

## PASTOR AND PEOPLE.

### REJOICING WITH GOD.

"Rejoice with Me, for I have found the sheep which was lost."

Goodness is really the strongest power in the world. Think of the generous ambitions of good men. I urge upon you to keep companionship with the good.

To rejoice with a man implies close relationship. You may buy and sell with a man without this companionship. Faithfulness may be only an outside quality, but joy is the closest thing between two hearts. Here is common ground upon which all men, the little and the great, may meet. The Scientist rejoices in some great discovery. We are glad as well as he; glad because he is glad, not because we understand his discovery. So, too, we rejoice with the artist knowing nothing about art, and our joy in his joy is the means of introducing us into places not otherwise reached.

A man's heart is all aflame with the triumph of Christianity. Now, perhaps you are not Christian enough to be very glad, but your soul responds with sympathy to his and enters into his joy. And so you rejoice with him at the triumphs of the cross.

Or, you walk through a great picture gallery with an artist as your companion. How much he brings to your view which otherwise you would not notice or understand! Go back now alone, and its charms, once seen, remain. He did not blind you, he opened your eyes. See the flower; it has a light all its own now. But it would not have had it unless first there had been the sunlight.

A man hears Webster, or Lincoln, or Garfield, and sees how much they love their country, and he comes to love her as he never did before. To share a greater man's joys is grand. Charity may seem a dull, stupid business to you; but bring your life close to one who gives all his time to the poor, see how he delights in charity, and soon you, too, will delight to give. The Shepherd of the lost sheep was Christ Himself. He delighted in His work. God uses man to serve his fellow-man. There is an essential union between God and man. But He is not one who asks man's help because He cannot do the work without. He wishes you to enter into His joy, and He gives you a divine summons to go and rescue a soul. And you go and are successful. Oh, the depth of your joy! Life is fed out of that joyous sunlight; God Himself is the sun; you rejoice with Him over the saved.

God needs human sympathy. This seems untrue; it seems to weaken God in our eyes. Why, God ought to act regardless of what men think of Him. Is this our highest idea? Yes, at first, but, by-and-by we see that the happiness of the greatest man is never completed until lesser men enjoy his pleasures with him. And the same is true of God. The face of Christ grows sad as the disciples forsake Him; it brightens, even on the cross, as the thief repents. His joy is never full till men share it with Him.

We need the help of every motive to keep us faithful to duty—to lead us to perform what seems repugnant tasks of charity, or generosity. How weak we are!—yet if we do duty faithfully, God rejoices. Imagine Him saying to you, "Come, rejoice with Me." God bids us rejoice with Him in the salvation of human souls. And this gives us the deepest and most precious realization of the worth of a soul.

Perhaps you are doing a little for the heathen: so little that, did others do no more, it would take 100,000 years to convert them. But some day you hear of the salvation of a great number. It is good news. And God calls to you, "Come, rejoice with Me." With what new zeal do you determine, now, to live for Him! How precious your brother's soul now seems!

I may appeal to your experience. You are in the midst of some grand work, and you become conscious of help. You feel the love of Him to whom these souls are dear. Then you know what it is to hear God call "Rejoice with Me." Now you long to simply live near to His heart, and to be brought back to the love and life of Christ.—*Abstract of Sermon by Phillips Brooks, D.D.*

### HOME SINS.

Of all the spots on the Christian character the most obvious is temper. Each individual Christian is, we

trust, endeavouring to perform carefully and faithfully his or her work in the world around for the Lord; each and all, we hope, desire to be like Moses, faithful stewards of the home charge, but they fall sooner in the latter than in the former: there are more difficulties in shining at Jesus at home than in the world outside our home.

One great hindrance to a home shining is a home sin. We may call some sins distinctly home sins, because they are never exhibited, perhaps never even guessed at, outside our own circle. And again, I repeat, the most terrible of all home sins is temper. Too often we find Christians all graciousness and sweetness in society, appearing, as Rowland Hill puts it, to be engrafted upon crab-trees in their own houses.

The most visible aspect of this sin—violent outbursts, sullen fits, and angry remonstrances—are so odious in themselves that a Christian possessed of such an evil spirit is generally on his guard, and watches and mourns because of it. But there are various lesser degrees equally dishonouring to the Lord Jesus, which are often permitted, and yet constantly sully the fair page of Christian testimony. The want of gentleness in tone and look, the implied sneer, the discourteous retort, and undue regard to our own dignity when offended, the maintenance of our own opinions simply because they are our own, and in spite of the irritation we know they will cause, the painful allusion or ill-timed jest, are all fruits of the crab-tree.

### THE FRIAR'S CONFESSION.

It was during the gloomy midnight of Popery that, in a convent at Basle, a poor Carthusian friar, named Martin, wrote the following touching confession within his lonely cell:

"O most merciful God! I know that I cannot be saved and satisfy Thy righteousness, otherwise than by the merits, by the innocent passion, and by the death of Thy dearly beloved Son. . . . Holy Jesus, all my salvation is in Thy hands; Thou canst not turn away from me the hands of Thy love, for they have created me and redeemed me. Thou hast written my name with an iron pen, in great mercy, and in an indelible manner, on Thy side, on Thy hands, and on Thy feet. . . . And if I cannot confess these things with my mouth, I confess them, at least, with my pen and with my heart."

