

Rev. W. H. Porter has been enjoying a holiday, and writes the *Canadian Baptist*:

What can exceed the pleasure of a trip down the St. Lawrence through the Thousand Isles? "Nothing," do I hear my good friends say, "except it be a sea-shore outing, at Pt. Colborne, or at Murray Bay." Well, let us admit the pleasures that we cannot share. The trip from Port Dalhousie to Brockville was delightful. Many beautiful residences have sprung up since we came through the Islands some years ago; and many more will be erected in the near future, we presume, as the charms of these Islands for a summer resort become better known.

Leaving Brockville by train we soon reach the Dominion Capital. How often things come round if we only wait for them. Thus, at least, we have found it in many matters of interest and importance. By the way, that reminds me of a favorite passage, Ps. xxxvii. 4, 5. It has been my wish for ten years to visit Ottawa. The invitation of our friend, "Sister Belle," and her husband, the gifted author of the "Pres. Hand Book," to visit them, with request of Bro. McDairmid to supply his pulpit for a couple of Sundays, furnished the opening and the opportunity. And here the thought occurs, would it not be well for ministers, when they cannot find it convenient to take a regular vacation, to make exchanges, and so enjoy what is almost, if not equal to a rest, release from pastoral care, and change of scene and circumstances. The scenery of Ottawa is in itself an inspiration, especially as seen from the elevated tower of the magnificent Parliament buildings. Indeed, a more extended and beautiful scene is scarcely to be equalled; though the pictured walls of memory may contain such views as Halifax and its surroundings, from the citadel; St. John, from Reed's Hill; Montreal, from Notre Dame and Mt. Royal; Paris, from the Arc de Triomphe; and Edinburgh, from Arthur's seat and the Castle. What a wonderful resort too, are these Parliament buildings, equally and inimitably beautiful from whatever point of view one looks at them; with their lawns as green as Ireland, with their long corridors of silent senators, and their wonderfully ornate, and richly stored reading rooms and library, especially the latter, which is a gem of architectural beauty, and contains over a hundred thousand volumes. Glad to notice the favor in which Bro. McDairmid is held in Ottawa, and the marks of usefulness which already attend his faithful ministry.

The Toronto Baptist College.

We have before us the Catalogue of the Officers and Students of this Theological School, with the announcements for the Session 1883-4. On the second page is given a fine engraving of McMaster Hall, built for this Institution at Toronto, by the Hon. Wm. McMaster, two years since.

It would almost seem, from what has appeared in a N. B. paper, that a combination of the Maritime Provinces in their Theological work with the people of the Upper Provinces were a foregone conclusion before the Convention had assembled and heard the proposals of the parties interested. It is desirable that our readers should become well acquainted with the Institution as a well-equipped Baptist Theological School, whether it be decided that we work in connection with it or side by side in harmonious accord therewith. We, therefore, copy from the Catalogue various items of information respecting it:

Dr. Clarke, late pastor of the Olivet Church, Montreal, has been recently appointed to the chair of New Testament Interpretation and Homiletics.

The Faculty embraces the following:

John H. Castle, D. D., President, professor of Systematic Theology and Pastoral Theology.

Albert H. Newman, L. L. D., professor of Church History and Old Testament Interpretation (Heb. and Chald.).

Malcolm MacVicar, Ph. D., L. L. D., professor of Apologetics, Didactics and Biblical Interpretation (Eng.).

William N. Clark, D. D., professor of New Testament Interpretation (Grk.) and Homiletics.

J. M. Hirschfelder (in University College), professor of the Hebrew language and Literature.

William Horatio Clarke, instructor in Sacred Music.

A. H. Newman, Librarian.

C. D. Wilson, Steward.

In addition to these six names are given of Special Lecturers as follows:

Rev. George Dana Boardman, D. D., of Philadelphia, will deliver a course of lectures during the session on 'Christian Ethics,' etc.

President Lemuel Moss, D. D., L. L. D., of the University of Indiana, will give a course of lectures on 'Christian Economics,' etc.

Rev. J. W. A. Stewart, B. A., of Hamilton, will give a course of lectures on 'Missionary Heroes.'

Rev. Thomas L. Davidson, D. D., of Tiverton, will lecture on Home Missions.

Mr. H. E. Buchan, M. D., of Toronto, will lecture on 'Hygiene.'

Mr. W. H. Clarke, Organist of the Jarvis Street Baptist Church, will give a weekly lesson in Sacred Music at McMaster Hall, to all who desire it.

