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A SINGLE STITCH.

ONE stitch dropped as the weaver drove His nimble shuttle to and fro, In and out, beneath, above, Till the pattern seemed to bulge and grow As if the fibres had helping been; And the one stitch dropping pulled the next stitch out. And a weak place grew in the fabric stout; And the perfect pattern was marred for aye, By the one small stitch that was dropped that day. One small life in God's great plan, How futile it seems as the ages roll, Do what it may, or strive how it can, To alter the sweep of the Infinite whole! A single stitch in an endless web; A drop in the ocean's flow and ebb; But the pattern is rent where the stitch is lost, Or marred where the tangled threads have crossed; And each life that falls of the true intent, Needs the perfect plan that its Master meant. —Susan Coolidge.

THE PRESENCE AND POWER OF THE HOLY SPIRIT.

BY REV. H. M. PARSONS, D.D., TORONTO. In the recent Conference of the British Y.M.C.A. at Dublin, this theme occupied the first half day of the General Meeting. The "indwelling of the Spirit," was urged as an indispensable qualification and pre-requisite for service; that there can be no ultimate success or satisfaction apart from this conscious possession. In accord with this sentiment Rev. Andrew Murray, in the preface to his admirable little work, "The Spirit of Christ," has these most timely words: "I have strong fears—I desire to say it in deep humility—that in the theology of our Churches, the teaching and leading of the Spirit of Truth, the anointing, which alone teacheth all things, has not the practical recognition which a Holy God demands, which our Saviour meant Him to have. If the leaders of our Church thought and Church-councils, if our professors of theology, and our commentators, if our ministers and students, our religious writers and workers, were all fully conscious of the fact, that in every thing that concerns the Word of God, and the Church of Christ, and the work of saving love to be done on the earth in the name of Christ, it was meant that the Holy Spirit should have the same distinct and supreme place of honour, that he had in the Church of the Acts of the Apostles, surely the signs of that honour given and accepted, the marks of His Holy Presence would be clearer, His mighty works more manifest." We are now in the season of commencing anew the specific work of instruction in our Theological Colleges, and the special services of our churches, in Sabbath schools and missions. In the nature of the case, the next six months will enlist a greater number of Christian workers of all classes than have been employed, or could have been, in the past six months. It may not be, therefore, an unwise thing to press the thought which is the theme of this article. It should be a time of searching for all of us. For if we start in the wrong way the blessing needed will not attend our works. In the Conference, to which we alluded above, Rev. Henry Montgomery, of Belfast, put the following searching personal questions:—(1) How much do we know of private prayer? (2) What do we know of our Bible? (3) How about our zeal? (4) How little we value souls! (5) How little communion we have! These questions are familiar to all true workers. Doubtless often they are asked, and answered honestly. But is there not danger of overlooking the very nature of this presence and power of the Spirit? How often are the entire services of a most interesting meeting, in which Christ and the Scriptures are the only subject, conducted without the least reference to the Holy Spirit by name? How often do we hear sermons and prayers, in which there seems no consciousness of His presence? In a small treatise on Sanctification, by Prof. Henry Drummond, the substance of an earnest address at Northfield, Mass., the name of the Holy Spirit does not occur. His existence as a person, or His place in the believer as a temple, is not even alluded to. I am fully aware of the explanation that will be given in all these cases, namely: "That we are so dependent on the Spirit for help, and breath, and power, that His presence and office are necessarily assumed, and, of course, to be understood as accepted in all we say of Christ, of the Word, and of Christian work. This is the unvarying statement of those who regard the Spirit as merely an emanation from God, and simply an effect or influence exerted upon the mind as the atmosphere affects our bodies. But we regard the Holy Spirit as a person, who is capable of responding to our thoughts and words, and of impressing our spirits, as human persons do. This is the meaning of the creed, as stating the doctrine of Scripture. This is the language usually employed in prayer and in meditation upon the truth, of His existence, office, and presence in the Church. Have we not under the above explanation, notwithstanding the form of some words used, lost sight of His personality? Is not the absence of His name, and of such regard and treatment as we usually pay to most distinguished persons, evidence of neglect to pay due honour to Him? Is not the lack of answers to the many prayers for revival, for quickening, for enlightening, due to the fact that these prayers have never been received from Him? If in the brief record of the primitive Church He is named more than forty times and in the pastoral epistles as many more, the personal present Intercessor and Comforter, taking the place of the absent Lord, may we not err, and mistake in not giving Him the same place in our personal study and preparation for work? Will not the individual habit and practice become apparent in our lives? And when we come to the imperative duty of consecration, must not the very life of all surrender, and of all obedience, flow from His personal indwelling in the renewed heart? And if so, must we not be occupied more with Him, and with His revelations of Christ to us, through the Word, than with our own resolutions, and prayers, and efforts at self-inspection? Human nature is so deceitful that the flesh, in regenerate sinners, will cheerfully undertake all religious duties, to the utter exclusion and silence of the Holy Spirit. He certainly cannot work in any Christian who undertakes, with never so good intent, to do the work of the indwelling Spirit. I write these few words to stimulate the great number of honest, earnest Christian workers, to pay more attention to the words of the Holy Spirit, as interpreted by Himself to their waiting hearts, than to the writings of men, however earnest or holy. The Great Deceiver has gained his point, when he has made a believer unwittingly "quench" or "grieve" the Holy Spirit of God. We do this when we listen to any other voices for direction before we listen to and obey Him.

