

Pastor and People.

THY WILL BE DONE.

Four little words, no more,
Easy to say;
But thoughts that went before,
Can words convey?

The struggle, only known
To one proud soul,
And him whose eye alone
Has marked the whole,

Before that stubborn will
At length was broke,
And a low "Peace, be still!"
One soft voice spoke.

The pang when that sad heart
Its dreams resigned,
And strength was found to part
Those bonds long twined,

To yield that treasure up
So fondly clasped,
To drain that bitter cup
So sadly grasped!

But all is calm at last—
"Thy will be done!"
Enough, the storm is past,
The field is won.

Now, for the peaceful breast,
The quiet sleep;
For soul and spirit rest,
Tranquil and deep.

Rest, whose full bliss and power
They only know,
Who knew the bitter hour
Of restless woe.

The rebel will subdued,
The fond heart free,—
"Thy will be done!"—all good
That comes from Thee.

All weary thought and care,
Lord, we resign;
Ours is to do, to bear;
To choose is thine.

Four little words, no more,
Easy to say;
But what was felt before,
Can words convey?

—H. L. L., in *Southern Presbyterian*.

SUNDAY SCHOOLS IN INDIA.

(Concluded.)

His plan, at present, was to spend a couple of months in England, Scotland, and Wales, visiting different towns and speaking of this Mission; then he would go by mail steamer, *via* Brindisi, to Bombay, where, some time in November, his direct work would begin. The work would be done through existent agencies in India, through Christian Missions already planted. Where he found the Scotch Missionary Society, it would be his duty to show how the Sunday school work might be extended on every side; where he found the London Missionary Society, that channel also would be used for enlarging the usefulness of the Sunday school movement; and where the Church Missionary Society existed there, too, the same course would be pursued. Thus all Christian agencies in India would be honoured and worked through. This Mission did not go to India as an independent or separate agency, but it went out to existing agencies to encourage them all; and that was the most cheering feature of this Sunday School Mission.

In India—say what they pleased of America or of England—there had got to be a closing of the ranks of the army of Christ. In India, differences must be minimized, and the grand fundamental principles of the faith Christians held the dearest must be presented before the people. Shoulder to shoulder they must stand in the army of the Lord. No matter what they were—Churchman or Dissenter—being one in Jesus Christ, unity of faith and hearty co-operation of effort must be made more permanent in Christian work in the future than in the past, if India was to be won for Christ. He remembered a delightful season he once had with a dear Christian brother, a German belonging to the Church Missionary Society, who some years ago was called to his rest and reward in heaven. Preaching the Gospel and healing the sick in a town many miles away from his own city, he did not expect to meet a single Christian in so remote a region of India; he had pitched his tent on one side of the town, when he received an invitation from a Christian missionary who had pitched his tent on the other side of the same town. They met for the first time, but were delighted to see each other. The next day was the Sabbath, and his newly-found friend made a proposal which he joyfully accepted. "There are, in this town," said this German missionary, "scores of Hindu temples and several Mohammedan mosques, and no Christian, except your little handful on that side encamped and my little handful on this side. Why not come together in the services on the Sabbath?" Never was he more delighted with any suggestion of the sort. His dear friend said, "I will find a place, as I know the city well. We will meet in the centre of the town. In the morning, if you please, I will conduct the opening service; and read the prayers of the Church of England, until we come to the sermon; and then you preach the sermon and close the service according to the rules of your Church. In the afternoon we will turn about; you conduct