A course of Didactics under Dr. MacVicar, is also given in outline as follows:

This course is designed to give practical instruction upon Religious Training in the Family and Sunday School. It will include the following topics:

1. The Philosophy of Moral and Spiritual Development. Under this head will be discussed:

(a) "The Nature of a True, Moral and Spiritual Education."

(b) "The Principles and Laws which underlie and regulate the Methods and processes of Moral and spiritual Training."

2. The Family and Sunday School. Under this head will be discussed:

(a) "The Scriptural Organization of the Family and Sunday School as Factors of the Church of Christ."

(b) "Methods of Family and Sunday School Management."

(c) "Methods of Family and Sunday School Instruction and Training."

(d) "The Organization and Instruction of parents and Sunday School Teachers Training Classes."

The requirements for degrees are as follows:—For those who have completed the Course of Theological Study at Woodstock, or at any Theological Seminary of recognized standing the degree of B. D. by passing examinations in:

1. Chaldee Grammar and the Chaldee of the Old Testament.

2. Twenty five pages of the Hebrew Bible, not to include the Pentateuch, the Historical books or the Psalms.

3. Ehler's Theology of the Old Testament.

4. Ewald's Syntax of the Hebrew Language, or Driver's Tenses of the Hebrew Verb.

5. The entire Greek New Testament, twenty-five pages of the Septuagint, and twenty-five pages of Patristic Greek.

6. Fifty pages of Ecclesiastical Latin or German.

7. Hagenbach's History of Doctrine, or Dörner's History of Protestant Theology.

8. Van Oosterzee's Christian Dogmatics, or Dörner's system of Christian Doctrine.

9. Christlieb's Modern Doubt and Christian Belief, and Redford's The Christian's Plea against Modern Unbelief, or what shall be recognized as equivalent by the Professor of Apologetics.

10. Phelps' The Theory of preaching; and Men and Books.

The degree of Doctor of Divinity will be conferred on those that have been admitted to the degree of Bachelor of divinity in TORONTO BAPTIST COLLEGE on the following conditions:

1. The applicant must have been successfully engaged in the work of the Ministry, whether as pastor, theological teacher, or religious editor, or at least five years just preceding the date of his application.

2. He must have attained to distinguished proficiency in some one department of theological science, and must demonstrate this proficiency by the following performances:

(1.) He must submit to an examination on the subject-matter of his chosen department.

(2.) He must write *impromptu* a thesis on a subject connected with the department in which he presents himself for examination, proposed by the Faculty.

(3.) He must submit to the Faculty a treatise (equal to not less than 100 printed pages 12mo) on some subject connected with the department chosen, which, to be accepted, must give evidence of extended research, thorough mastery of the subject, and capacity to present the subject in an original and effective manner.

A young man who had heard a sermon with which he seemed to be well satisfied gave as a reason, "I liked this morning's sermon because it seemed to come right out of the preacher's experienced without effort, and without any consciousness of himself or any care for what his audience thought of either him or his discourse."

Men seldom die of hard work; activity is God's medicine. The highest genius is willingness and ability to do hard work. Any other conception of genius makes it a doubtful, if not a dangerous, possession.—R. S. MacArthur.

The Christian Messenger.

Bible Lessons for 1883.

THIRD QUARTER.

Lesson XI.—SEPTEMBER 9, 1883.

RUTH AND NAOMI.

Ruth i. 14-22.

COMMIT TO MEMORY: Vs. 16, 17.

GOLDEN TEXT.—"Thy people shall be my people, and thy God my God."—Ruth i. 16.

DAILY HOME READINGS.

M. The Lesson and context, Ruth ch. 1.

T. Ruth gleaning, Ruth ch. 2.

W. Boaz the kinsman, Ruth ch. 3.

T. Ruth married to Boaz, Ruth ch. 4.

F. The Gentiles to be blessed, Isa. xlix. 1-12.

S. The Gentiles fellow-heirs, Eph. ch. 3.

S. Giving up all for Christ, Phil. ch. 3.

A GENTILE WOMAN UNITED WITH ISRAEL.

LESSON OUTLINE.—I. Love, Vs. 14-16. II. Faith, Vs. 16-18. III. Union, Vs. 19-22.

QUESTIONS.—Who were Ruth and Orpah? Where was Moab? Who and what were the Morabites?

Vs. 14-16.—Where was Naomi going? Why? vs. 6, 7. What advice did she give? vs. 8. Which way did worldly motives draw Ruth and Orpah? What was Orpah's decision? Who now resembled her? How did Ruth feel towards Naomi? Why did Naomi again urge her to return?

Vs. 16-18.—What beautiful words did Ruth utter? What did Naomi perceive and do? If we choose Christ as our Saviour, in what manner must we follow him? What besides love did Ruth show? What had she learned about idols? What about Jehovah? Who was now her God?

