

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. The Introductory portion of that Sketch has some valuable thoughts which will be perused with pleasure by many of our readers. We also cull a few of the closing sentences.

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 marble statue the human spirit, or the breath of summer into a painting. "The things of the Spirit" are not reducible to writing. "Eye hath not seen, nor ear heard, neither have entered the heart of man the things that God hath prepared for them that love him; but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." What language can express the feelings of a soul under conviction, the remorse of conscience, and the despair it may be, under the discovery of guilt and of the divine anger, which, forming the dark background of a Christian's experience, give vividness and brightness to those hopes and joys which are "unspeakable and full of glory." "The soul sits down and sips her cup alone, for she can never tell her secret joy, nor could another understand her if she did."

With equal difficulty could the renewed soul describe its struggles with the world and self and sin, or its untiring longings after holiness and God. But if the experiences of a Christian church baffle description, how much more do the spiritual influences flowing out therefrom, permeating and transforming human character and society, even to the most distant regions and latest generations. Like the silent secret forces of nature in the material world, their effects can never be described or tabulated. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

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. To trace these various streams from their remote and secret sources till they meet and mingle in this gladdening river, would be a delightful task, but equally or even more difficult; or even to follow the subsequent course of the church's individual history. But the attempt would so far exceed our present limit, that we must simply content ourselves with a mere general historic outline, leaving the filling up to the imagination of the young and the memory of the aged.

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. Thus if we regard the Church as a spiritual mother, to whom is entrusted the formation of the Christian character of the future, what question more momentous than what kind of a character is she capable of imparting to, and developing in her children. Mercifully God withhold many converts from some churches, lest the type of Christianity should be deteriorated. Only think of the influences that are to be perpetuated through the nearly five hundred converts received into this church by baptism, and through the hundreds added by letter and otherwise, and for a longer or shorter period imbibing the church's ideas and spirit. To quote a single extract from the many loving and generous responses to our "Jubilee Fund" appeal, a brother says, "We always look back to the old church on Queen street as our spiritual home, for here we learned our first lessons of gospel love." Ah, yes brethren: though our faith be firm, and our works abounding; though our forms be faultless, and our creed as sound as the apostles, love alone can avert the curse of God's withering displeasure and form the element of a church's vital unity and power. There are worse things with a Christian church than poverty. See 2 Cor. viii. 1, 2. The church of Smyrna was to be envied, with all its "tribulation and poverty," compared with those of Ephesus and Laodicea, in spite of their abounding "labors," and excellencies, and "need of nothing." 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." But whatever might be said of them or their achievements, after they were gone, those whose memory we recall, and whose record we review to-day, live, and will continue to live, in the spiritual influences and religious agencies that survive them. They laid the foundations that we are building upon. "Other men labored, and ye are entered into their labors." They felled the forests, ploughed the soil, and sowed the seed. We reap the harvest.

"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" and that "the memory of the just is blessed." Like the coral insects toiling up unseen beneath the ocean, they laid their lives down with their burdens, to form our fair inheritance, and to show us that we too labor for posterity. And do we ask "What shall the harvest be?" The answer is, simply what we, by our prayers and labors, our influence and example, make it. This church to-day, to the careful observer, exhibits certain features of its earlier history. Just so will the church of the next half century transmit the characteristics that we stamp upon it.

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."

"Let us then be up and doing,
With a heart for any task,
Still achieving, still pursuing,
Learn to labor and to wait."

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 all of this 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.

In regard to money for the support of children in school, Bible women, &c., there cannot always be a uniformity at the different stations, circumstances modify the salaries of the native helpers, and different missionaries differ in their ideas of how much should be spent in food and clothes for children. In regard to food, you may give them a meat curry once a week, and vegetable curry all the rest, or you may give them meat every other day, in the latter case the board bill would be higher than in the former, and so on, I presume this is why some give higher estimates for boarding than others. Now I give my Bible woman 5 rupees per month. She is an educated Telugu woman, having the language of the people among whom she has to work. But if she were a single woman, or had not a husband getting good pay, I should consider that she ought to have more, as she is well qualified to do excellent work. She has to spend the forenoons in my girls' school in town, and has to leave her two children at home, and again in the afternoons she goes into the town to talk to the women. Some missionaries give more, and only expect their Bible women to go out in the afternoons, some give less and their women do as many hours' work a day as Siamma. The circumstances of our people determine their wages in a great measure.

