month, but it seems as if the Lord planned differently, for he was obliged to return from his touring on the 11th, entirely disabled for work by sickness, but is now getting about again, though far from feeling well; and the weather now is too hot to think of any more touring till after the rains.

With a heart for any fate, Still achieving, still pursuing, Learn to labor and to wait.

has begun teaching in the Sunday School, and I hope, if the Lord will, to get a little school of Gadaba children soon for her to teach. We have felt very much interested in these people ever since we came to Bobbili; they live in villages a short distance away, are quite distinct from the Telugus, more truthful, and do not worship idols as far as we can find out. We have made ourselves as friendly to them as we could, and have tried long to get their children into school, but have so far failed, but now there seems to be a better prospect of it.

Temperance.

The Danes seem to be going vigorously to war against drunkenness in their capital, Copenhagen. Their primary recommendation is that the number of public-houses in the city should be at once reduced from 1,350, the present figure, to 300. No dressy girl is to be allowed to stand behind a drinking bar for the fascination of silly youth.

In strolling about Havre, especially in the vicinity of the Bassin du Commerce, I observe large quantities of logwood in process of landing from ships that have come from the West Indies.

Can all this be needed for dyeing? Is the question that naturally occurs to me, and I repeat it to my friend who has told me of the uses of cedar. "Yes," he replies, "it is all used for dyeing, but not for the kind of dyeing you have in mind. Two-thirds of our importation of logwood is for the coloring of tissues, leather, and similar articles, and the other third is consumed in making wine."

Do you really mean it? "Certainly, sir; it is entirely true." And then he went on to explain that a great quantity of red wine of France of the lowest grades is artificially coloured. Red wine of pure manufacture is dearer than white wine, and so the enterprising dealer makes use of logwood for both colour and flavour.

The Harveian Society publish in the British Medical Journal returns of no fewer than 10,000 deaths in London from intemperance, 7,505 of these were certified by private practitioners, 1,183 occurred in infirmaries and lunatic asylums, 646 in hospitals, and on 667 inquests were held. Fourteen per cent. of these deaths were returned as having been caused either wholly or partially by alcoholic excess.

Baptists in England can boast of a Baptist Total Abstinence Association with a ministerial membership of above 700, and a student membership of eight-tenths of the students in all the Baptist colleges of the kingdom. The Baptists of the United States form the largest Christian body in that country, and they are still actively ranked on the side of the Temperance reform.

The Christian Messenger.

Bible Lessons for 1883. SECOND QUARTER. Lesson X.—JUNE 3, 1883. AT ANTIOCH. Acts xiii. 13-16, and 43-52. COMMIT TO MEMORY: Vs. 47-49.

DAILY HOME READINGS. The Lesson, Acts xiii. 13-16; 43-52. Paul's Sermon, Acts xiii. 17-31. W. Paul's Sermon, Acts xiii. 32-42. T. Jews First, Rom. ix. 1-16. F. Turning to Gentiles, Isaiah, ch. 42. S. Election, Eph. i. 1-14. S. Purpose and Promise, John vi. 35-47.

THE GOSPEL IN ASIA MINOR. LESSON OUTLINE.—I. The Jews First, Vs. 13-16. II. Turning to the Gentiles, Vs. 43-47. III. Success and Persecution, Vs. 48-52.

QUESTIONS.—Vs. 13-16.—To whom was the gospel always first preached? Why? What opportunity was given to each community of Jews in foreign lands? Was Paul an apostle to Gentiles exclusively, or only chiefly? Acts ix. 15. How did he feel towards Israel? Rom. x. 1.

NOTES.—Vs. 13.—Paul and his company. Formerly it was Barnabas and Saul; but henceforth Paul is the leader. Perya of Pamphylia. Pamphylia was one of the southern provinces of Asia Minor, on the coast of the Mediterranean; and Perya was, at this time, its capital, situated on the River Cestrus, about seven miles inland from the sea.

There is hope for the backslider, as before seen in Peter's case, and now in John Mark's. Though he ran away from duty at Perya, he lived to write a Gospel, and to be "profitable for the ministry." (2 Tim. iv. 11).

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Stephen, Paul gave a brief sketch of early Jewish history down to the time of David. Then he told them of "great David's greater Son"; how he for whom they looked had come as a Saviour; had been rejected and slain, according to prophecy; was risen from the dead; and through him alone there was forgiveness of sins; closing with a solemn warning to such as rejected him.

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