

EFFICIENT, CHRISTIAN LIFE.

The secret of success in the training of young people to an efficient Christian life is in giving them something to do, and keeping their minds and hands busy in doing it. It is too often the case that when a child has united with the Church, this is considered the end sought, rather than a means to the end which ought always to be kept in mind. It is of little use for a person to enter a gymnasium and stand or sit as spectator to witness the efforts of others. This will neither strengthen the muscles nor quicken the blood. To ensure vigor, health and growth, he must use diligently the various appliances for giving play to the muscles. So with the soul. What the gymnasium is for the body, the Church of Christ is for the soul. It is a divinely appointed training school for the higher nature, and all who enter it should keep themselves, or be kept, busy in the use of those means of grace which are specially appointed for its development. The young people in our churches would be less likely to be carried away with a zeal for senseless or vicious amusements, if they were kept busy about some thing better. It is a mistake in mature and established Christians, to discourage or oppose efforts to call into active exercise the gifts of the young in pleasant and instructive entertainments, because they seem to be childish. Even Paul when he was a child spoke as a child, understood as a child, and thought as a child. Let the youth's mission circles and other groups for social Christian activity be encouraged as means of grace.—*The Religious Herald.*

A MISSIONARY'S LIFE IN INDIA.

The Rev. S. Arnold, Wesleyan missionary at Rungpur, Bengal, writes on the 8th March last—I do not think there are a score of Christians, either native or English, throughout the whole district, and shall I tell you a fact which may startle some who think that the world is almost won for Christ? It is this, *I am the only missionary of Christ's Gospel, of any denomination, to about six millions of people.* In the Rungpur district alone there are over two millions of inhabitants, and there are two or three other districts around which have no missionary at all, containing a population of four or five millions more. This to me, on the spot, is appalling, and did I think about it very much, I believe it would weigh down my soul to the very borders of despair. *One missionary to a London and a half.* Tell them for God's sake to think about it! My chief work is preaching at markets, bazaars, and the religious festivals of the natives, of which there are many during the year. We also sell many portions of Scripture, as I have a colporteur as well as a catechist helping me. It is a grand work, and one which my very soul delights in. We seldom have congregations of less than 100; some afternoons they reach over 1,000; and I cannot possibly describe the thrill of pleasure which sometimes goes through my very soul as I stand under the outspreading branches of a banyan tree with 500 dusky forms around me listening most attentively—many for the first time in their lives—to the story of Christ's love. This is a pleasure which I never experienced in English work, and which amply compensates for any hardships I may have to endure.

The *Mohammedans*, of whom the people of this district are largely composed, are very bigoted, the doctrine of Christ's divine Sonship being particularly objectionable. Their Koran teaches them that "those who say that God has gotten issue speak a lie," so that you can scarcely wonder that they are excited when we speak of this. The *Hindus* think highly of the morality of Christ, and His self-denying life; but they, too, reject

His Sonship, and even, if convinced of the truth of this, their system of caste prevents them embracing Christianity. It is of no use appealing to their sense of right; they have no moral backbone. They are timorous and treacherous, and the greatest liars under the sun. Their morality seems to be—It's a sin to tell a lie if you are found out, but if you can do it without being found out then *lying is a virtue.* The English officials here are bad. The judge here is a free-thinker and a follower of Bradlaugh; the magistrate is not respected for reasons which I could state if I chose: the police inspector is frequently drunk, so is his brother; the road surveyor disbelieves in the inspiration of St. Paul, and his subordinate is as careless as possible. I really have no one to whom I can point and say, "There is a Christian;" and yet again and again I am asked to do so, and sneering remarks are made. I mention this so that you may pray, not only for the heathen, but also for the *European residents in India. I have scarcely met with one who is sound in the faith.* Away from the religious influences of home, they become very *law indeed in their morals*, and there is "no fear of God before their eyes." I also mention it that you may pray for me and for all missionaries out here. Honestly, sometimes I almost fear lest, I, too, should lapse into this state of unbelief. It tries you wonderfully, and nothing but God's grace can keep you. But He has preserved me hitherto. Never was religion so real, or Christ so precious, as now. But prayer is needed, and this I ask from the people of England. Oh, plead that loss of friends and religious influences may be made up by more copious supplies of Holy Ghost. No conception can be formed in England of the gross idolatry of the people in some of the villages. It far exceeds the wildest dreams I ever had. Darkness as dense as death envelops the land, but here and there we see gleams of light. The morn is breaking! and my faith in God's promises is strong enough to lead me to think that ere long this nation "shall see a great light" and shall rejoice in its vivifying beams.

"I SAW THEE."

"Before that Philip saw Thee, when Thou wast under the fig tree, I saw Thee."

At a recent prayer-meeting I was interested in the remarks made by venerable Father B.

Our pastor had read Matt. 25, in which we are so forcibly taught God's will in regard to the proper use of talents.

Brother B. spoke in this manner: "When I was a young man, just beginning my Christian course, I shrank from taking any active part in the prayer-meetings. I was accustomed to sit behind a post in the vestry, purposely to avoid being called upon to speak or pray. One night a good brother who led the meeting, to my surprise happened to see me behind the screen, and said 'Bro. B. will you lead us in prayer?' For a moment I knew not what to say or do. I wanted to refuse, but a voice within me urged me to perform my duty, and in a feeble, trembling voice, I offered a petition. That night I thanked God for giving me courage to raise my voice in prayer, and I promised my Master that I would never again, knowingly, hide behind a post which might stand between me and my Christian duty.