Then the good Carthusian friar placed his confession in a wooden box, and inclosed it in a hole in the wall of his cell, where it lay hidden hundreds of years.

The old convent where he wrote his living words had well-nigh crumbled away, and the friar's ashes had mingled with the dust, when, in the month of December, 1772, some workmen, in pulling down an old building that had formed part of the same Carthusian convent, stumbled on the box; and thus was brought to light the sweet confession, which no human eye had seen since it had been placed in that wall by the hand of the good man.

He being dead yet speaketh! Yes, he speaks to you and to me, dear reader. There is a voice uttering the worth of Jesus, sounding from the pious writing found in the crumbling walls of the old convent. Doubtless this "confession" was not written without prayer; it may be that the prayers of the worthy friar are being answered this very day! yes, even in you. Does not his confession to the alone worthiness of Jesus speak to your heart? Where have you found that which will satisfy the righteousness of God? Are these your words, "I know that I cannot be saved otherwise than by the death of Thy dearly beloved Son?" If they are indeed the utterance of your soul, then read, written on those hands, those feet, and that side, with the nails and with the spear, as with an iron pen, your own name. For it is written, "If thou shalt believe in thy heart on the Lord Jesus, and shalt confess with thy mouth that God hath raised Him from the dead, thou shalt be saved."—*The Moravian.*

THE Church Missionary Society will send out eight missionaries to Central Africa, instead of five—three to Uyui, three to the South end of the Victoria Nyanza, and two to Rubaga, Mtesa's capital.

THE latest news from the missionaries of the Church Society in Uganda is that Mtesa is still very unfavourable, but the people are accessible, and the country between the Lake and the Eastern coast is ripe for missionary enterprise.

### MISSION NOTES.

SINCE the rebuke by the English prelates of the arrogance of Ritualistic Bishop Copleston, of Ceylon, matters have taken a very favourable turn for the Church missionaries, and peace reigns.

THE five Christian newspapers of Japan are the *Shichi Ichi Zoppo*, or Weekly Messenger, published under the auspices of the American Board, and having a paying subscription list of about 1,000, after five years of existence; the *Dendo Zasshi*, or Missionary Intelligencer, a monthly of the American Episcopalians; the *Kikugo Zasshi*, or Universal Magazine, a self-supporting monthly, that is largely sold to persons outside the churches, and discusses Christianity in relation to science, literature, philosophy and art; the *Yorokobasahiki Tayori*, or Glad Tidings, a very popular Sabbath-school monthly for children, published in Yokohama by the ladies of the Woman's Missionary Union, the funds being furnished by the Foreign Sabbath-school Association; and the *Siekiyo Shimpō*, or Guide to Holiness, the organ of the Greek Christians.

MR. MILLER, of the Free Church of Scotland, writes from Madras: "One of our students, a Brahman, a well-known and much-liked student here for many years, was baptised a few weeks ago. He has been a teacher for some years in a Mission school in the north, and there the good seed had been well watered and has now borne fruit. One of the most remarkable and encouraging things about it is the way in which the people of the district have taken an occurrence that is so strange to them. It is a district distinguished rather than otherwise for the number and the zeal of its Brahman population. Yet the young man still lives in his own house in the midst of the Brahman quarters, and though hundreds of the caste people have been at the services where he had appeared, their quietness had been most remarkable. There will be family difficulties connected with the case,—in fact they are appearing already; but there is no sign of fanatical excitement. No boys were withdrawn from the school at the time of the baptism, though there is a Government school quite close, and though efforts were not altogether wanting to keep them away; and in a letter received just a day or two ago from the young teacher, he says that the boys are still attending quite regularly. As the missionary who had the privilege of baptising him writes to me that he could not help saying, and most truly, to those who noted with surprise the demeanor of the people, 'It is our high schools that have tamed the mobs and given common sense and even sympathy to the multitude, I hope that much blessing will come in many ways from this.'"

REV. J. BHATTACHARJYA, of the Free Church of Scotland, labours at Mahanad, India. On the 23rd of October he writes: "I had the happiness of admitting a widow of the village into the Church of Christ by the sacred rite of baptism. She offered herself as a candidate a year ago. Finding that her knowledge of Christianity was imperfect, she having learned in her home only a Scripture Catechism in our zenana school, of which she was a pupil, I put her under a course of instruction. I believe she has received the Saviour into her heart, and will endeavour to walk consistently as His disciple. She belongs to that class of Hindus called Acharjyas. At first these were high caste Brahmans, but they were degraded on account of receiving certain gifts which it was not lawful for them to accept. Other caste people were forbidden to take a meal in the house of an Acharjya, or drink water from his hand. To this day no palkibearers can be induced to carry an Acharjya of this village. The Acharjyas subsequently betook themselves to the cultivation of astrology. Soon after the birth of a child in a respectable Hindu family, the Acharjya is in requisition to write out its horoscope—putting down the date, the position of the sun, moon, and particular stars at the moment the child was ushered into the world, and what good or ill-luck will attend it throughout the whole course of its life on earth. The Acharjyas form but a small community, numbering not more than twelve or fifteen thousand in all Bengal. Under the British rule many of them have risen to respectable posts in Government service. I am not aware that any belonging to this community have embraced the Christian religion till now. The name of the new convert is Jagamyah Acharjya, and she is about thirty years old."