

Pastor and People.

THE VOICE IN THE TWILIGHT.

I was sitting alone towards the twilight,
With spirit troubled and vexed,
With thoughts that were morbid and gloomy,
And faith that was sadly perplexed.

Some homely work I was doing
For the child of my love and care,
Some stitches half wearily setting,
In the endless need of repair

But my thoughts were about the "building,"
The work some day to be tried;
And that only the gold and the silver,
And the precious stones, should abide

And remembering my own poor efforts,
The wretched work I had done,
And, even when trying most truly,
The meagre success I had won:

"It is nothing but 'wood, hay and stubble,'" I said;
"It will all be burned!"—
This useless fruit of the talents
One day to be returned.

"And I have so longed to serve Him,
And sometimes I *know* I have tried;
But I'm sure when He sees *such* building,
He will never let it abide."

Just then, as I turned the garment,
That no rent should be left behind,
My eye caught an odd little bungle
Of mending and patchwork combined.

My heart grew suddenly tender,
And something blinded my eyes
With one of those sweet intuitions
That sometimes make us so wise.

Dear child! she wanted to help me,
I know 'twas the best she could do;
But oh, what a botch she had made it—
The gray mismatching the blue!

And yet—can you understand it?—
With a tender smile and a tear,
And a half-compassionate yearning,
I felt she had grown more dear.

Then a sweet voice broke the silence,
And the dear Lord said to me:
"Art thou tenderer for the little child
Than I am tender for thee?"

Then straightway I knew His meaning,
So full of compassion and love,
And my faith came back to its Refuge
Like the glad returning dove.

For I thought, when the Master-builder
Comes down His temple to view,
To see what rents must be mended
And what must be builded anew,

Perhaps as He looks o'er the building,
He will bring my work to the light,
And seeing the marring and bungling,
And how far it all is from right,

He will feel as I felt for my darling,
And will say, as I said for her:
"Dear child, she wanted to help me,
And love for me was the spur.

"And, for the true love that is in it,
The work shall seem perfect as mine,
And because it was willing service,
I will crown it with plaudit divine."

And there in the deepening twilight,
I seemed to be clasping a hand,
And to feel a great love constraining me,
Stronger than any command.

Then I knew by the thrill of sweetness,
'Twas the hand of the blessed One,
That would tenderly guide and hold me
Till all the labor is done.

So my thoughts are nevermore gloomy,
My faith no longer is dim,
But my heart is strong and restful,
And mine eyes are unto Him.

—Mrs. Herrick Johnson.

ONE MINUTE PAPERS.

BY REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

WE ARE ACCOUNTABLE TO GOD—DO YOU BELIEVE IT?

1st. Everyone of us shall give account of *himself* to God. Rom. xiv, 12.

2nd. We must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. v, 10.

3rd. God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. xii, 14.

4th. Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more. Luke xii, 48.

5th. Give an account of thy stewardship; for thou mayest be no longer steward. Luke xvi, 2.

6th. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is unjust also in much. Luke xvi, 10.

7th. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Matt. vii, 21.

8th. We must all stand before the judgment seat of Christ. Rom. xiv, 10.

Written for THE CANADA PRESBYTERIAN.

AN APPEAL TO CHRISTIAN WOMEN.

If the interest that truly Christian people take in missions is equal to their correct knowledge of them then information is what is particularly needed to awaken missionary zeal. We propose, therefore, to present a few facts for the consideration of our sisters in the church, praying that the Lord may bless the effort.

The population of the world is said to be one billion five hundred million; two-thirds of these have never heard of Christ and half of these are women and girls, our heathen sisters. We turn away and refuse to look steadily on this dark and sorrowful procession going its way to eternity; but still they go on, and if we really did believe the gospel to be as necessary to them as it is to us, there would be at once and forever an end to our guilty repose.

What have we done for a perishing world? There are now many societies with thousands of missionaries, but it has been affirmed that if the United States, Canada and Great Britain were supplied with ordained ministers in the same proportion to population as the pagan world is supplied, Canada would have twenty, the United States two hundred, Great Britain and Ireland one hundred.

