

WORDS OF THE WISE.

"The mystery of Faith" is an invaluable treasure; but the vessel that contains it must be clear and undefiled. It must be "holden in a pure conscience, as the manna, that glorious symbol of the word of faith preached to us by the Gospel, was confined to the tabernacle, and preserved in a vessel of gold. A mind that is conformed to this world, and given up to its pleasures, though it repeats the Creed without questioning a single article in it, will be abhorred in the sight of God, as a vessel unfit for the Master's use, and unworthy, because unprepared, to stand in the most holy place.

WISDOM RETURNING.—In the State of Mississippi the Constitution for thirty years before the year 1868, provided that no person who denied the existence of God, or a future state of reward or punishment, should hold any office in the civil department of the State. Then, however, that part of the Constitution was changed, and this law was set aside. A few years, however, have passed away, and the workings of things have been such that it is now proposed to restore the law. This is well. With the State and the individual alike, the beginning of wisdom is the fear of God, and it is only in acknowledging Him that any can expect to be led in right paths.

AS WE HAVE OPPORTUNITY.—"As we have therefore opportunity, let us do good unto all men." In doing good, our obligations are limited only by our opportunities. We make our mistakes in not recognizing them. One man always has the opportunity; another never seems to find it. And this makes the broad distinction between useful and useless persons. Two persons in the same neighborhood, and in similar circumstances, travel wide apart as they go on in life, because one improves his opportunities, the other does not. Had we the spirit of our Master, we should find life full of occasions for blessing others. There are always opportunities where there are willing hearts. The love that seeketh not her own is quick to see the needs and sorrows of others. It is not want of work, but want of love that holds us back. It has been well said that "there is plenty of work wherever there are sin and sorrow, and there are sin and sorrow everywhere." In little things we may do much every day. A simple expression of interest in the things of another; a readiness to enter heartily into the daily trials and perplexities, joys and sorrows of those around us, how much will this spirit add to the comfort and happiness of a household! Again, a cheerful, contented spirit carries sunshine everywhere. How it brightens every day life, and blesses all within its reach! It does good "unto all men." Surely we have opportunity at all times, in all places. Let us see to it then that we have the willing mind—the mind that was in Christ Jesus.

THE WILL OF CHRIST ALMIGHTY.—We are told of a miracle which Christ wrought at a marriage feast in Cana, when the wine failed. By a mere act of will He changed water into wine, and so supplied the need of all the guests. The manner in which the miracle was worked deserves especial notice. We are not told of any outward visible action which preceded or accompanied it. It is not said that He touched the waterpots containing the water that was made wine. It is not said that He commanded the water to change its qualities, or that He prayed to His Father in Heaven. He simply willed the change and it took place. We read of no prophet or apostle in the Bible who ever worked a miracle after this fashion. He who could do such a mighty work, in such a manner, was nothing less than very God. It is a comfortable thought that the same almighty power of will which our Lord here displayed is still exercised on behalf of His believing people. They have no need of His bodily presence to maintain their cause. They have no reason to be cast down because they cannot see Him with their eyes interceding for them, or touch Him with their hands, that they may cling to Him for safety. If He "wills" their salvation and the daily supply of all their spiritual need, they are as safe and well provided for as if they saw Him standing by them. Christ's will is as mighty and effectual as Christ's deed. The will of Him who could say to the Father, "I will that they whom thou hast given me be with me where I am," is a will that has all power in heaven and earth, and must prevail. (John xvii. 24.)

