

Teacher and Scholar.

April 14th, 1895. } WATCHFULNESS. { Matthew xxiv. 42-51

GOLDEN TEXT.—Mark xiii. 33.
MEMORY VERSES.—144-46.
CATECHISM.—Q. 17, 18.

Home Readings.—M. Mat. xxii. 1-14 T. Mat. xxiii. 1-36. W. Jno. xii. 20-50. T. Mat. xxiv. 1-28. F. Mat. xxiv. 29-41. S. Mat. xxiv. 42-51. Su. Mark xiii. 1-37.

Our lesson this week is a portion of an address delivered by our Lord to His disciples alone. The greater part of the day had been spent in the temple courts in a final effort to persuade the rulers and the people to accept Him as the Messiah, and so save both themselves and the nation. The effort was in vain, and after solemn warnings the Master left the temple for the last time, with the disciples who directed His attention to the massive foundation stones of the holy structure, and were told that the day is coming when these shall not be left one stone of these upon another. Then, as He sat in Olivet, they come to Him privately and ask Him for fuller particulars as to these things. His answer is a long and difficult one, chiefly owing to the fact that the distinction between what refers to the destruction of Jerusalem, and what refers to His coming again in glory, is not clearly marked. One thing, however, is clear: the portion of the Lord's answer selected for study, sets forth the duty of watchfulness on the part of Christ's disciples in every generation. The lesson very naturally falls into two parts:

I. Watchfulness Enjoined.—“Watch!” The Greek noun is derived from the perfect tense of the verb “to have been aroused from sleep,” and expresses not a mere “act,” but a “state” of wakefulness and watching. “Therefore,” i.e., in view of what has just been said—“for ye know not,” etc.—the first reason assigned why we should watch. Ignorance of what an hour may bring forth is the reason why watchers are employed in any sphere where watching is being done, and should produce alertness in the Christian, especially when it is his Lord's coming of whose time he is ignorant. “If the good-man,” etc.—the second reason for watchfulness on our part. Ignorance of an impending burglary lulls the master of the house into false security and easiness in watching, therefore, we should be specially alert against unwatchfulness—“be ye ready,” etc. A third reason for watchfulness is found by implication in v. 46, 47, and 50, 51. When our Lord returns, as he certainly will, He will reward those who have been watchful and punish those who have neglected to watch.

II. Watchfulness Explained.—Our Lord makes clear what we are to understand by watchfulness, by means of an illustration or parable; watchfulness is the characteristic of the faithful servant, lack of watchfulness that of the evil servant. “His Lord hath made ruler . . . to give them meat in due.” Christ has given to every man his own work, but the feature of all His service is to minister to others. Christ has no place for drones among His servants. Every man ought to be a worker, and further every man ought to do his own work in its proper time. “Blessed . . . servant . . . so doing,” i.e., the watchful servant. Watchfulness therefore implies a recognition of three facts, viz.: 1. That Christ has given each of us his own duty to perform. 2. That the essence of that duty is to minister to others of the things of Christ with which He has entrusted us. 3. That we must be prompt in doing the work assigned us. “But . . . evil servant,” i.e., the servant lacking in watchfulness. He ignores these facts and thinks and acts only for his own selfish gratification. By watchfulness, then, Christ meant, not gazing up into heaven for signs, not lamenting the fact that other servants are careless, not idly speculating as to the time of our Lord's coming, but faithful performance of duty, as if the Master Himself was ever present. Doing whatsoever our hand finds to do with all our might, with hope and joy in the thought of His coming. Let us not narrow the idea of the Master's coming. He comes to every one of His servants with the power of the Holy Spirit, with opportunities and open doors for service, in the crises of their lives, at death—and He will come to judge the world. His comings are always sure, yet always unexpected, wherefore let us be watchful.

The Rev. A. T. Love, of St. Andrew's Church, Quebec, preached in St. James Square Church on Sunday morning; and Rev. T. F. Fotheringham, M.A., of St. John, N.B., in St. Mark's Church, morning and evening.

TESTIMONY TO EVANGELIST MEIKLE.

The Sessions of the Presbyterian Churches of Hamilton invited the Rev. William Meikle, M.A., the Evangelist, to conduct a series of meetings in the city with a view to deepen the spiritual life of God's professing people and arouse the careless and impenitent to thoughtfulness and lead them to a decision for Jesus Christ.

