

Pastor and People.

A WASTED DAY.

The day is done,
And I, alas! have wrought no good,
Performed no worthy task of thought or deed,
Albeit small my power, and great my need,
I have not done the little that I could,
With shame o'er forfeit hours I brood—
The day is done

One step behind,
One step through all eternity—
Thus much to lack of what I might have been,
Because the temptress of my life stole in,
And rapt a golden day away from me,
My highest height can never be—
One step behind.

I cannot tell
What good I might have done this day,
Of thought or deed, that still, when I am gone,
Had long, long years gone singing on and on,
Like some sweet fountain by the duty way,
Perhaps some word that God would say—
I cannot tell.

O life of light!
Thou goest out, I know not where,
Beyond night's silent and mysterious shore,
To write thy record there forevermore;
Take on thy shining wings a hope or prayer,
'Tis henceforth I unfaltering fare
Toward life and light!

Written for THE CANADA PRESBYTERIAN.

NO SMALL INFLUENCE.

BY G. H. WETHERBE.

The great tendency in many Christians of circumscribed lives is to believe that their influence is small. Tell them that they have a large influence over the people among whom they live, and they will at once dispute it and perhaps blush at the thought of their having any perceptible degree of influence. And this is true of many Christians of acknowledged piety, ability and clean records. And it is because of this feeling that not a few of these good people do not put forth that effort to reach and help others which they easily might. They are afflicted with a modesty which underrates the real measure of their power and possible ministry. Better realize, Christian brother, that however weak and narrow your ability may seem to you to be, your influence is never small, but always large. You cannot make it otherwise if you would. An eminent English preacher says: "Do not fear that your influence be small; no influence is small; but even if it were, the aggregate of small influences is far more irresistible than the most vigorous and heroic of isolated efforts." Did you ever think of the influence which the odor of a little bed of flowers has? Everything around that bed is influenced by it; every one coming near it is consciously affected by it. Do not excuse yourself from duty of any sort on the plea of having no influence.

Written for THE CANADA PRESBYTERIAN.

GRACES IN PROPORTION.

BY REV. JOSEPH HAMILTON.

In a perfectly ripe character we would expect to find every virtue fully developed. There would be perfection in such proportion of development. That is the ideal character. But is it anything more than ideal? Have you ever seen it realized? The best Christian people seem to develop in a way that is not at all proportionate. They bring forth special graces to the comparative neglect of others. Some good people are so strikingly out of proportion in this way that they remind me of a fruit tree, such as I have sometimes seen, that was heavily loaded with fruit on one side, but almost barren on the other. There ought to be proportion. If you look at Christ you will see that there was proportion in Him. Every grace was in full bloom; all were perfect, yet none was so prominent as to put another in the shade. There is the divine ideal. But who attains to it? Every Christian you know is more or less like a rose tree, in that the roses conceal prickles. That, however, is not the point just now. The

best Christian you know is like a rose tree in that all his graces are not in bloom. The rose tree has some of its roses in bloom; others are on the way; some are only in the bud; and there are places where roses will bloom yet, where there is not so far the faintest sign of their coming. But as the life that is in the tree gives promise of beauty all round, so the life that is in the Christian is the promise that all graces will yet come forth in perfection.

Mimico.

THE CHILD-WIFE IN INDIA.

A very interesting case has recently been tried at the High Court, Calcutta, before Mr. Justice Sale. It appears that the child-wife of one Soshe Bhusan Roy, a Brahmin, deserted her husband and took refuge in her father's house. The Brahmin called upon the father to produce the girl before the court, and deliver her to her husband, who, it was contended, was her lawful guardian. The girl's father stated that his daughter was only eleven years of age, and that the marriage took place when the child was seven years old. He had never given his consent to the girl's marriage, and the ceremony had been performed by the girl's grandmother and uncles without his knowledge. The girl had been ill-treated in the house of her husband, and begged to be allowed to stay with her parents, to whom she stated that were she obliged to go back, or to be made over to her husband, she would kill herself rather than do so. After hearing counsel for both sides, the humane judge dismissed the case, with costs in favour of the girl.