There are thirty million of Protestant church-members and the average contribution of these for the conversion of the totally unreached myriads of pagans is less than one-tenth of a cent a day, always excepting the little Moravian Church, which annually gives \$12 a member to the foreign work, and sends one in every sixty of its members into the mission field, an example to all the world. Yet, all told, the amount that is given for Foreign Missions would not pay the liquor bill of this continent for three days to say nothing about the enormous tobacco bill.

If the women of this Christian land would but study the condition of their less fortunate sisters in heathen countries, their love and sympathy would flow towards them in active work, for their salvation and uplifting. Women's condition is degraded and deplorable beyond words. There are three hundred million of Buddhist women who are taught that they have no souls, but after death they will become bugs and loathsome insects, unless they have been very good, implicitly obedient to their husbands and mothers-in-law, in which case they might possibly be born *men*.

Eighty million of women are in Mohametan harems, slaves to the men who own them. Think of it, mothers! In Tokio, Japan, three thousand six hundred and fifty girls annually sacrificed, lost for time and eternity, and this is the record of only one city in the empire. These girls are under nine years of age.

In a recent Indian paper we read the following:—On Saturday last a young girl wife, aged eight years, was admitted to the hospital suffering from burns all over her body, caused by her husband having branded her with a hot iron, because she was absent from the house longer than usual.

Another item in the same paper is that, "A marriage has been celebrated within a week, between a Brahmin and fourteen girls, whose ages varied from 3 to 26."

These things did not happen a century ago, but in the latter end of 1890, A.D. Poor women with life so intolerable, is it any wonder that thousands of them commit suicide, or that many a mother, when a girl baby comes, fills its mouth with earth, digs a hole in the earthen floor of her house and buries it, rather than it should grow up to endure what she has to bear.

A Hindoo woman said to a missionary, "Surely your Bible was written by a woman?"

Why? "Because it says so many kind things for women. Our Pundits never refer to us but in reproach."

Is it not time for us as Christian women to realize our individual responsibility? We act as though we had ages before us in which to work, and our unsaved sisters had ages before them in which to be reached, whereas our term of service and their term of life must soon expire, and the Holy Book says, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest behold we know it not, doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth He not know it? and shall He not render to every man according to his works."

Can we overtake the work? Yes, if every one of us fifteen million of women who are members of the Protestant church to-day will do her share.

Dear sister, will you do yours? Will you become a member of the Woman's Missionary Society, and thus give your personal influence to this noble cause? Said a converted heathen woman to a missionary, "Tell your people how fast we are dying, and ask them if they cannot send the gospel faster." Can we refuse to respond to this piteous cry and be guiltless?

LIGHT THROUGH CONFESSION.

In a large city I noticed an old man who had remained through the first and second meetings, and was standing as though he was hesitating whether to leave the room or to tarry in order to confer with others. I asked a gentleman, who was then my associate, to speak to him, and, approaching him, he said:

"My friend, are you a Christian?"
The old man said, "No, sir, I am not a Christian, but I want to be. I have been trying all my life to find out how to be a Christian, but I have not been able to receive any satisfaction in connection with my endeavors in that respect. I have been to church all my life, and read the Bible. I have attended meetings like these, and yet have received no light as to what I need to do in order to be a Christian. When Mr. Moody was here, several years ago, I attended almost all of his meetings, and talked with him and others personally, and when the meetings were done I was as far away as ever. Now, I don't suppose it is of any use, but I would be very glad if you would tell me what I need to do in order that I might become a Christian."

My friend said to him, "Have you ever confessed Christ with your lips?"

The old man said, "No; I was waiting to become a Christian before I should do that."

My friend said to him, "That is just the way to become a Christian," and quoted a passage upon that point from Rom. x, and said, "I believe you need to commence to-night with an open acknowledgment of Christ as your Master."

The old man said, "It is too late to do it to-night, for the service has been dismissed."

My friend looked about the room, where there might have been ten persons tarrying, and said, "Suppose you confess Christ to these people who are now in this room?"