WORDS OF TRUTH REMEMBERED LONG AFTER THEY ARE SPOKEN.—We are told that our Lord said to the Jews, "Destroy this temple and in three days I will raise it up." St. John informs us distinctly that "He spake of the temple of His body," that He referred to His own resurrection. Yet the meaning of the sentence was not understood by our Lord's disciples at the time that it was spoken. It was not till "He was risen from the dead," three years after the events here described, that the full significance of the sentence flashed on their hearts. For three years it was a dark and useless saying to them. For three years it lay sleeping in their minds, like a seed in a tomb, and bore no fruit. But at the end of that time the darkness passed away. They saw the application of their Master's words, and as they saw it were confirmed in their faith. "They remembered that He had said this," and as they remembered "they believed." It is a comfortable and cheering thought, that the same kind of thing that happened to the disciples is often going on at the present day. The sermons that are preached to apparently heedless ears in churches, are not all lost and thrown away. The instruction that is given in schools and pastoral visits, is not all wasted and forgotten. The texts that are taught by parents to children are not all taught in vain. There is often a resurrection of sermons, and texts, and instruction, after an interval of many years, the good seed sometimes springs up after he that sowed it has been long dead and gone. Let preachers go on preaching, and teachers go on teaching, and parents go on training up children in the way they should go. Let them sow the good seed of Bible truth in faith and patience. Their labor is not in vain in the Lord. Their words are remembered far more than they think, and will yet spring up "after many days." (1 Cor. xv. 58; Eccles. xi. 1.)

from cholera took place in the village, and her proud heart at last broke down and she has been as remarkable as a Christian as she was before as a heathen, having courage like her dear child to protest against the idolatry of others. She was baptized last month by the name of Martha, and one of her household, who was brought to a decision through seeing the poor skeleton form of the orphan boy carried away for burial, was baptized at the same time by the name of Sarah. But the following Lord's day was more joyful still. A young wife, married to a relation of Simeon's, professed faith in Christ when prostrated with cholera, and when the Lord raised her up again came here to return thanks and ask for baptism. Her husband was away, nearly a day's journey off, and she was living under her mother's roof. The mother at first appeared favorable and professed faith in Christ, but Miss Reade felt no confidence in her, and her doubts were well founded for as soon as she knew her daughter was in earnest to be baptized she sent a message to the husband whom she knew would make all haste to come and hinder it. I think no one who has not witnessed the subjection of wives here can imagine what it must cost a Hindoo wife, or a Mussulman wife, to act in disobedience to her husband, but she was firm and determined there should be no delay. Her husband came home almost too enraged to speak; he told her he would take away her marriage ornaments and marry another wife, and then went away leaving poor Christiana in much sorrow but in unbroken peace. He returned in a few days and to Miss Reade's great distress said he was going to take her away with him. At the parting prayer meeting he was present, and his rage when he saw Christiana kneel down seemed to drive him beside himself, he paced up and down like a mad man; she said so nobly "God be with me" and the Lord has preserved her from all evil, and contrary to all expectations her husband has never bent her or shown her any unkindness. Miss Reade with great difficulty accomplished one expedition to a distant village to see her, but has not been able to go again to see her for the rains have been so abundant through the Lord's mercy that the rivers could not be crossed. Another was baptized at the same time about whom no opposition was made, a young Mussulman woman who had been enticed from her home by an Englishman and consequently cast off by all her relations. She was leading a wandering life exposed to every temptation and often came here to ask for rice. Miss Reade felt it so unsatisfactory to give her food without the possibility of watching over her that she received her here altogether, and has reason to hope that the truth has reached her heart. The friends who had not cared before to see her, all came with entreaties that she would return to them and not disgrace them by becoming a Christian. Miss Reade had intended some longer period of probation before her baptism, but the poor girl was so earnest when Miss Reade was speaking to inquirers, she would put in a word out of the fullness of her heart, and when Miss Reade wished to defer her baptism she said, "Will you leave me longer with the devil?" You can fancy the joy of seeing these women confessing the Lord in baptism. The women have far more courage than the men, for many men have given up all idols but have not courage to face the contempt and hatred that would follow baptism. This Mussulman girl is so attached to Miss Reade, and we believe will be an invaluable helper as like all Mussulmans she speaks Hindustani. One other great help to making known the knowledge of the Gospel I must tell you, hoping other missionaries may follow the same. At Mr. Sharpe's suggestion, Miss Reade has placed a Bible in large print in a pillar at the roadside, every day a new chapter is turned over and it is most encouraging to see the high caste men, on their way to their ablutions at the river, stopping to read the word of God. Miss Reade often has open air meetings at this spot; she places benches and a parol—that is a covering from the sun of cocoa nut leaves—and many are inclined to rest there. Texts in very large characters are placed there. David has just brought in one of the heathen priests, and is speaking to him solemnly on the word "surely," in Isa. lvi., contrasting it with the vanities he was teaching. Surely in Tamil is translated "in truth." The man has gone away, declaring he will be a Christian.