the opening according to the rules of your Church, and I will preach the sermon and then dismiss the congregation according to the rules of my Church. We will thus show the Hindus that we are one." They came together and acted accordingly; the heathen heard of it. Here was a man that had come from Europe, and here was another from America; they never saw each other before, and did not know each other; perfect strangers. Did they come from the same village on the other side of the water? He assured the people that his friend and himself were perfect strangers until they met there. The people were astonished. They both told them that they were one because they were one in Christ, preached His Gospel, and commended His faith to them—a faith above all nationality, creed and distinction. There to-day might be found two admirably planted Missions, well accoutred, well equipped, and doing capital work for the Lord Jesus Christ. Though his German friend had gone home to his rest, the work still prospered in that region. In like manner to that just described missionaries of different families and different faiths were coming closer together, and coming closer to Christ they would come closer together, and the work of God would increase more and more. Nothing would bring their hearts closer together than this work in Christ's name for the dear children of India. If they loved the children of the family they loved the family, and the family loved them. It was to these they went, and it was for them he begged the prayers of all Christian people in England, who, he hoped, would be interested in this work more and more. In visiting different towns in this country, he should be happy to be worked as hard as they cared to work him in giving information about India. It would be more than pleasant, he would count it a privilege, to do all in his power to help forward this good work.

At the close of Dr. Phillips' interesting address, the Rev. Mr. Fordyce (London) and Dr. C. R. Blackall (Philadelphia) bore personal testimony to the admirable qualifications possessed by Dr. Phillips for the work to which he had been appointed.

Speaking on behalf of the International Bible Reading Association, Mr. Waters welcomed Dr. Phillips in the name of its 250,000 members, and bade him God speed in his mission to the children of India. There could be no doubt that the call was from God, that they had found the right man for the work, and also the money for carrying it on. The appeal to the members of the International Bible Reading Association had, up to the previous Saturday, resulted in contributions amounting to \$2,250, sent from 1,200 Branches, and money was still coming in.

Mr. Besley described the successful efforts put forth by the Ladies' Committee in enlisting the sympathy and securing the assistance, for the work of Sunday school extension on the continent of Europe, from their Christian sisters belonging to the different churches in this country, who were not, perhaps, directly engaged in Sunday school work themselves. The Committee had also promoted the benevolent work of the Sunday school Union in connection with the Home of Rest and the Children's Country Home Fund. While desirous to retain in full vigour such co-operation as that of the Christian women of England, they felt their efforts might be more interesting and more extensive if they enlisted the active sympathy of Christian ladies also in behalf of Sunday school children in India. With this end in view, the Central Ladies' Committee had issued appeals, and no doubt the result would be the convening of drawing-rooms in various provincial towns, at which Dr. Phillips would have a favourable opportunity of putting before the ladies of England the claims of Sunday schools in India. Dr. Phillips might, therefore, rely upon the co-operation of the Ladies' Committee in the great and glorious work he had undertaken.—*Sunday School Chronicle*.

FORBEARING ONE ANOTHER.

In Christian service there is no place for the exaltation of man. It is a disinterested work; one of love and self-sacrifice. It is done for Christ's sake and for the well-being of men. There is nothing in it that should lift up self. Yet in the best conditions we cannot expect to find all minds in agreement. That would not be human; hence diversity of views honestly held and expressed deserve consideration and respect. There is a charity that is tolerant of opinion however opposed to our own, and admits the right of private convictions and judgment. It is Christian to agree to differ in some things.

As workers together in the same Church, Christians not unfrequently find themselves in disagreement. Diversity of views arises as to policies and methods of work. The various activities of the Church are not conducted so as to give satisfaction to all. Hence, without the spirit of forbearance, feelings will arise which will find expression in strife and divisions. A partisan spirit springs up. The Church is divided, each party trying to outdo the other. It may be presumed that the pastor is so wise that he is not drawn into the controversy. But the people are unhappy; a worse state of things could hardly exist, though the cause of the trouble may have been very insignificant. The influence of the Gospel which we profess is greatly restrained and its progress retarded. It is disheartening to the Christian worker when all efforts are so clouded and repressed. The body of Christ is wounded, the Holy Spirit is grieved, and much good is destroyed. The glow of love to Christ is quenched in the heart, and peace of mind is taken away. The Church is shorn of its power.

In view of these things, how patient and forbearing Christians should be towards one another. The example of our

divine Pattern, the teachings of Paul and the other apostles, all set forth this spirit of forbearance and love as a high, Christian obligation. The wise course is not to allow the first feelings to kindle. Cut short the beginnings of discord. Yield as brethren some of your preferences and prejudices where truth is not at stake for the sake of the cause. Regard the rights of others, and conquer opposition by love. Thus many offences and heart-burnings, which come of divisions and discord, will be prevented. Thus will the law of Christ be fulfilled, and the highest expression will be given of the holy religion in which we profess.—*Presbyterian Banner*.