PRESBYTERIAN UNION.

Prof. Bryce, of Winnipeg, who has been in the old land for several weeks, has addressed the following letter to the editor of *The Scotsman*:

Will you allow me to express the interest with which a Scotsman born abroad visits the land of his fathers, and especially notes the prosperity which, since his last visit fourteen years ago, has attended the various branches of the Presbyterian Church of the old land. Coming as a delegate to the Pan-Presbyterian Council from Winnipeg, where Presbyterianism has never been divided, I was pleased to see amidst all the rivalries of the churches of this land that the theological standpoint and church order of all the different bodies are substantially one. One could not help reflecting what a strong front against evil and worldliness the re-united Church of Scotland might be, and what a power for the evangelization of the world she would become were all the means, now used in "doubling up" as we call it in America, devoted to work abroad.

A visit yesterday to church services at stately St. Giles', at restored St. Cuthbert's, and with large and liberal Free St. George's further emphasised the same reflection. The services were somewhat different in form, but no more divergent, I venture to think, than the wide liberty which is given us by our Presbyterian principles; while the preaching was thoroughly Christocentric and evangelical. It was exceedingly hopeful to hear in the different churches the prayers fervently uttered that the breach in our common Presbyterianism in Scotland might be healed. This feeling I have met at every turn among the people with whom I have conversed since my arrival in Scotland.

The common missionary effort which the Presbyterian churches of this land are making for their sons and daughters "farth of Scotland" deserves recognition by us who come from Canada. The British Presbyterian churches during the last year sent no less than £3,225 sterling to help the vast Home Mission work of the Canadian Church, with its 318 preaching places west of Lake Superior. Among the congregations of Edinburgh taking part in this were St. Cuthbert's, St. George's, St. Bernard's, Morning-side, and West St. Giles', of the Established Church; St. George's ("nomen

nobile" with its £267), Barclay, and St. Andrew's of the Free Church; and Broughton Place and Lothian Road of the United Presbyterian Church. The United Presbyterian College Missionary Society sent us the splendid sum of £845 and the Free College students of Glasgow £180. Glasgow and Belfast Churches deserve special mention for generous gifts.

Our two Synods of Manitoba and Columbia, which lie west of Lake Superior, feel intense gratitude to all our British friends for the response to the appeals of our energetic local secretary, Rev. C. W. Gordon, who brought the matter before them. Our missionary superintendent, Rev. Dr. Robertson, whose labours have been apostolic, intends to visit Britain this autumn, and will, I have no doubt, receive a hearty welcome.

The practical union of all branches of the Scottish Churches in so great a work as this shows how eminently feasible an organic union of the several churches would be.

DR. WHYTE ON PRAYER.

Dr. Whyte addressed the Free Synod of Dumfries on April 15th. He said that prayer, or our life before God, was the subject on which he would not address us but converse with us. We have not been the men of prayer that we ought. This was the conviction borne in upon us ministers who are now grey and going down the hill. He would speak specially to the younger brethren. Abound in prayer. Think highly of God. Devise habits of prayer. We should step back from our work, and see the great simple things which have become too common-place with familiar handling. Two sayings of the fathers impressed him deeply, *Deus est ubique* and *Deus est totus ubique*. When we go to our closets we have all God with us. When you go up over the hills to visit the sick in yon shepherd's hut you have God, all God with you. Think majestically of God. We don't see enough the majestic elements that stand at the roots of our religion.

It was Milman, he thought, who said that what makes Tacitus' history living history still, and gives his sentences such grip is Tacitus' remorse for his own share in the sad state of things he describes; and so if his own share in a demoralizing ministry should tinge his remarks on prayer and give them power to touch other ministers he would not be sorry if a tone of remorse should appear.

Ministers specially need to be men of prayer. The people take us for this. When his deacons lay down at the Deacon's Court their monthly gatherings he often asks himself if he has kept his part of the compact with them. They were to serve tables, but we (Acts vi. 4) were to give ourselves continually to prayer and to the ministry of the Word. They keep their side of the compact with ever-growing faithfulness. How have we kept ours? Have we gathered ourselves up and given ourselves to prayer?