WALDENSIAN JUBILEE.

BY REV. G. L. MATHEWS, D.D.

The great commemorative service of the Waldenses was held on August 27th, under most favourable conditions. It is said that the Roman Catholic priest in Pinerolo prayed the previous Sabbath that the day might be stormy, but his wishes were not gratified. The weather was magnificent. For thirty-six hours a steady stream of Vaudois, visitors and delegates from many churches and societies flowed uphill to the famous mountain refuge. Five hours of good walking are required from Perosa before one's destination is reached, but when there, the weariness is all forgotten in the joy of the occasion. The Balsille cliff is simply the sharp edge in which a steep and lofty mountain mass terminates. Standing on the cliff, to the left hand is the Col del Piz, and to the right is the Col del Guinevert. The cliff has four distinct breaks in its sawlike front, each of which became successively the refuge of the Waldenses. Down the Col del Piz came the French armies, and down that of Guinevert came the Piedmontese, bent on the destruction of the handful of exiles. The terrible winter of these Alpine heights was spent by the Waldenses in keeping their enemies at bay. Still they were driven at last to the highest peak, nearly seven thousand feet above the sea. Then came the crisis. The offer of life and rewards if they should surrender was spurned, when the French General vowed that before the next sunset he would have every one of them in his hands and would not leave one alive. By next morning the clouds were enveloping the Balsille in a mantle of mist. The French army had to be inactive, but the Waldenses, recognizing their opportunity, stealthily came down their hillside, crossed the Col del Guinevert, and next morning were found on the much loftier summit of a neighbouring mountain while their enemies could only say: "The Barbets have escaped." The special event celebrated, August 27th, was the return of the exiles, who had yearned with a Hebrew-like love of country for their native valleys. On August 16, 1689, eight hundred of these gathered secretly on the shores of the Lake of Geneva, and after enduring intense suffering, and fighting almost continuously under the leadership of Henri Arnaud, reached in safety their famous cliff. To mark the occasion, a band of able mountaineers left the Lake of Geneva, on the 16th of August, and followed the route of the exiles so as to reach the Balsille on the 27th. A crowd of several thousand people was waiting to welcome them, while a band of music and friends with banners received the representatives of the exiles on their arrival. In a little hollow in front of the cliff, a small booth had been erected, over which waved a number of silk flags, having the arms of Italy on one side and the Waldensian symbol on the other. Professor Geymont, of Florence, presided. After a number of addresses were given, some by eminent Waldensian pastors, others by friends from other countries, a great historical address was given by Pastor Peynolt which told the story of the siege most vividly and deeply interested the whole audience. A more striking spectacle than that afforded by the crowd itself could hardly be witnessed. Scarcely less vigorous than the men, many a mother had walked the long distance, carrying in her arms an infant, that the babe might be identified from its earliest days with the Waldensian people and their faith. This reminded one of the oath of Hannibal's boyhood, obliging him to eternal opposition to Rome. The dress of the Waldensian women in this valley is striking. It is generally made of a deep purple or ruby-colored material; a scarf for the neck of some other bright color—blue, pale-yellow, white—with a cap, black in the case of unmarried girls, but snowy white when married. This cap is very peculiar. It resembles what is called a mob-cap, but has a close quilting, of about four inches deep and quite stiff, running all round, while at the division of the hair on the forehead there is a break in the quilting. This cap, as a rule, is worn only by the Waldenses, their Roman Catholic neighbours wearing the common broad, flat straw hat of North Italy. The aspect of the people was very remarkable. They were there to recall the deeds of the Most High in the deliverances of their fathers, and to tell these to their children. The very presence of the Eternal was realized as they looked to those encircling Alps, but specially to Balsille. They had ascended to this place, so memorable in their history, feeling as a Jew would feel when standing before the rocks of Sinai. Their memories of the past and their sense of obligation made every face serious and earnest. When the services were concluded, the whole multitude wended its way down to the valley. Twelve or fifteen miles of rough mountain walking had to be done before they could reach a place where a bed could be secured. So with grave countenances and with the fixity of purpose in their bearing they demeaned themselves as those that had been in the secret place of the Most High. The Waldensian exiles reached the Balsille on the morning of August 27th, and in the evening they went down the valley to the village of Macel, and rested there for the night. I followed their track, finding in the little house of the Waldensian pastor more comforts than were enjoyed by the exiles. On August 28th, they were early afoot to cross the Col de Fontaine, on their way to Proll. Profiting by their experience I did the same, and started off to cross the Pass just as the sun was rising. The Col is perhaps two thousand five hundred feet high, and would almost be the better in places of ladders, that one might go up the hillside in comfort. When the summit was reached I found a small arch of twisted foliage erected in honour of the occasion. At this point a good long rest would have been most welcome, but the guide suggested haste, if I would reach the village of Proll before ten o'clock. So off we started, and succeeded in gaining our object. When the exiles had reached Proll they found still existing their old church which had been built in 1556. This is still used for worship. At this sacred place two hundred years ago they sung Psalm seventy-four, after which Henri Arnaud preached to them from Psalm one hundred and twenty-nine. This was the first sermon subsequent to their return. This interesting incident in the life of their ancestors was to be marked by the placing of a marble tablet in the front of the church, and a meeting was to be held, with addresses by prominent men. As the tablet had not arrived, the meeting only could be held and the addresses delivered. The village itself is of considerable size, as it is a frontier Custom House station and is a small military post. The Assembly met in a grove of trees, a quarter of a mile distant, and was attended by about eight hundred people. On August 29th the exiles crossed over the Col Julien, and gathered together at Sibaoud, on September 1st, to take the "oath." Some of my friends again followed their track, and had for their pains a thirteen-hour walk over the mountains, half of this in the dark, as they lost their way. I preferred the longer but easier

