

PASTOR AND PEOPLE.

RULES FOR YOUNG CHRISTIANS.

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayer. Heb. xl. 6
2. Never neglect daily private Bible-reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. John v. 39.
3. Never profess to ask God for anything which you do not want. Tell Him the truth about yourself, however bad it makes you, and then ask Him, for Christ's sake, to forgive you what you are, and make you what you ought to be. John iv. 24.
4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done to-day for Him?" Matt. v. 13 16.
5. If ever you are in doubt as to a thing's being right or wrong, go to your room and kneel down and ask God's blessing upon it. Col. iii. 17. If you cannot do this, it is wrong. Rom. xiv. 23.
6. Never take your Christianity from Christians, or argue that because such and such people do so and so, therefore you may. 2 Cor. x. 12. You are to ask yourself, "How would Christ act in my place?" and strive to follow him. John x. 27.
7. Never believe what you feel if it contradicts God's word. Ask yourself, "Can what I feel be true if God's word be true?" and if both cannot be true, believe God and make your own heart the liar. Rom. iii. 4; 1 John v. 10, 11.—*Brownlow North.*

CRITICISING OUR ENGLISH BIBLE.

The following anecdote of Dr. Kilbie, in connection with the received English translation of the Bible, is worthy of a reprint. This Dr. Kilbie was rector of Lincoln College, University of Oxford, and sole director of the studies of Dr. Sanderson, afterwards Bishop of Lincoln; and in the quaint language of Izaak Walton:

This Dr. Kilbie was a man of so great learning and wisdom, and was so excellent a critic in the Hebrew tongue, that he was made professor of it in this university; and was also so perfect a Grecian, that he was, by King James, appointed to be one of the translators of the Bible. * * * The doctor was to ride into Derbyshire, and took Mr. Sanderson to bear him company; and they going together on a Sunday with the Doctor's friend to that parish church where they then were, found the young preacher to have no more discretion than to waste a great part of the hour allotted for his sermon in exceptions against the late translation of several words—not expecting such a hearer as Dr. Kilbie—and showed three reasons why a particular word should have been otherwise translated.

When evening prayer was ended, the preacher was invited to the house of the Doctor's friend, where, after some other conference, the doctor said to him, "He might have preached more useful doctrine, and not have filled his auditors' ears with needless exceptions against the late translation; and for that word, for which he offered to that poor congregation three reasons why it ought to have been translated as he said, he and others had considered them all, and found thirteen more considerable reasons why it was translated as now printed." * * * And the preacher was so ingenuous as to say, "he would not justify himself."—*Walton's Lives.*

IMPORTANT, BUT NOT ALL.

Though it is very desirable that the religious education from childhood all the way up through life should be as thorough as possible, yet it must be remembered that while this education is an important part, it is not all of religion. It is not for one moment to be supposed that, when a person shall have acquired a certain amount of scriptural knowledge, he is then fit to be numbered with Christ's disciples. He may never have been a humble learner at Jesus' feet; and it is only such that are entitled to the distinction of discipleship. It is possible for the mind to be conversant with the Bible and for the heart to never once throb with emotion at the potent touch of truth. Voltaire was well up in theology, and an outspoken infidel. Many of the most blatant infidels of the present day are men of bright intellects and versed in the sacred

Scriptures. Intellectually is not spirituality. Truth must be spiritually discerned to become the power of God unto salvation. Information simply lodged in the mind is not an experience in the heart, and religion is essentially an experience. It is with the heart that man believeth unto righteousness, and with the mouth confession is made unto salvation. Hence the importance of praying along with teaching, that the gift of the Holy Ghost may be imparted, to open the understanding and to seal the truth unto the soul.—*Christian Intelligencer.*

SALVATION BY GRACE.

Not what these hands have done
Can save this guilty soul;
Not what this tolling flesh has borne
Can make my spirit whole.

Not what I feel or do
Can give me peace with God;
Not all my prayers, and sighs, and tears.
Can bear my awful load.

Thy work alone, O Christ,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within.

Thy love to me, O God,
Not mine, O Lord, to Thee,
Can rid me of this dark unrest
And set my spirit free.

Thy grace alone, O God,
To me can pardon speak;
Thy power alone, O Son of God,
Can this sore bondage break.

I bless the Christ of God;
I rest on love divine,
And with unfaltering lip and heart
I call this Saviour mine.

—Dr. H. Bonar.

"ROCK OF AGES, CLEFT FOR ME."