After a moment's hesitation the old man walked down the room and held out his hand to a gentleman whom he knew, and said, "Mr. W., I want to confess Christ to you;" and then went to the others and said practically the same thing. I think I was the last one to whom he spoke that night, and I told him not to let the Adversary make him think that he had not commenced the Christian life that night, but to count the matter settled, and to think of himself as a follower of Christ.

The next morning, when I came in for the ten o'clock service, the old gentleman was seated in the front seat, and with him was another man about seventy-five years of age. The first man came to me and said, "I have brought a friend to the meeting this morning. He is a little hard of hearing. Will you please speak out so that he can hear, and be sure to say something about confessing Christ?"

I said to him, "Has the light come to you?"

And he said, "Yes, and I want my friend here to confess Christ, too."

Before the day was done the second old man had risen in the meeting to express his inten-

tion of being a follower of Christ, and after that it was a joy to see the two old men side by side, with their faces beaming with the satisfaction that was brought to them by their new life. I believe that what God put first we need to put first also, and that there is no greater aid to the faith of one who would be a disciple than open acknowledgment of his intention to be a follower of Christ.—Rev. B. Fay Mills in *Golden Rule*.

FREEDOM FROM TEMPTATIONS.

BY ALEXANDER MAULAHEN, D.D.

Psalms 119, 165.

"Nothing shall offend them." "There shall be no stumbling block to them." The higher love casts out the lower. It is well, when, by reinforcing conscience by considerations of duty, or even sometimes by the lower thoughts of consequences, a man is able to pass by a temptation which appeals to him, and conquers the inclination to go wrong. But it is far better—and it is possible—to be lifted up into such a region that the temptation does not appeal to him any more.

To take a very homely illustration, whether it is better for a man to steel himself, and walk past the door of a public house, though the fumes appeal to his sense, and stir his inclinations; or to go past, and never know any attraction to enter? Which is best, to overcome our temptations, or to live away up in the high regions to which the malaria of the swamps never climbs, and where no disease-germs can ever reach?

That elevation is possible for us, if only we keep in close touch with God, and love the law because our hearts are knit to the Law-giver. "There shall be no occasion of stumbling in Him," as the Apostle John varies the expression of my text. Within, there will be no traitors to surrender the camp to the enemy without. So Paul in the letter to the Philippians attributes to "the peace of God which passeth understanding" a military function, and says that it will "garrison the heart and mind," and keep them "in Christ Jesus." Which is but the Christian way of saying, "Great peace have they which love Thy law; and there is no occasion of stumbling in them."

DR. PIERSON ON THE Y. M. C. A.

This being the jubilee year of the Y. M. C. A. Dr. A. T. Pierson, in the February number of *Helping Words*, on "The place of Young Men in the Plan of God," says: "Several conspicuous movements of our own day indicate that God's plan for young men is coming to ripeness, and that in the world's evangelization they are to take a very conspicuous part. First, we call attention to the Young Men's Christian Association as a providential development of our own century. It has a very strange and marked significance. It possesses the elements of peculiar power, it combines what is mightiest in organization. It has Youth, Manhood, Character, Activity. Its motto is 'Your Master Christ Alone.' Its new Testament text may well be, 'Ye have not chosen Me, but I have chosen you and ordained you.' 'A threefold cord is not quickly broken,' says Solomon; and here is a bond braided of three strands: youth, Christianity and association. Well may we look without surprise at the rapid unrivalled growth of this great organization, and anticipate for it, if properly guided and controlled, a future of great service to the world, perhaps an actual leadership in the work of missions both at home and abroad.

Rev. Dr. Hugh Macmillan in his fifth Cunningham lecture, which dealt with Palestine and its primitive races, stated that, notwithstanding the alternation of its ownership since the Christian era, Palestine still contained as its dominant ethnic type the Canaanite, who retained the primitive customs of his pre-historic ancestors. The lecturer favours the view that identifies the Hittites with the people of the shepherd kings, both being of the race known to the old Greeks as Scythians. If the modern Chinese, who threatened to overrun the world, were the descendants of that race, the most important work of this age was their conversion to Christianity. God must have some great purpose in preserving the hoary Hittite race, the most intellectual, industrious, and determined of all the Asiatic races.