

doubt if any one would have been found willing to join in the rising against our people. Let none for one moment doubt the power of the Gospel to uplift the Indians, as it has uplifted other savages, to lives of purity and of prosperity. That power which purified and ennobled the forefathers of the Anglo-Saxon race; that power which has cleansed the life of those that dwell in the islands of the Southern Seas; that power which is to-day regenerating savage tribes in Asia and Africa; that power which has enriched us with all the blessings of our Christian civilization may be relied upon to work a similar change among our Indians, if only it be brought to bear upon them so that the settler shall feel himself as safe beside the Cree or the Blackfoot as he can by the side of the Anglo-Saxon;

That all the tribes and races
That dwell in this fair land,
Adorned with Christian graces,
Within God's courts shall stand.

"A time of war and a time of peace." We have had our time of war. God grant that it may usher in for us a time of firmly established peace. Surely it is not too much to hope that the lessons learned through this late campaign will be remembered by us as a people. Our fellow-countrymen were ready in all the Provinces to spring to the defence of their country. They came from the sea-board; they came from the banks of the St. Lawrence; they came from the borders of the great lakes; they came from the prairie and from the mountains, all thrilled with a new pulse of national enthusiasm, and for once both sides in Parliament were united as they rivalled each other in praise of what young Canada had wrought. Surely this may teach us something of what, as a people, we can do if we are only united among ourselves. The claims of those who were on the prairies before us have been seen by many in a new light. May that light lead us to deal with them in righteousness and in mercy. The rifle has uttered its message, but it must now be silent while other voices claim to be heard. The time of war is past and peace now calls us to nobler victories, for the best work that man can do is to open the way for man to unite with fellowman in that which may secure the common good of all, and in advancing the Kingdom of the Prince of Peace. The vision may tarry, but we should wait for it and work for it, believing that the final issue of all commotion among the nations, the "one supreme event, to which the whole creation moves," is the reign of Christ among men with all the blessings that He only can bestow.

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease!
And like a bell, with solemn slow vibrations,
I hear once more the voice of Christ say "Peace!"

Peace! And no longer from its brazen portals
The blast of War's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.

A LONELY HEART.

Nothing is so sweet, so desirable, as companionship. How sad is a lonely heart, with no one in whom to confide, none to sympathize in joy or sorrow! Would that all such, the wide world over, might hear the good word of the Gospel, that *Jesus is a personal reality to the believer*. A friend? Yes. Can I speak to him? Yes. Can I tell Him all I think, or wish, or need? Yes. Will He understand me? None so well. May I hear His voice in reply? O yes; for He says: "He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him." He is not alone the great God, far off in the heavens, good, loving, careful of His creatures, a Spirit, of whom I can have no apprehension; all this He truly is, but He is also vastly more. For it is said of Him: "Wherefore it behoved Him in all things to be like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God." Many true Christians fall short of the exceeding comfort of this truth: "Lo, I am with you always." Tested in all points as we are, He is therefore, able to succour us who are tempted.

TRUST CHRIST WITH EVERYTHING.

Do not trouble yourselves unduly, for if you do so you cannot remove sickness thereby; but you may even increase it. If I could do any good by worrying, I would worry away to my heart's content; but, as it is useless, I find it is best to let it alone. They tell me that if a man were to fall into the sea he would float if he would remain quiet, but because he struggles he sinks. I am sure it is so when we are in affliction. Fretfulness results in weakening us, in hiding from us wise methods of relief, and, in general, in doubling our pains. It is folly to kick against the pricks; it is wisdom to kiss the rod. Trust more and fear less. If you have trusted your soul with Christ can you not trust Him with everything else? Can you not trust Him with your sick child or your sick husband, with your wealth, with your business, with your life? "Oh," says one, "I hardly like to do that. It

is almost presumption to take our minor cares to the great Lord." But in so doing you will prove the truthfulness of your faith.

I heard of a man who was walking along the high road with a pack on his back; he was growing weary, and was, therefore, glad when a gentleman came along in a chaise and asked him to take a seat with him. The gentleman noticed that he kept his pack strapped to his shoulders, and so he said: "Why do you not put your pack down?" "Why, sir," said the traveller, "I did not venture to intrude. It was very kind of you to take me up, and I could not expect you to carry my pack as well." "Why," said his friend, "do you not see that whether your pack is on your back or off your back, I have to carry it?" It is so with your trouble; whether you care or do not care, it is the Lord who must care for you.

First trust your Lord with your souls and then trust Him with everything else. First surrender yourself to His love, to be saved by His infinite compassion, and then bring all your burdens and cares and troubles and lay them down at His dear feet, and go and live a happy, joyful life, saying, as I will say and close:

All that remains for me
Is but to love and sing,
And wait until the angels come
To bear me to my King.

— C. H. Spurgeon.

FOR THE CANADA PRESBYTERIAN.

RIZPAH.

2 SAMUEL XXI. 8-11.

BY MINNIE G. FRASER.

The evening droops across the eastern sky,
And over vale and mountain turret high
A stillness falls;
The hills around are touched with gleams of light,
And the calm splendour of the orient night
The earth enthral.

On Gibeah's mount alone deep shadows rest;
The light drew back, nor kissed her sombre crest,
It turned aside.
For up her reeking sides the jackals creep,
And birds of night around the summit sweep
In circles wide.