We have just been informed that a young ladies' circle in Mr. Churchill's church, (Hebron), have assumed the support of Siamma, and the Sunday School has undertaken to support Kotiah, so our first three helpers are all supported apart from the general fund. Kotiah's wife was one of Mrs. Sanford's girls, and I am trying to get her into work. She

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. They know so little Telugu it is little of our religious talk that they can understand, but we have hoped to get some of the children, educate them, and pray the Lord to convert them, and through them to reach their people. Pray that the Lord may give us success in this enterprise for His name's sake.

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. The landlords are forbidden to serve out drinks to any person under eighteen years of age, male or female; or to any one that is already drunk. A drunken person is to be conveyed to his own dwelling in a cab or covered carriage—at the expense of the landlord in whose house he took the last glass.

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." In making wine! I exclaim in astonishment. "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 wood is ground in a mill not unlike that used by tanners for grinding bark; the dust is then mixed with the wine in a vat, and allowed to remain there for a week or more, and it is frequently stirred so that wine and dust are intimately associated. The coloring matter gives the proper tint, and the astringent quality of the wood goes to make the "puckery" taste that is sometimes more than apparent in cheap wine, and may be set down as a staying quality. The suggestion is not new that logwood is used for coloring wine, and I had heard the red noses of certain free drinkers attributed to this cause.—Harper.

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. This would correspond to an annual adult mortality of 5,870 from alcohol in London, or 38,971 for England and Wales, or for the United Kingdom well towards 50,000.

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. Nor are they afraid of being called "political" when they take up the question of Temperance legislation. Very recently State Conventions have been held by the Regular Baptists (who constitute the chief bulk of the whole body) in New York, Connecticut, Michigan, Nebraska, Wisconsin, and Iowa, and the resolutions adopted have been thoroughgoing as to prohibitory sentiment and action. The other leading Christian denominations are little if at all behind the Baptists. So ought it to be here increasingly and universally!—Alliance News.

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.

GOLDEN TEXT.—"And the word of the Lord was published throughout all the region."—Acts xiii. 49.

DAILY HOME READINGS.

M. The Lesson, Acts xiii. 13-16; 43-52.

T. 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.

Vs. 43-47.—What resulted from Paul's sermon? What took place on the next Jewish Sabbath? What effect on the mass of the Jews? Why? What did Paul say to them?

Vs. 48-52.—How did the Gentiles feel? How does Luke account for the conversion of such as believed? If any one is saved, whose work is it? Eph. ii. 8. What encouragement to labor in this? What personal encouragement for faithful Christians? Rom. viii. 38, 39. Scripture Searchings.—What prophecies can you find that the Gentiles should be blessed? What instances, elsewhere in the Bible, of opposition to Jesus and the gospel by professing religious teachers and people? [What instances in our times?]

NOTES.—Vs. 13.—Paul and his company. Formerly it was Barnabas and Saul; but henceforth Paul is the leader. Perea of Pamphylia. Pamphylia was one of the southern provinces of Asia Minor, on the coast of the Mediterranean; and Perea was, at this time, its capital, situated on the River Cestrus, about seven miles inland from the sea. From Paphos, in Cyprus, to this point, the missionary ship sailed northwest. Here the apostles landed, but apparently made no stay. It is noticed that here John Mark (see vs. 5 of last Lesson) left them, returning to Jerusalem. The reasons are not given; but whatever they were, they were deemed insufficient by Paul, who, in consequence, afterwards refused to accept him as a companion in the work (xv. 38). It has been suggested that Mark may have been jealous for his kinsman, Barnabas, who started out as leader, but was soon overshadowed by Paul. In after times Mark regained Paul's favor. See Col. iv. 10; 2 Tim. iv. 11.

Vs. 14-16.—Leaving Perea, Paul and Barnabas came to Antioch in Pisidia. The reason for not tarrying at Perea is thought to be that the summer heats had begun, and that the people were leaving the plains for the cooler highlands. Pisidia was the province directly north of Pamphylia, and Antioch at its extreme northern point; so that their journey was some eighty or one hundred miles, and through a region of rugged mountain passes, where rivers swollen by melting snows often swept the roads, and where highwaymen lurked. The "perils of water" (rivers), and "perils of robbers" of 2 Cor. xi. 26, may refer to this journey. This Antioch of Pisidia, so called to distinguish it from the greater Antioch from which they started, was a city of considerable importance, and a Roman colony. On the Sabbath day following their arrival they attended the one synagogue of the city, and quietly took their seats, not among the rabbis or elders, but among the people. But something in their appearance attracted the attention of the rulers of the synagogue; and after selections, or lessons were read from the law (the Pentateuch), and the prophets (including the rest of the Old Testament Scriptures), they invited Paul and Barnabas, if they had any word of exhortation, to speak. To this invitation Paul, rising in his place and waving his hand for attention, at once responded. This first recorded sermon of his is not included in the Lesson. But we notice his conciliatory opening in addressing the two classes present—the men of Israel (Jews), and ye that fear God (proselytes from among the Gentiles). The latter had been converted from heathenism to Jehovah-worship. Following the example of

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.

