

PASTOR AND PEOPLE.

LIGHT AT EVENTIDE.

Round us in the stillness spreading,
Comes the night.
Mortal ears can't hear the treading
Of her footsteps, soft and light.

Dusky veil that shades the valleys,
Bringing rest;
Shadowy glooms in greenwood alleys.
Twilight dreamings, sweet and blest.

All the day-time cares are euded,
And instead,
Now by unseen bands attended,
Far, in fancy, we are led.

Misty forms of mystic seeming
Hover near;
Memory's myriad tapers gleaming
Light old scenes and make them dear—

Morn's vain hopes, and noon's stern sorrows,
Tears and cares;
Days of toiling, and to-morrow's
Bringing less of wheat than tares.

And the chequered, varied pages
Of life's book
Seem a sea whose calms and rages
Now the tired heart cannot brook.

Evening calm! ah, best and purest
Time of peace;
Soothing balm, when Hope is surest,
To bid all vain doubting cease.

Pointing on, when near and pleasant,
Rest awaits;
When we leave this weary present
And have gained the pearly gates.

And as evening shadows, creeping,
Gather round
Dim eyes, worn so weak with weeping,
Learn to smile as peace is found.

In the hope so full of cheering
And delight—
Home, sweet home! our rest we're nearing.
Evening time shall bring us light.

Sight of heaven! Earth's gloom adorning
With thy smile,
Earnest of the eternal morning
After this brief "little while."

Mossmun, N.-W. T. M. A. NICHOLL.

"I HAVE SEEN JESUS."

Such was the reply of a poor, half-witted young man, of whom the late Dr. Bushnell tells us, when he was asked as to a wonderful change in his life and conduct. He was generally looked upon as almost, if not quite an idiot. And in addition to his natural disadvantages he was deep in the vices of drunkenness and profaneness, and so weak in intellect and so steeped in immorality that no one seemed to think of him as a subject for moral effort or of possible reformation.

In a season of religious awakening, however, this weak and wretched creature came with others to the meeting for inquiry, to ask as to the way of salvation. The light-minded and thoughtless looked upon his coming as a matter of mirth and ridicule, while even Christians regarded him with pity rather than hope. And yet from that hour, as Dr. Bushnell tells us, he was entirely changed, and evidently became a new creature; and on through the succeeding years of his life he was serious and faithful as a consistent follower of the Saviour. All his vicious habits were given up; he never yielded to them for a moment. He became an example of consistency and constancy to all who knew him. He wore out more than one Bible by constant and faithful use. He was faithful to the means of grace, and saved of his little earnings that he might give to the objects of benevolence. His life was evidently a new and a truly Christian life.

When he was asked by friends to explain the wonderful change which they all witnessed, and how it was that he was able to give up his profaneness and drunkenness, and to live so entirely in a different way from that in which he had formerly lived, his uniform and childlike reply was, "Why, I have seen Jesus!" This was his only explanation, and it was given with all the simplicity of a little child, and yet with a tone and manner expressive of surprise that all should not at once see and feel that "seeing Jesus" more than explained it all. He was weak in intellect. He could not reason about the atonement, or understand the deep mysteries of the Godhead. Abandoned as he

had been to vice, he was not won from it by the power of argument or the earnestness of pathetic and touching appeal. He was not led to the cross by the urgent kindness of Christian friends, for no one seemed to have thought of him as within the scope of personal religious influence. But, as he said, "He has seen Jesus," and that gave him not only peace, but power—power so to live and walk, and finally so to die, as to be seen and acknowledged by all to be an humble follower and faithful witness for Christ, and to be assured of beholding at last the Saviour's glory, and having a place with him in the heavenly world.

How wonderful the power, how transforming the influence of an experimental sight of Jesus! How important that we ever look to Him as an able and willing and loving Saviour, waiting to save to the uttermost all that will look unto Him. How diligently and prayerfully should we seek Him in His Word, and draw near Him in the closet, and watch for Him in His providence, and endeavour in all things so to live that with Paul we may be able to say, "For me to live is Christ!" Not only in the heavenly world, but here also on earth, "we shall be like Him" in proportion as, by faith, "we see Him as He is." T. E.
—Philadelphia Presbyterian.

TOBACCO AND THE VOICE.

While tobacco is now well known to injure the system in every possible way, and to an extent not generally appreciated, the voice is affected more than may be supposed. It may not be of much use to warn the enslaved victim of tobacco to give it up, having, as a general principle, lost much decision of character by its degrading influences, but it may be well to warn the young who may be willing to receive advice from older persons. The effect on the voice may be a little more apparent than upon certain other organs. On this point there is the best medical authority in decided condemnation. Dr. Allen says: "Tobacco injures the voice, of which anyone can be convinced by observing the harsh, thick, husky mumbling, and insonorous voice of the confirmed tobacco user." Prof. Mussy says: "The habitual use of tobacco in any of its forms produces a harsh, squeaking condition of the voice." Dr. Woodward, well known in connection with the Massachusetts Lunatic Asylum, is even more direct in his opposition to the use of the poison, declaring that "nearly every case of bronchitis and loss of voice is either directly caused or aggravated by the habitual use of tobacco." The testimony of such men of great attainments in medical science—men of experience and observation, is entitled to consideration.—Golden Rule.