CHRISTIANITY AND CIVILIZATION.

Seldom has a better or braver answer been made to the scoffings of sceptics than by James Russell Lowell, on a certain public occasion in England. Several speakers had given utterance to slighting remarks upon Christianity, when Mr. Lowell, in the course of his remarks, said: "When the microscopic search of scepticism has turned its attention to human society, and found a spot on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children, unspoiled and unpoluted, manhood respected, womanhood honoured, and human life held in due regard—when sceptics can find such a place ten miles square on this globe where the Gospel of Christ has not gone and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the sceptical *literati* to move thither and there to ventilate their views."

THE CHRISTIAN'S PERILS.

The children of God need not be told that in this life they are exposed to constant peril. Of this they are convinced by their daily conflicts. They are living in a world unfriendly to their holy religion. They are afloat upon a sea full of hidden shoals and rocks on which the most watchful and careful are liable to founder. The same old fight is going on between sin and holiness, between Christ and Belial, and will so long as the world stands. The powers of darkness are still waging war with the powers of light. Satan's desire is the same as it was when he tempted Christ, to have dominion; or, as it was when he tempted Peter, not only to have Peter, but all the rest. Hell is arrayed to-day, as in all time past, against Christ and His anointed, against the Church and each particular member of it. For their overthrow the devil employs the lying devices that he did when he ruined the first innocent pair in the Garden. His favourite stratagem is still in use and has the same effect to darken, distract, debauch the mind, excite the passions, exalt to daring presumption or cast down to fatal despair.

It should be borne in mind that all are in peril; that none are exempt from the wiles of the adversary. Every Christian, however high or low, is a shining mark for his fiery darts. The higher a Christian stands the more exposed he is to them; and the more peril he is in. The history of the Church teaches that the most eminent and influential Christian is most hated of Satan, and in most danger from his assaults. The better our character, the more righteous our living, the more godly our walk and conversation, the less secure are we against his envy, hatred and malignity. The greatest benefactors of the race have been the most maligned and persecuted. The best among men, men of distinguished piety and virtue, from the Perfect Man of Nazareth down, have had the most enemies, and have been singled out from the rest of mankind as special targets for the better invectives of an uncharitable and an ungrateful world.

It should also be thoroughly understood that Satan uses the ungodly, whom he possesses, to tempt and betray Christians into sin. This danger is appallingly great in this age of excessive worldliness. The Christian forms intimate association with ungodly men at the risk of his religion, and at the peril of his soul. Their friendship often proves fatal, especially to the young, the unsuspecting disciple. Neighbourhood, commercial and political relations are such that association of some sort and to some degree cannot be evaded or avoided. But the truth remains, founded on the Word of God, that the Christian's communion and fellowship should be with saints, not with sinners, though he may be acquainted with some very respectable sinners. Acquaintanceship does not necessarily involve fellowship. Peril to the disciple of Christ lies in fellowship with the ungodly, especially with those who scoff at religion and heap ridicule upon it.

There is, however, an enemy nearer home than these, that threatens our peace, puts in jeopardy our souls, and that may well excite our fears. We mean the weakness and deceitfulness of our own hearts, which all too readily respond to evil suggestions and thoughts. Here we need to be doubly guarded, no matter what our spiritual attainments may be. From the loftiest spiritual altitude many a man has suddenly fallen by the power of some great temptation. The new man in Christ Jesus has never yet succeeded in altogether supplanting the old man. Remnants of the Old Adam still lurk within. And so long as this is so, and it will always be so in this world, the Christian's hardest and hottest battles will be with himself, with his own depraved, or, at best, but partially sanctified, nature. The seventh chapter of Romans is confirmatory of this, in which the eminent apostle simply tells his experience, an experience which is reproduced in every true Christian. Well may each one take alarm at the power of indwelling sin, and look within for the source of greatest peril.—*Christian Intelligencer*.