Vs. 43.—So great was the impression made, that the apostles were invited to speak again the next Sabbath; and when the congregation was dismissed, many of the Jews and religious proselytes followed them, desiring further instruction. These, the apostles persuaded to continue in the grace of God. Not trusting to their obedience of the law, but solely in the righteousness of Christ.

Vs. 44, 45.—Paul's sermon became the town talk; and, no doubt, during the week the apostles taught the Word as they had opportunity. Hence, the next Sabbath-day, the whole city turned out to hear them. Envy, Jealousy. The old spirit of exclusivism took alarm as the Jews saw the Gentiles coming to hear the good news. Contradicting and blaspheming. They employed denunciation and sneers, and slanderous words for arguments.

Vs. 46.—Waxed bold. Spoke out boldly. And it required great boldness to utter such a hated and revolutionizing sentiment as that which follows, and to do it in the face of the self-righteous company. It was necessary, etc. To the Jew first (Rom. i. 16). So Christ commanded (Luke xxiv. 47). Put it (thrust it) from you. Disdaining to be saved through the righteousness of another, and securing a salvation which others may share. Judge yourselves unworthy of everlasting life. By rejecting the only way of life. The sinner's act in rejecting Christ, is his self-proclaimed condemnation; for "there is none other name." We turn to the Gentiles. The first formal declaration of salvation as handed over to the heathen. So hath the Lord commanded. This turning away from the Jew to the Gentile was not from an impulse of anger, but was in obedience to prophecy (Isa. xlix. 6). They bore a world-wide gospel, which must go to the ends of the earth.

Vs. 48, 49.—There was joy among the Gentiles, though not all of them received the truth. As many as were ordained to eternal life believed. So, also, New Version, and the Version of the Bible Union. It cannot be construed to mean self-appointed—as those that marshaled themselves to go in the way of life. It refers to Him who moves the heart and mind to faith according to his own purpose and electing grace. Was published (spread). By the new converts.

Vs. 50-52.—Devout. Called so because they were Jewish proselytes. Honorable. Referring to their social rank, as, perhaps, wives of the chief men of the city, who joined with them in the persecution against Paul and Barnabas. Shook off the dust. As Christ commanded (Matt. x. 14). The disciples. At Antioch, who shared in the persecution. Filled with joy. In the midst of their sufferings for Christ's sake; the cause being that they were filled with the Holy Ghost.

SUGGESTED LESSONS.

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 Perea, he lived to write a Gospel, and to be "profitable for the ministry." (2 Tim. iv. 11). A religion which can fill the heart with joy even in the midst of persecutions, is beyond all price.

Mark looked back and turned back. Whether it was because the novelty of the work was worn off, or the hardships and perils of the work discouraged him, or, as Matthew Henry says, "he wanted to go and see his mother," we are not informed. Suffice it to say, his reasons were of such a sort as seemed to Paul, at least, to be utterly insufficient and frivolous.

Help for Parents, or for the Teacher of the Primary Class.

LESSON THOUGHT:—Spreading the Light.

TRUTHS TO BE TAUGHT:—1. They who have the light should show it. 2. None should refuse the light. 3. Only those who accept, shall have eternal life. 4. Joy comes from believing.

Picture the scene in the synagogue, on the first Sabbath in Antioch in Pisidia. A brief description of Paul's sermon might be given, with its effect upon the hearers.

The second Sabbath was one of great interest. Describe the gathering of "almost the whole city," to hear the word of God; the envy, contradiction and blaspheming of the Jews; and the bold answer of Paul and Barnabas. The Jews had the gospel presented, but would not accept. They were like people, wandering in deep darkness, yet refusing an offered light which would point out a safe way. It was both foolish and wicked.

They who are filled with the Holy Spirit cannot but be happy. —Abridged from the Baptist Teacher.

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