They dare not nearer come, for love is there;
Not love alone, but woe and wild despair
Their vigils keep;
And where dim shrouded in the darkness rise
Those ghastly forms betwixt the earth and skies,
Doth nature weep.

Oh! woe of woes, that e'er the earth should know
The awful shame the bitter wringing throes
Of mother's love—
That rends the heart of Rizpah watching there;
While round her in the haunted midnight air
Weird horrors move.

Awake, ye winds that o'er the mountains moan,
Cease your low dirge, and wing ye to the throne
Where splendours dwell,
And bid the minstrel monarch sweep the chords
Of the sad harp, and set in tune the words
That anguish tell.

And while his trembling fingers press the strings,
Blent with the notes unnumbered things
Shall pierce the skies;
And He who reigns in heaven above shall hear
And gracious to the broken heart draw near
To sympathize.

The seven sons of Saul—oh! Zion weep;
How can ye rest? Arise and vigil keep,
Nor leave alone
On yonder solitude the riven heart
That from her heroes cannot, will not part,
Till life is gone.

Enough—the sighing winds a requiem keep,
Sobbing by hill-side drear and cavern deep—
Of death they sing;
And darker still funereal night will fall
On Gibeah's lonely mount, the wild beasts' call
More awful ring.

But she who fears not death will watch beside
The mangled slain: no evil can betide
Her matchless love;
About the sack-clothed rock a wall unseen
Stands firm and tried, while pity drops serene
From heaven above.

CULTIVATE forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindnesses.—*Spurgeon*.

REFLECTION is as an angel who every day reports to heaven of our doings here, and when the books are opened we must answer for the records kept.—*Hazlitt*.

THE churches are certainly the bodies appointed to evangelize the world, and in my judgment, cease to be Christian churches in proportion as they decline to do mission work.—*Spurgeon*.

Mission Notes.

THE Laurvig Norway revival still continues. Sixty one united with the Church last quarter, this number being only a small part of the fruit of the long continued services.

THE report by the Church of Scotland Ladies' Association for Foreign Missions records that the past year has been one of steady progress, and that promising fields of future usefulness present themselves in all lands. Satisfactory reports are submitted in detail from all the stations.

REFERRING to the remarkable work of grace at a recent native festival, when 248 persons were baptized, the majority of them Brahmans, the *Indian Witness* says: We cannot believe that this extraordinary movement will end with the dispersion of the people who attended the fair. A hundred thousand busy tongues will tell the story over and over again, and by this time it is known to ten millions of people in North India that Brahmans and other high caste people are accepting Christianity freely. The effect of this will be to break the spell which has so long held the masses of the people. They will see, and quickly realize, that a power greater than Brahminism is at work in their midst, and however reluctant they may be to accept the Christian religion, they will begin to regard it with a respect, a reverence, which they have never before known.

THE great majority of the Afghans are now Mohammedans and are very much under the influence of their mullahs. Most of them at the city of Herat are Persians and are of the Shiah creed, while nearly all the rest are of the Sunni or orthodox creed, and have a great aversion to Persians and the Shiah, and will often favour a Buddhist or Christian before they will those that they consider of the heterodox order. The Church Missionary Society occupy the north-west frontier of India and have stations at Peshawur, Dera, Ismail Khan, Hyderabad, Kurrache and some other places. This Peshawur valley is inhabited by Afghans and Afghanistan extends to the river Indus. Among the converts are several remarkable men, and there is already quite an Afghan church. There is an excellent translation of the New Testament by the late Mr. Lowenthal, of the American Board of Missions, and quite a portion of the Old Testament is also translated.

THE report of the Foreign Mission Committee of the Free Church of Scotland was given in by the Convener, Colonel Young. The whole income for the year was £27,759, 6s. 3d. The number of adult converts added in 1884 was 489, besides 475 children. The income of the Ladies' Society had risen to £1,700 during the past year, and they had been able to send out four new teachers. The adoption of the report was moved by Professor Salmond, Aberdeen, seconded by Dr. James Burgess, Edinburgh, and agreed to; remarks being also made by Colonel Tough and Dr. Murray Mitchell, in favour of the Christian Vernacular Society for India, and Mr. J. G. Cunningham, Edinburgh, in reference to the Lebanon Schools, in which the young people in so many places have manifested so warm an interest, and some of which, Mr. Cunningham said, had actually required to be closed from want of funds.

IN the Foreign Mission Report of the Church of Scotland, presented to the General Assembly, it is stated that the ordinary income from collections and contributions, exclusive of £1,366 specially contributed for the proposed Universities Mission to the Aborigines amounted in 1884 to £10,154 1s. 6d. In 1883 it was £11,290 4s. 3d.—there being thus a decrease of £1,136 2s. 9d. The number of non-contributing churches, which had been steadily decreasing from 1880 to 1883, when there were ninety-nine, has in 1884 risen to 134. The legacies for 1883 amounted to £2,733 11s. 10d.; while the sum derived from this source in 1884 was only £817 13s. 6d., being a decrease of £1,915 18s. 4d. The income abroad was £912 less than for 1883. This arises chiefly from a decrease of £1,370 in fees at Calcutta, from which has to be deducted the increase of income at all the other Indian stations. Notwithstanding the difficulties which have so greatly hindered your committee in recent years, they thankfully acknowledge that there never was a time when they had so many encouragements to go forward hopefully and with good courage.