Vs. 19-22.—What is there remarkable about Bethlehem? What is said of the people of this little city? What mistake did Naomi make in her sorrow? Why does God afflict his children? With whom was Ruth now permanently united? In choosing Jehovah as her God, what else did she choose? vs. 16. Who were God's people then? Who are his people now, in a fuller sense? Can we choose Christ without choosing his people?

Scripture Searchings.—What other cases of pious Gentiles can you find in the Old Testament? What great thing in our last Quarter's Lessons is suggested by this Lesson?

In this Lesson we go back in the date of events from the time of the last Lesson to a period of the Judges either before or in the days of Gideon. Elimelech went with his wife and two sons from Bethlehem of Judah, to Moab, a country east of the Dead Sea, to escape from famine; and settled there among idolaters. There Elimelech died; and the two sons having grown up, married women of that country, which was against the Jewish law (Deut. vii. 3; xxiii. 3). After a time, these sons died also, and the widowed mother, having heard that there was again abundant food in her own land, determined to return to Bethlehem. The two daughters-in-law proposed to go with her, and started on the way. But Orpah, yielding to the arguments of Naomi, returned; while Ruth decided, through much discussion, to accompany Naomi, and to cast in her lot with Israel.

Notes.—Vs. 14.—The Lesson opens with the affecting scene at the parting between Orpah and Naomi. Both Orpah and Ruth had started out to go with their mother-in-law to the land of Israel, and not simply to see her on a portion of her way. See verse 7. It seems to have been with difficulty that she prevailed upon even one of them to desert from going all the way with her, while the purpose of the other was so fixed that she would not be persuaded to remain in the land of her birth. The general voice of expositors is that it was wise in Naomi to endeavor to dissuade her daughters-in-law from accompanying her. When we consider that Moab was a country of idols, and in Israel alone was the knowledge of the true God, the course of Naomi seems rather to be an indication of the continuance of that low spiritual condition which led her and her husband to forsake the land of Jehovah, and to risk the influence of an idolatrous land, because of physical discomfort—thinking more of the bread which perishes, than of the bread of life. Orpah kissed her mother-in-law. In token of parting; a kiss of farewell. Her decision was made for Moab; and for this decision Naomi was largely responsible. But Ruth clave unto her. Her decision was for Israel. What far-reaching consequences were involved in the turn of that moment, no human mind could conceive. Undoubtedly, affection for

and sympathy with her mother-in-law entered largely into her action; but with this there was the dawning of a true faith in Jehovah, God of Israel.

Vs. 15.—Gone back Orpah had not really left her people. She was still in the land of Moab while considering the question; just as the sinner is yet in the "far country" while but almost persuaded to be a Christian.

There is no neutral territory. Unto her gods. Whom she had not forsaken in her heart. The question was one of far greater moment than of merely going with or leaving her mother-in-law. It involved eternal issues. Return thou.

This exhortation may have been, as some suggest, to test Ruth's constancy; but it looks as if Naomi were setting Ruth's temporal welfare above her spiritual good. She seemed to be too much taken up with her own loss and poverty (vs. 21) to think of the advantage to Ruth of going where Jehovah was worshipped.

Vs. 16, 17.—Entreat me not to leave thee. Nothing in mere human history is more beautiful than this answer and act of Ruth. Notice its comprehensive-ness. It evinces self-forgetfulness, affection, decision, piety, courage, faith. She will not leave one whom she loves who is poor, old, sorrowful, widowed, and childless. These things establish a claim upon her. She will starve with, or beg for her, if necessary. Whither thou goest. To a strange, unknown country, leaving the land of her childhood forever. Where thou lodgest. The Lord's people are but "lodgers here"—pilgrims and sojourners. Thy people shall be my people. There is a severance of all former ties, and a complete identification of herself with another people.

Type of that forsaking of the world and union with Christ and his church, which must be the position of every true believer. Thy God my God. There is more than natural affection here. This is the language of a heart touched by divine love; of a heart in which the seed of true faith has germinated.

There will I be buried. No expression could, so well as this, round her decision into perfect fullness and symmetry. However content we may be to live away from home, there is a natural sentiment which longs for a burial among our kindred. But this last tie which would bind her to Moab is broken, and henceforth, living or dying, she belongs to Israel. The Lord (Jehovah) calls upon the name of the God of the Jews, and uses the language of the Jews to confirm her decision.

Vs. 18.—One who is steadfastly minded in the right will overcome both the fears of friends, and the opposition of enemies. Naomi might well desert from further remonstrance, before such an invincible determination as this.