route of a walk of six hours to Perosa, thence by train to Torre Pellice. That walk will not soon be forgotten. The tremendous descent, the roughness of the road and the deep dust that had to be waded, constitute an experience whose repetition is not desired. However, we pulled through, and reaching Piverolo, stopped there for the night. The next afternoon Torre Pellice was easily reached by train. Torre Pellice is the Mecca of the valleys. Here the Waldenses have their college, their orphanage, and their most influential members. Here the Synod meets annually, and here they have just built their Vaudois House as a bi-centennial memorial of all the goodness they have received. About eight miles about Torre Pellice is the village of Bobi—twenty minutes' walk from which, on the face of the Col Julien, is Sibaoud. This is only a little projecting shoulder in the midst of a grove of grand old chestnuts, some of which might be two hundred years old. On September 1, 1689, the exiles met at Sibaoud. On a door taken from a dwelling-house and placed upon two rocks, Pastor Montoux preached to his brethren from Luke, xvi. 16, exhorting them to mutual affection and trust. Moved by his appeals the Waldenses pledged themselves to one another in a most solemn covenant, in recognition of the goodness of God in restoring them to their native valleys. That engagement has ever been borne in mind and sacredly kept. The taking of this oath was impressively celebrated. Sibaoud, where the celebration occurred, being near Torre Pellice and other populous places, is easily reached, and occurring as the service did on a Sabbath, about eight thousand people gathered together on that plateau. A number of addresses were given, when Dr. M. Prochet gave the address of the day. Speaking of the oath, he reminded his hearers that many before him were the descendants of the men who had sworn that oath—that our obligation to do as that oath required rested on them. Then, in impassioned tones, he called on the assembly to take upon themselves their ancestral vows by their lifting up their hands to heaven and pledging themselves anew to God. The appeal was electric. A solemn thrill ran round through the crowd, as in every direction a cry of "Au Seigneur, au Seigneur!" was heard on every side, and tears came streaming down many a cheek. A short prayer was immediately offered and the choir sang an appropriate hymn. Many a voice quivered as the hymn was sung, and we were led to pray that a rich spiritual revival might follow so remarkable a scene.—N. Y. Observer.

and travellers from the States are so enthusiastic about him that they would do anything he asked. Not that he asks anything from outsiders. Duncan knows that what his Indians need is not charity, but manhood; not alms-giving, but the full development of self-respect; not patronage, but justice. The same applies to all Indians, but the work is difficult, and every honest missionary and Indian agent will confess that he has had scant success. Duncan is an extraordinary man and he succeeded."