In the pleasant county of Devon, in one of its sequestered passes with a few cottages sprinkled over it, mused and sung Augustus Toplady. When a lad of sixteen, and on a visit to Ireland, he strolled into a barn in which an illiterate layman was preaching—but preaching reconciliation to God through the death of His Son. The homely sermon took effect, and from that moment the Gospel wielded all the powers of his brilliant and active mind. During his illness Augustus Toplady seemed to lie in the vestibule of glory. To a friend's enquiry he answered, with a sparkling eye, "Oh, my dear sir, I cannot tell the comforts I feel in my soul; they are past expression. The consolations of God are so abundant that He leaves me nothing to pray for. My prayers are all converted into praise. I enjoy a heaven already within my soul." And within an hour of dying he called his friends and asked if they could give him up; and when they replied in the affirmative, tears of joy ran down his cheeks as he added, "Oh, what a blessing that you are willing to give me over into the hand of my dear Redeemer and part with me; for no mortal can live after having seen the glories which God has manifested to my soul!" And thus died the writer of the beautiful hymn, "Rock of Ages, Cleft for Me."

FAITH, NO FANCY.

Spurgeon says that "Faith must not ferment into fancy." Devotion must not degenerate into dictation to God. Prayer must not presume upon Divine Power and providence. We come before God reverently, meekly to ask for those things that are according to His will. Salvation is conditional on faith; but wealth and health, and other circumstantial matters are dependent upon Divine Omniscience and goodness. Paul prayed three times, in vain, for the removal of the thorn in the flesh. His only answer was sufficient grace and Divine strength made perfect in weakness. So that when his faith failed to remove the thorn, he lived to glory and take pleasure in the infirmity and weakness that only more manifestly displayed the power of God upon him. It was useless to demand from God what he may see is not best for us nor for others through us."

THE doctrines of the Gospel are old but full of motion, full of energy, as the river is full of movements—full of life-giving power, as the sunlight and the vital air. They are the doctrines out of which the missionary work springs.

MISSION NOTES.

THE missionaries sent by the London Missionary Society to the Matabele tribe in South Africa, have been at work there for twenty years, and they are not able yet to point to one convert. But they continue "steadfast, unmovable." The Matabele are utter savages, ravaging by their bloody raids the region round Lake Ngami. A similar delay in winning converts has been seen in other fields where Christianity has now swept down every obstacle, and where thousands have been saved. This same society waited for thirty years for its first convert in the Madras Presidency, and fifteen in Tahiti. The Baptists at the end of twenty-one years among the Telugus, have just twenty-one converts. They have now twenty thousand.

The *Missionary Herald* for August says: "The annual reports of the Japan Mission of the American Board cover the period from April to April. The statistics for the year 1883-84, just received, make the following remarkable showing. Number of churches, twenty-two, an increase of three; church membership, 1,791, of whom 736 were added on confession of faith during the year. This is an increase of sixty-eight per cent. The net increase after deducting removals from death and other causes is sixty-two per cent. Of the twenty-two churches, fifteen are self-supporting. Contributions of the churches amount to nearly 9,000 yen or \$6,750, which is an increase of thirty-three per cent. over the contributions of the preceding year. Since this report was made up, during April and part of May not less than 175 have been received on their confession of faith."

REV. J. L. Nevins, of the Presbyterian Mission, reports concerning his work in North China: "During the past five years this country work has been developing and extending beyond all my previous expectations. Six years ago I had one station and about a dozen converts. Since then my work has constantly and uniformly spread, and, I think, deepened. I have now fifty central stations, and over 700 native Christians, whose homes are in about 200 villages. These stations extend over a region of about 200 English miles long, and eighty miles wide, and the work is constantly extending into new towns and villages. Until recently I have had one native helper and sometimes two, travelling with me and visiting the stations during the months when I am absent in Cheefoo. The work of these helpers has been that of assisting me in my plan of supervision and superintendence and teaching inquirers. The work of conducting services and extending the work into surrounding villages is performed mainly by the Christians themselves. At Osakee, Japan, as elsewhere in that country the gospel has been making rapid progress. The Rev. Mr. Miyagawa, the pastor, in sketching the history of the work there, stated that the seven members had grown to one hundred and ten. They have done prolonged missionary work in seven different places, and the mother Church rejoices in having two daughters and two grand-daughters. The evening meeting was devoted to prayer and reminiscences. Special efforts had been made during the day to induce three or four persons who had been excommunicated to attend the services. In one or two cases the efforts succeeded and a few remarks made by them was a marked feature of the evening meeting."

THE religious gatherings at fashionable summer resorts differ considerably from the old time camp-meeting. Special efforts are made to render them attractive. Prominent people of different persuasions are prevailed upon to take part in the proceedings. It is, perhaps, just a little wicked, but the thought will intrude itself, that there is a pretty strong desire "to make the best of both worlds" on the part of the promoters of these joint-stock religious and recreation combinations. At Grimsby they have had Thomas and Talmage, Wild and Williams. The teaching has been as diversified as are the divergent views of these different divines. Dr. Thomas, of Chicago, who is ever so far in advance of ordinary mortals, has been giving an exposition of his moral theory of the atonement. He is not above the weakness of seeking to fortify his opinions by seizing on the absurdities of some of the schoolmen and their imitators, and holding up these caricatures of the evangelical faith, as if they were a just and adequate representation of the Bible doctrine of vicarious sacrifice. The Rev. William Williams, of Woodstock, showed that Scripture teaching was very different from the theories that speculative theologians delight to evolve.