Vs. 19.—They came to Bethlehem. Naomi's early home, and where she had a small estate (iv. 3). A town now of illustrious memory because the birthplace of David, the great grand-son of Ruth, and of our Lord Jesus Christ, her descendant. All the city was moved. A small town like Bethlehem (Micah v. 2) is easily excited over such a matter as the return of a former resident; especially in an age before the advent of railways, telegraphs, and newspapers.

The news was quickly spread, and a curious people asked: Is this Naomi? Is this worn and sorrowful woman the bright and happy Naomi of other days? The contrast was marked, and the questions might have been from curiosity as well as interest.

Vs. 20, 21.—Call me not Naomi. Which means fair, or pleasant; call me Mara (bitter). The change of name indicated a change of fortune. The Almighty hath dealt very bitterly. Alas! she blames the Lord for what had happened to her, when the part that he had in the matter was in bringing her back. I went out full. Yes, it was I who went out, self-moved, and not sent by the Lord. The Lord doesn't send his children down to Moab. The Lord hath brought me home. Right again. He went after his wandering sheep. It is the story of Luke xv. 4-6. Empty. Yet it is better to come home empty, than to stay away full. And being empty, she was where the Lord could fill her with his largest blessings. Her language reminds us of Christ's story of the Prodigal Son. The Lord hath testified against me. As a witness in court testifies of the wrong doing of another. The Almighty hath afflicted me. In this case as a father disciplining a child, to bring her to repentance.

Vs. 22.—In the beginning of the barley harvest. Their coming to Bethlehem was at a seasonable time for the question of support, as it gave opportunity for Ruth to glean after the reapers. This was a legal provision for the poor of which Ruth availed herself, and which, in her case, led to results which have affected the entire history of mankind.

SUGGESTED LESSONS.

One may weep over sin, and yet stay away from Christ. Orpah wept, as well as Ruth, but remained in Moab.

Even the Lord's people sometimes throw hindrances in the way of seeking souls. A careless life on the part of a Christian speaks as plainly as Naomi's words.

The Lord is pleased with such a full, whole-hearted, intelligent, determined choice as that which Ruth made. And he testified his pleasure by giving her peculiar honor.

How ready we are to lay the blame of our own ill doings upon the Lord; and how slow we are, sometimes, to forgive the Lord for afflicting us.

Yet he disciplines us for our good. It was only through affliction that Naomi was brought back to Bethlehem.

As of Samson, so of Ruth, we have but a single Lesson in the whole history. The first verse makes a strong picture. Three weeping women. A separation of one from the others. A gentle entreaty of the elder to the younger to be left alone to pursue a weary road to a desolate home among strangers. A cleaving of heart to heart in undying love, that admits of no such separation. While there is no house, here is a true home scene.

The journey is bare of incident "They two went, until they came to Bethlehem." Now the scene is spirited, "All the city was moved about them," and that pathetic conversation occurs which has touched so many hearts.

Here were a mother and two daughters, bound together by the tenderest ties of love. But in only one of the daughters did love prevail. Orpah went back to her idols and to sin. But these had no attractions for Ruth. It was a time for decision. One decided foolishly; the other decided wisely. Ruth showed a brave spirit, then, resolved to trust God, and walk in his way. Yet we always find her modest and pure. She had her reward. Purity and truth always receive their reward.

Happiness is to be found only in the paths where his people walk, and in the places where his people dwell. God's paths lead to eternal life. It is not only happiness here, but eternal happiness that we gain in this way.

—Abridged from the Baptist Teacher.

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

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Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Bible Enigmas.

No. 237.

1. J acinth.....Rev. ix. 17.
2. A gate.....Isa. liv. 12.
3. S apphire.....Ezek. x. 1.
4. P earl.....1 Tim. ii. 9.
5. E merald.....Rev. iv. 3.
6. R uby.....Prov. iii. 15.

JASPER.

These jewels are also mentioned in Rev. xxi. 19-21.

No. 238.

Eleven Bible names. Timothy, Thysira, Rapha, Pharim, Ramah, Mahlah, Lahman, Namre, Resen, Senuah, Ahlah.

ANSWERS TO CURIOUS QUESTIONS.

No. 104. "The name of the Lord is a strong tower." (Prov. xviii. 10).

No. 105. S U R T O U T
U S U R E R
R U L E R
T R E E
O E R
U R
T

No. 106. Transposed Proverb. Though thou shouldst buy a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.—Prov. xxvii. 22.



Lydia E. Pinkham

LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

Is a Positive Cure For all those Painful Complaints and Weaknesses so common to our best female population.