"Then, I suppose he is universally popular in British Columbia?" "Not at all. How could such a man be popular! He is certain to fight against powerful forces, and if you throw stones at dogs, they will bark and, if they dare, bite. How could he be popular with whiskey sellers, who were not allowed into his prosperous settlement, or with their friends? How could he be popular with ruffians whose aim was to debauch those Indian girls, to whom Lord Dufferin paid so high a compliment? Would even those traders be very fond of him, who used to make cent per cent out of the Indians, and who saw them trading with Victoria on their own hook, to the extent of \$100,000 a year? How easy for all those classes to set stories and sneers afloat, and how many idle and itching ears are there in every community ready to listen and then industriously to circulate? But these foes could not have prevailed against him. It is when he is wounded in the house of his friends that the bravest has to succumb. The culmination of human sin was reached when the leading men in the Church and the State combined against the Lord, and when the Pharisees (the lordly ecclesiastics) and Sadducees (the place-loving officials of the day) combined against his followers."

"What then should be done in Duncan's case?" "The wrong has been done to him and his Indians, and it is now difficult to set it right. But, in my opinion, the Government of the Dominion should appoint an independent commission to inquire into all the facts and to report their views. No country can afford to do injustice either to its poorest wards or its grandest men. In this case, an independent commission is more needed than it was in the history of French schools in this Province. Long before Duncan left Metla-kahtla, I wrote, both in the Montreal Herald and the Toronto Mail, calling attention to the facts. These were partly questioned, partly denied then, and all warnings were scouted. I am only sorry that I did not call louder, and that others, especially men in British Columbia, did not join in the call. But I am quite clear that an honest effort should be made to give Duncan and his Indians their own again."

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therefore, owes obedience. If it is not thus decided, it may be a source of long and anxious doubt to her who is considering it, and these words are written to aid, if possible, any who are in that condition of perplexity. It is well to look at this subject very calmly and practically. Enthusiasms are good—the world and the Church would be dull without them. But enthusiasm by itself has sometimes insisted that its own voice was a call from God, and has followed the supposed summons to the bitter disappointment of all concerned. Not always, by any means, does the call to foreign mission work come as a clear, an imperative, unmistakable voice from above, overcoming all doubts, and giving no peace until it is obeyed. In a somewhat long experience in connection with those offering themselves for missionary service, I recall but very few instances where the call came in this manner. Usually it is a growing conviction, fortified by careful weighing of all circumstances and considerations, and by prayerful attention to every Providential leading. Some few things point to a very prompt decision. One is the condition of health. No matter how strong the desire to do this work, or how full the equipment in other respects, if a sound, physical embodiment be denied to the ardent soul, it is safe to conclude that its call is not to the trying climate and exhausting labour of a foreign missionary field. Home duties—those near of kin dependant for support, care or comfort upon one, should usually lead to the belief that He who "setteth the solitary in families," intends that claims arising from that ordering shall not be set aside for distant needs or appeals. But, you say, these things not being in my way as obstacles—am I called? how shall I know? Of course the question cannot be answered in a word, or fully answered in many words. Only a few hints can be given as to the points to be carefully and prayerfully considered. It is a mistake for anyone to regard herself as called to foreign missionary work unless she is conscious of a strong, steadfast purpose to give her life with all that it holds, and for as long as it is worth giving, to the service, wherein and of what ever kind may be indicated in the plan of God for her. A spirit of obedience—absolute and unquestioning—should possess the soul that would step upon its lips the words, "Here am I, and send me," and follow in the steps of the Lord Jesus as He came to do His Father's will. Fitness—physical, mental, spiritual, for the demands to be made upon the whole nature; freedom from detaining bonds of God's ordaining; a heart burning with love to Christ and to the souls for whom He died; a child-like confidence in the Father's care and love and leading—all these possessed as fully as fallen nature can possess them, would, in our view, go far towards constituting a call from God to "go teach the nations." After all, to one thus qualified, the tremendous need is the call. The white harvest, the few tired reapers, the sense of ability to do the work, and grateful, adoring love to the Lord of the harvest, do not these combine to call you to it with an irresistible voice, if so be that you can meet the requirements of the work?—"M. H. P." in Woman's Work for Woman.

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