He thought at the beginning of his ministry that his work was to give himself to study, and early and late he was among his books, but as now he went down the hill he found, when it is too late, that his work, was, first, prayer.

He would venture to give to the younger ministers some hints. They are simple as a Sabbath School lesson.

(a) Pray for your own children. Words the old ministers were in the habit of using at baptisms should not be forgotten—"Do you promise to pray with and for your children?" Pray for them by name, and take one and another aside with you and pray. If you begin to pray for your children and by name, you will not stop there. If you begin to pray for anything you will begin to pray for everything. Prayer is a grand reality. It is the key of the universe.

(b) Pray for our people. He would not say for your people, for we have all a share and interest in all the people of our Church. Remember Uranian in Law's works who at

first almost cursed the fate that placed him, a scholar, in a congregation which consisted of a few stupid ploughmen and a few paupers, but who, when a change came upon him, prayed himself out of proud disdain into humility and service. He (Dr. Whyte) recommended a plan he found to be good—to take his visiting book with him to his closet and to go over before God the list for the day, and then after coming back to go over them again.

We have a merciful God. To nobody is He so merciful as to a minister.

(c) Personal sanctity is our mightiest force. Augustine said you cannot be angry with a man if you love him, and Law says you will be sure to love him if you pray for him.

Several times in his address Dr. Whyte deprecated saying all this to men "who could teach him in the matter of prayer"; and several times, "We see this when we are going down the hill in the ministry, and when it is too late to put it in practice as we would like, and as we ought to have done from the first." This tone of humility and autumnal sadness running through all his address made his remarks unutterably penetrating.—*British Weekly*.

HOPE OF THE DOWNTRODDEN.

The *Literary Digest* publishes the following extract from the *American Israelite*: Mentioning first the fact that Jews were enslaved in Egypt, and that at the dawn of freedom, when they had shaken off the bondage of Pharaoh's land, there was Amalek to cut off the faint and the weak in the year of the Camp, the writer proceeds:

"The same was the case when the sons of Judah came back from the Babylonian captivity under Zerubabel, Ezra, and Nehemiah; scarcely were they organized under a shadow of independence when there came, Haman, the prime minister of Ahasuerus, and planned the destruction of the whole people, as did also Antiochus Epiphanes after him, and as Vespasian, Titus, and Hadrian nearly accomplished it after them. That which came after the fall of Bethar and lasted sixteen centuries long baffles description. Every day of sunshine was followed by ten of storm, darkness, and devastation. The entire flood of human and barbarian wickedness went over the heads of the sons of Israel. The Pharaohs of Europe never became as conscientious as the Pharaoh of Egypt that exclaimed, 'Jehovah is the righteous, I and my people are the wicked.' They went on and on 'condemning, ostracizing, torturing, and slaying the seed of Abraham—the work of the Crusaders and the Inquisition were only a little louder episodes in the history of crime—until God slew the first born by the revolutions of America and France, and subsequent insurrections, which crushed the serpent's head, the head of despotism in state and church, and the Pharaohs are now the mere shadows of former autocrats. This new state of affairs brought relief also to the downtrodden Jew. Liberty, as far as her domain reaches, offered him a home and the enjoyment of the inalienable rights of man. Not long, however, did Israel breathe the air of freedom when reaction set in, in the different homes of Indophobia, running into stupid and malicious anti-Semitism in one place, into sweet and smooth-faced bigotry in another, in social ostracism elsewhere; and there we are yet, right now. Still here we are as numerous and vigorous as ever; physically, morally, and intellectually unimpaired, and our optimism unalloyed. How do you account for that, philosopher of history? If you can not do it, read in Moses, Leviticus xxvi. 44, 45, or in Jeremiah xli. 28. These and similar passages explain the miracle and confirm the truth of prophecy. Do not forget to read those passages repeatedly, and learn from them how the will of the Lord is done?"