"I was blessed in the performance of my duty and Jesus has been to me a precious friend. I know he could never have been what he is to me, and I could never have known that sweet peace, which passeth all understanding! if I had continued to hide from duty."

Have any of my readers, who have professed to love the Saviour, attempted to "hide behind a post" or in any way refused to hear the call of Him who said, "If any man will come after Me let him deny himself and take up his cross and follow me?"—*American Messenger.*

PREACHING FROM THE BENCH.

A trial has just closed in the City of Hudson, which, after a most ingenious and able defence, has resulted in the conviction of the criminal, Henry Moett, who has been found guilty of the murder of his wife. The closing passage of the address of Judge Osborn, sentencing him to be hung, may be regarded as a model sentence. Well would it be if among our criminal courts such words were heard more frequently. They might possibly be of service to many of the spectators who are growing up in ignorance of the gospel, and in utter indifference to the interests of their immortal souls. The judge said:

"We have been pained and grieved to hear that your previous character has been bad, that you have not lived such a life as you should, to command the respect of those who reside in the same community, or in the community adjoining that of your residence.

"We have been grieved, also, to witness the indifference which you have displayed during the progress of this trial—the indifference which seems to have been manifested by you from the hour of the commission of this crime down to the present time.

"I trust that from this time you will give up this indifference. Attempt, now, to soften your heart. Listen to the appeals that may be made to your conscience, by the Christian men and women of this city, who, I have no doubt, will be glad to visit you, will be glad to do all in their power to bring you to a better state of mind.

"The law, more merciful to you than you were to your victim, gives you ample time and opportunity for repentance. Bear in mind that there is a fulness and freeness in the salvation which Christ purchased for us, and it is ample and sufficient to meet your case. You will remember that the Saviour while suffering the most terrible agony on the Cross, prayed to His Father in Heaven that He might forgive His murderers, 'For that they knew not what they did.' If this be true, then you may hope for pardon, if you heartily repent and seek forgiveness."

THREE GOOD LESSONS.

"When I was eleven years old [said Mr. S., an eminent American merchant], my grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his books than of the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said:

Never mind, Jonathan, my boy; if you watch the sheep, you will have the sheep.

"What does grandfather mean by that? I said to myself. 'I don't expect to have sheep.' My desires were moderate. I could not exactly make out in my mind what it was, but he had been to Congress in Washington's time; so I concluded it was all right, and I went back contentedly to the sheep.

"After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: 'Thou hast been faithful over a few things; I will make thee ruler over many things.' I began to see through it. 'Never you mind who neglects his duty; be you faithful and you will have your reward.'

"I received a second lesson soon after I came to New York as a clerk to the late Mr. R. A merchant from Ohio, who knew me, came to buy goods, and said. Make yourself so useful that they cannot do without you.' I took his

meaning quicker than I did that of my grandfather. Well, I worked upon those two ideas until Mr. R. offered me a partnership in the business. The first morning after the partnership was made known, Mr. G., the old tea merchant, called to congratulate me, and he said, 'You are all right now. I have only one word of advice to you: Be careful whom you walk the streets with. That was lesson number three.'

And what valuable lessons they are! Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation stones of character and honorable success.

DISOBLIGING PEOPLE.

It is easy to recognize your disobliging person. He has no idea of being put out for anybody. Money will not buy him, nor tears nor smiles; not even his own personal interest beyond the mere convenience of the moment. It is not enough to say that he is selfish, for there are other forms of selfishness, more intelligent or more cunning, which permit some degree of exertion for others with a view to personal benefit later. But your disobliging person has no such far-seeing philosophy.

He holds his course and recognizes no reason why that should be crossed by what he calls the less important one of his neighbor; by his practice of not looking for opportunities to serve he ceases to see them, and all his circle ceases to ask or expect any consideration from him. Thus he reaps his reward, for it is undoubtedly true that disobliging people get through the world with a minimum of fatigue and exertion.

Where do these creatures come from? They must be born so, for in a young and growing family it often happens that there is one, thus labelled, "No thoroughfare," out of whom nothing is to be got. It is an accepted fact; happily the same circle almost inevitably possesses another member who will fetch and carry to any extent. Education and example do much. If the head of the family belongs to the race of the disobliging, the trait is pretty sure to run through the household down to the very dog upon the doorstep, who will not move for you to pass in or out; but if the general atmosphere of the house is one of help and kindly interchange of services, the disobliging element must for very shame hide itself and disappear.

The words "unamiable" and "disobliging" are not synonymous terms, for the people now discussed are often delightful companions for the moment; the consciousness they have of never allowing themselves to be "put upon" expands over them a sort of affability; their minds may be well informed, their manners attractive, their charms irresistible. Only do not venture the experiment of asking them any favor, however trifling, unless you would risk the breaking of the spell.—*Boston Daily Advertiser.*

THAT Rome does not want the Scriptures, and cares not to give them to the people, is manifest from the fact that its missionaries were in Japan from 1549 to 1587, but attempted no translation of the Scriptures, though they claimed to have 300 priests, a college, and 300,000 converts, in the country. Protestants have been there for a quarter of a century and the translation of the New Testament is complete. The difference is palpable, and it is an immense difference.

SELF-DENIAL.—During the American War there was a little girl who saved a penny a week, and laid it apart to buy Testaments for the soldiers. When she had gathered two shillings, she gave the sum to her minister, who expended it on a Bible, which was afterwards given to a wounded soldier. The perusal of the Book of books led to the man's conversion; and thus the child's self-denial helped to bring a soul to Christ.