ON Sabbath last Rev. Prof. Campbell, of Montreal, occupied the pulpit for Rev. Mr. King, and Rev. R. C. Moffatt, of Walkerton, that of Bay Street Presbyterian Church.

PRESBYTERY OF GUELPH.—The Presbytery of Guelph met on the 9th inst., according to adjournment, in Chalmers' Church, Guelph, the Rev. Mr. Bentley, of Union Church, Galt, Moderator. The day of next ordinary meeting, which fell to be held on the second Tuesday of May, was changed to the first Tuesday, in consequence of the Synod of Toronto and Kingston, which meets in Kingston, being appointed for the same day. Mr. Ball asked to be relieved of his appointment as a Commissioner to the General Assembly. His request was granted, and the Rev. J. K. Smith, of Knox Church, Galt, was chosen in his room. According to resolution, the Presbytery proceeded to consider the petition of parties from St. John's Church, Garafraxa, praying to have supply of preaching granted them. The Clerk reported that he had sent notice of the application to all parties interested, and the replies, as far as received, were read. The Kirk Sessions of Melville Church and St. Andrew's Church, Fergus offered no objection. The answer from the Kirk Session of Mimosa was to the effect that they desired the continuance of their union with St. John's Church, Garafraxa, and of the pastoral services of Mr. Millican, and thought the prayer of the petition should not, if possible, be granted. The congregation of St. John's Church sent in a paper, containing representations and statements against granting the petition, expressing their confidence in their minister, promising anew to implement all their former engagements to him, and specifying tokens of blessing, which God was pouring out upon them in the midst of the agitation through which they were passing. The petitioners appeared by fourteen commissioners, who had been appointed to represent them, and the congregation of St. John's Church by twelve, Mr. William Rea appearing from Mimosa. Parties on both sides were fully heard, occupying the greater part of the forenoon and nearly all the afternoon seditant. After lengthened and careful deliberation the following motion was adopted:—"The Presbytery having read all documents and heard all parties in the case have come to the conclusion that they cannot at present grant the prayer of the petitioners for supply of preaching, and, therefore, allow the petition to lie on the table in the meantime; but are unanimously of opinion that, as there is no prospect of healing the breach at present existing in St. John's Church, Garafraxa, while Mr. Millican continues to occupy his present position, would recommend him to take into his solemn and prayerful consideration the propriety of resigning his charge, and seeking a sphere of usefulness elsewhere." Mr. Millican stated, that so far as he could read the indications of Providence, he felt constrained, by a sense of duty, to remain with his people, who had shown themselves attached to him, but this was not to be regarded as his final decision. At the evening seditant he added that he was confirmed in this resolution after consulting with the representatives from his congregation. The petitioners acquiesced in the finding of the Presbytery. Extracts were craved by both parties, and the clerk was authorized to grant the same. It was then agreed that the case be referred, *simpliciter*, to the Synod at their first meeting for advice and judgment. Leave of absence from his charge for three and a half months was granted to Mr. Anderson, of Rothsay and Moorefield, at his own request, in consequence of sickness, and Mr. John Davidson was appointed interim Moderator of Session. Mr. Wardrope renewed his notice of motion given at last meeting. Messrs. Bentley, Torrance, McCrae and Charles Davidson were appointed a committee to arrange certain terms of the deed of the church property purchased by the English and German Presbyterian congregations there. A considerable amount of business had to be delayed till next meeting—on the seventh day of May—appointed to be held in Chalmers' Church, Guelph, beginning at ten o'clock, forenoon.

PROF. GOLDWIN SMITH, who has a decided antipathy to Jewish statesmen, is preparing a reply to the article in the current number of "The Nineteenth Century," in which it is maintained that Jews are good patriots.

BISHOP MCCOSKRY, of the Episcopal Church in Michigan, who has been accused of scandalous immorality, has withdrawn his resignation of his Bishopric, presented before the charges against his character were made public, and holds himself ready to meet any definite charges brought by responsible parties. This he does to secure an opportunity for his own vindication.