Mr. Meikle commenced his work early in November last, and has conducted meetings in each of the eight Presbyterian Churches in the city. These meetings have been largely attended, quietly conducted, characterized with deep seriousness, and have resulted in genuine conversions and spiritual fruitfulness.

Mr. Meikle is a well educated Christian gentleman, is a devout student of God's Word, has a clear intelligent conception of the great scheme of human redemption, and preaches the doctrines of grace with fulness and convincing power. He presents sin and salvation to the minds of his hearers, in a direct, earnest manner, peculiarly fitted to reach heart and conscience and lead to thoughtfulness, penitence and prayer.

His teaching gave satisfaction to the pastors and Sessions of our Church. While asserting that there is a place and need in the Church, for the special work to which he has devoted himself, and in which he has been greatly honored of God; he strongly impresses on his hearers the duty and privilege of honoring the ordinary means of grace by a faithful and devout attendance on them. He loyally seeks to aid the pastors and strengthen their hands in their arduous and responsible work. His work in this city during the last four months will be thankfully remembered. We regard him as a manly, honest, intelligent preacher of the Gospel of Jesus Christ. On behalf of the Presbyterian Union Committee,

D. H. FLEICHER,
Chairman.

Hamilton, Ont., March 5, 1895.

A LETTER FROM FORMOSA.

MR. EDITOR,—I send translation of a letter lately received from Rev. Tan-He, pastor of Sin-tiam Church in Formosa.

To many of your readers who heard my own words and have a right to know, permit me to say I have not failed thus far in fulfilling my vow to send to Doctor Reid yearly, while I remain on this side the ocean, the fifty-dollars necessary to support one native Bible-woman. Humbly and with a full heart do I thank the personal friends who have all unasked freely and voluntarily helped me in this. The God of Formosa will reward you; 1895 is before us and fast fleeting. Anyway, every way let us toil on and try to help the Lord's work all over the world.

Sincerely yours,
ANNIE STRAITH JAMIESON.

Chatham, 26th March, 1895.

TRANSLATION.

DEAR MRS. JAMIESON,—I have received your letter asking about the Bible-woman. The two here at Sin-tiam, Ko Ha-so and Kho Jim-so, are very zealous Christians. Unless seriously ill or otherwise impossible for them to come they never fail to be in their places with us on Sabbath. They visit families in the neighborhood and conduct worship with them, singing and praying in the houses.

I give you one example of their work. A woman here had been in poor health for three years. Her relatives spent a great deal of money on native druggists, priests, etc., but, all in vain, she was constantly ill. The Bible-women visited there and witnessed for the truth. They told the family it was because they worshiped idols and lived in sin that such trouble was brought on them, and that if they would repent, put away their idols and worship the true God He would send help and they would have peace. They gave up their idols, did as the women exhorted them to do, and soon the sick one recovered.

Thus our Saviour Jesus used these two Bible-women as His instruments to bring that family to Him and help His church here.

Wishing peace to you and yours,
TAN HE.

all the faculties of my heart and my soul, as being my only light, my only strength, my only wisdom, and I have always found him true to his promises. But when I found that it was good to be united to that mighty and merciful friend in the days of prosperity, I have found that it was still more my interest to be united to him in the days of trial through which I had to pass. He was my shield when I was attacked by the thousands of assassins whom you, or your priests, have so often sent to take away my life, either with their pistols, or with their murderous sticks, or with their sharp stones. But it is when I was attacked by the last terrible sickness that I felt the necessity of having that mighty and merciful Friend near me as my Physician. With Peter I cried, “Lord, save me.”