HE KEPT THE SABBATH.

An incident is mentioned in Mr. Hamilton's "Memoir of Lady Calquhoun," which is highly creditable to Sir George Sinclair, and may be appropriately quoted now that so much is said on the Sabbath question. Sir George, being then at Brighton, was invited to dine with His Majesty, King William IV., on January 15, 1835, being the Sabbath day. He returned the following manly and characteristic reply:

"Sire,—No one can value more highly than I do the honour and privilege of being at any time permitted to enjoy that social intercourse with which your Majesty has, on so many occasions, been pleased to indulge me for so many years. But I am fully aware with how much consideration your majesty enters into the feelings and sympathies and wishes of those whom you honour with your friendship. I have for some time past been led to entertain very different notions from those I once cherished as to the observance of this day, and subscribe fully to the views which the Church, and, I may add the Legislature, have laid down with respect to its importance. Encouraged by the latitude of discussion which your Majesty has so long and so kindly vouchsafed, I lately took the liberty, though in opposition to your Majesty's opinion, to maintain that not merely a part but the whole of this day should be devoted to those great purposes for which divine authority has set it apart. I may be permitted to add from grateful experience, that this decision has its reward even here. I have found that God honours those who honour Him; and, though encompassed with sin and infirmity, I can testify that He is not an austere Master, and that He has strength for all our weaknesses, indemnity for all our sacrifices, and consolation for all our troubles. I feel bound, by principles of conscience, to deny myself what is always one of my most valued gratifications, that of paying my most humble and most affec-

tionate respects this day; and must rest satisfied with renewing in my retirement those earnest supplications for your Majesty's health and happiness which are equally dictated by regard for the public welfare, and by a thankfully cherished remembrance of much distinguished and unmerited kindness."

Mr. Hamilton adds: "The sequel was no less worthy of the King. Next morning while they were seated round the breakfast table, a royal messenger arrived with an invitation to the Pavilion that evening. His Majesty made no allusion to the letter; but, to show how perfectly he appreciated the motives of his guest, he went beyond even his usual urbanity and kindness, and to the close of his reign no interruption occurred in a friendship equally honourable to the accomplished commoner, and to the frank and warm-hearted monarch."

GOOD COMPANY.

One evening a lady of New York, while on her way home at a late hour without an escort, was approached by a lewd fellow, as the boat on which they rode neared the landing, who asked:

"Are you alone?" "No, sir," was the reply; and, without further interruption, when the boat touched she jumped off. "I thought you were alone," said the fellow, stepping to her side again. "I am not," replied the lady. "Why, I don't see anyone; who is with you?" "God Almighty and the angels sir; I am never alone!"

This arrow pierced the villain's heart, and with these parting words, "You keep too good company for me, madam," he shot out of sight, leaving the heroic lady to enjoy her good company.

EATING AND DRINKING UNWORTHILY.

See 1 Cor. xi. 27. We are accustomed to say that the apostle's teaching on this subject gives great trouble to those who are timid and of tender conscience. We should better say: Our own wrong reading, or wrong interpretation, brings us into trouble. Let one who has feared condemnation because of his personal unworthiness, read the apostle's words again. Does he say anything on this head of *personal unworthiness*? It were useless to do so. The best saint who ever lived never had any personal worthiness. Not one of us can ever be worthy enough, in our own merits.

"I, myself, am nothing at all;
But Jesus Christ is all in all."

Other foundation can no man lay. Here only can we rest. But the reader will notice that the word used is the *adverb*, "unworthily," not the *adjective*, "unworthy." The apostle was speaking to persons, not of them, and was showing that these persons had celebrated the Lord's Supper in a *wrong manner*, a manner so wrong that the whole ordinance was perverted or lost in their action. Verse 20 says:—"When ye come together, this is not to eat the Lord's Supper." The margin says:—"ye cannot eat." The new version says:—"When, therefore, ye assemble yourselves together, it is not possible to eat the Lord's Supper; for (verse 21) in your eating each one taketh before other his own supper, and one is hungry, and another is drunken." Now then in the *manner of partaking* the apostle saw the fault. He was talking of the *change* which the Corinthians had made. They turned "the Supper" into a full feast. Yet this was not all. Each (verse 21) brought and ate his own provisions. Thus the idea of "communion" was lost. Again some had nothing, and remained "hungry"; others ate and drank to excess, so that some were "drunken." There was the eating and drinking unworthily. It is not a question (raised here) as to *how I feel*, but as to *what I do*. So then, my troubled, timid friend, ask yourself a few questions:—Do those lines—

"I myself, am nothing at all;
But Jesus Christ is all in all!"—

describe your feelings and faith? If so you are welcome to the Lord's Supper. Come, "looking to Jesus." Let this, and all parts of Christian life be made up of "looking to Jesus." This is safe! But now—"In thinking of the Lord's Supper, how do I regard it? Is it to satisfy my *bodily hunger*?" If you go for that purpose you will eat and drink unworthily. "Do I intend any change in the kind or quantity of elements? Do I mean to make it a great feast, instead of a simple memorial?" If so you will eat and drink unworthily. Go to this sacrament "looking to Jesus." Partake of it according to His institution of it—in remembrance of Him; and you will *not* "eat and drink unworthily."—Central Presbyterian.