And you can come and see with what merciful and mighty hand He has come to my help and cured me! You may imagine my surprise and my sadness, when, in that very time, I saw your priests and priestesses coming to tell me that I was out of the way of salvation, and that I was to be damned if I would not come back to the Church of Rome of which you are a Bishop. For, what had these priests of Rome to give me to take the place of that divine friend and physician, Jesus the Son of God, that I might forget that He was my only hope, my only life, my only Saviour, my only refuge? What had they to give me that I might forget and forsake that dear Saviour Jesus, whose presence in my heart was, very often, making me so happy that I was not only forgetting my terrible sufferings, but was changing those sufferings into feelings of unspeakable joy? When I was sick and unable to answer the arguments of your ambassadors, I have refused to see them. I asked my people to turn them out of doors in the most unceremonious way. For I was really indignant. But, to-day, thanks be to God, I am well and able to meet and answer you. If you were sincere in your efforts to bring me back to your church, come to-day and show me my errors. I am able to hear and answer you. I will open you all the doors of my house, and I will be the most happy man in receiving you in my humble home and giving you all the honor and respect due to your high position and to my own personal esteem for you. If you show to the people that I am wrong, I will ask your pardon for what I have said and done against the Church of Rome, and I will again submit myself to your Pope. But if you cannot show that, I will, with the help of God, so long as I live, continue to show to our dear countrymen that the Church of Rome, with her priests, bishops and popes, is nothing else but that antichrist, that man of sin of which the gospel speaks when it says:—“Let no man deceive you by any means; for that day shall not come, except there comes a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped. So that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity does already work. Only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed whom the Lord shall consume with the Spirit of His mouth and shall destroy with the brightness of His coming. Even him whose coming is after the working of Satan, with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved.”

Truly and respectfully yours,
C. CHINIQUEY, D.D.

The London Advertiser says: Rev. Wm. Burns, of Toronto, is in the city in connection with arrangements for the General Assembly of the Presbyterian Church of Canada. This Dominion gathering, one of the most important of the year, meets in London in June.

work thus debarr'd from a privilege which all Christians hold to be absolutely essential. Many of us are living under such evil influences, such worldly surroundings, as demands the constant witness of a glowing spirituality. How are freshness, fervor and force to be sustained? True, in addition to the ordinary channels of grace, we have an occasional visit from our dear Superintendent, which, like a breath from heaven, seems to cheer and tone us up for a time. His kindness, his glowing enthusiasm, experience and intense spirituality, are absolutely indispensable to the spiritual well-being of the missionaries under such influences as I have indicated. But still more is needed. The missionary should have the opportunity of obeying the dying command of the Master he serves. “Do this in remembrance of me.” I submit that a high condition of spirituality is impossible, unless we, by faith, are “made partakers of His body and blood, with all his benefits to our spiritual nourishment and growth in grace.” As preachers and Christian workers we are not what we might be, we are not what we ought to be, not what we wish to be, because we are denied participation in an ordinance, essential to the very life of Christ in the soul. The Lord works by means and sends the Holy Spirit through regular channels. This hardship might be remedied by a simple vote of Assembly. Why should elders of the Church, who have been for years preaching and preparing young people for communion—men who know the spiritual condition of the congregation better than any other—why should they be unfitted for breaking bread among their beloved people, feasting with them and drawing all the inspiration and encouragement which the ordinance is intended to convey?

Will some friend of Home Missions bring this matter before the Assembly or suggest some way by which this hardship may be overcome?

Carman, Man., March 15th, 1895

REV. CHARLES CHINIQUEY, D.D.,
TO ARCHBISHOP FABRE.

During his last severe illness, which so nearly proved fatal, it was published, Dr. Chiniquy writes, “by the priests of Canada and the United States that I was dead after having made my submission to the Pope, and been reconciled to the church.” Thereupon he published after his recovery a letter to Archbishop Fabre, portions of which we give below, and which show that the venerable and courageous doctor is still very much alive.—[Ed.]

Montreal, 65 Hutchison Street.
8th December, 1894.

To My Lord Fabre, Roman Catholic Bishop of Montreal.

MY LORD,—Your besieging me with your priests and priestesses, during my last sickness, is the reason of my addressing you this letter.

I am perfectly cured, my Lord; my bodily strength is so perfectly restored that I write you this letter without the use of any spectacles, and my hand does not shake more than when I was only 30 years old, although I am in my 86th year. From the very day that I broke the chains which were binding me to the feet of the idols of the Pope, I put myself under the care of the best physician the world has ever seen. His name is Jesus! He is both the Son of God and the Son of Man. He came from heaven more than 1800 years ago, to save us from all our spiritual and even bodily miseries. His condition was that those who wanted to be cured by him should not invoke any other name but his own. For his apostle Peter wrote in his Testament these very words:—“There is none other name under heaven given among men whereby we must be saved,” Acts iv. 12. From the day I gave up the Pope to follow Christ, I have found more and more, every day, that the greatest joy, the greatest happiness in this world was to love and serve him. I have kept myself, then, united to him with