

# PASTOR AND PEOPLE.

## SLEEP.

So He giveth His beloved sleep.—Ps. cxvii. 2.

He sees when their footsteps falter, when their heart grows weak and faint,  
He marks when their strength is failing, and listens to each complaint.  
He bids them rest for a season, for the pathway has grown too steep;  
And, folded in green pastures, He giveth His loved ones sleep.

Like weary and worn-out children that sigh for the daylight's close,  
He knows that they oft are longing for home and its sweet repose.  
So He calls them in from their labours ere the shadows around them creep;  
And, silently watching o'er them He giveth His loved ones sleep.

He giveth it—O, so gently, as a mother will hush to rest  
The babe that she softly pillows so tenderly on her breast.  
Forgotten are now the trials and sorrows that made them weep;  
For, with many a soothing promise, He giveth His loved ones sleep.

He giveth it! Friends the dearest can never this boon bestow,  
But He touches the drooping eyelids, and placid the features grow.  
Their foes may gather about them, and storms may round them sweep;  
But, guarding them safe from danger, He giveth His loved ones sleep.

All dread of the distant future, all fears that oppressed to-day,  
Like mists that clear in the sunlight, have noiselessly passed away.  
Nor call, nor clamour can rouse them from slumbers so pure and deep;  
For only His voice can reach them who giveth His loved ones sleep.

Weep not that their toils are over, weep not that their race is run,  
God grant we may rest as calmly when our work, like theirs, is done.  
Till then, we would yield with gladness our treasures to Him to keep,  
And rejoice in the sweet assurance, He giveth His loved ones sleep.

## WOMAN IN HEATHEN LANDS.

It is almost impossible for us to conceive the real condition of woman in the lands not blessed with Gospel light and truth. Only those who have visited such lands, and are acquainted with the customs of the people, know what a slave woman is. They have no privileges save such as belong to the slave. In many countries she has no opportunity for improvement save such as are granted her in the narrow room in which she performs her dreary routine of work. The picture of woman's condition that is presented to us, is such as will call forth the commiseration of every honest and Christ-like heart. In some countries there has been a great change in this respect since they came into contact with civilization, and especially the influence of the religion of Christ. Their condition has been bettered in India, also in other lands. But while this is the case, there are yet millions of women in heathen lands whose lives are miserable, and whose influence is blighted, and whose lives are well-nigh crushed out by a selfish and long-established, but brutal custom. The condition of the Corean women is given us by one who has had the opportunity to observe it. He says: "One seldom meets a woman on the streets, and those are only from the poorest and lowest class, as a respectable woman never shows her face to any man except her nearest relatives. A man cannot see his brother's wife, or any female but his immediate family and few women see other women out of their own houses. For years women have lived in adjoining dwellings, and have never seen each other. All their lives are lived in the few square feet of the rooms assigned them, cooking, eating, sleeping and washing their clothes, with not the slightest bit of mental culture, and with no idea of the world outside; perfect prisoners, to whom the light of day is almost unknown. There is little beauty among the women of Corea; their faces are pallid, and no wonder, and sadness and weariness mark the countenances of even the youngest. Their costumes seem frightfully rigid, and their condition worse of all the women in the world, hardly excepting the women of India. Although when a girl is born the parents give her a name, she is never called

by it, but is designated as the daughter or the elder sister, aunt or cousin of this person or that. It is on the wedding night that the husband is told his wife's name, and if he ever calls her name it is when no one can hear. Thus a woman is almost without identity. When a woman, from some necessity, goes from one house to another, a large box-like conveyance with a lid is brought by coolies to the house and left; it is then carried by servants into her room, where she gets into it, is covered up and carried outside. Then the coolies appear and carry her only into the gateway of the house she is to visit, and then they go away; she is then carried into the woman's room by those who are permitted there, and then she comes forth from her pent-up conveyance."

Is this always to be so? By the grace of God there will be a better day for these women, as well as for all others in heathen lands. The Gospel of Christ is pressing outward. Wherever it goes, it brings light and liberty. The proper position of woman will yet be recognized, and from the hearts of countless thousands, who are now in darkness and bondage, such a song of praise shall go up as only can go up from the sanctified heart of a Christian woman.—*Christian World.*

## SUPPOSE.

Suppose that all the members of the congregation should do what some will probably do next Sunday, *i.e.*, stay at home for some trifling reason. Result, empty pews.

Suppose that you should neglect store bills and other business debts as you frequently neglect your church dues and offerings and missionary obligations. Result, loss of credit; law suits.

On the other hand, suppose that all members of the congregation should do next Sunday, what Mr. and Mrs. — always do, *i.e.*, get to church, rain or shine, hot or cold, headache (?) or no headache. Result, pews filled full; galleries occupied; hearty service, music and responses "as the voice of many waters, and as the voice of a great thunder, and as the voice of harpers harping with their harps."

Happy parson! Happy people!

Suppose that every one should treat religious duty like any kind of secular duty; that he should be careful and painstaking in all religious obligations—Sunday school work, work in the various parish organizations, attention to the holy communion; watchfulness over God's children, etc., etc. Result, a live parish; a godly people; shining lights; living epistles; many "good confessions witnessed before men."

Suppose that you really do give for religious and charitable purposes in proportion to your income. The Bible plainly teaches that we should give one-tenth, or say one-twentieth of what you have to spend for living purposes; and further suppose that you give with some little sacrifice, *i.e.*, fewer cigars; fewer buttons on your kid gloves; lower heels on your boots; less crushed straw-hat on your hats; fewer dainties on your table if needful—sacrifice somewhere in order to give to God's work. Result, overflowing treasury; missions promoted, charities helped, and good work set forward.

Please take these matters into consideration, and suppose you try to be faithful, honest and earnest, not only in your dealings with men but with God.

## GOOD TRAINING.

The qualities that are most attractive in childhood are not by any means the most valuable in maturity. We look for determination, will, decision of character, and firmness, in the man, and refuse him our respect if he have them not. But when the child exhibits these qualities, even in their incipient stages, we are annoyed, and perhaps, repulsed. Instead of rejoicing in his strength of will and guiding it into right channels, we lament it as a grievous fault in him and a misfortune to us. It is the meek and yielding child who cares not to decide anything for himself, in whom we delight, and whose feeble will we make still feebler by denying it all exercise.

Yet, when he grows up and enters the world and yields to temptation, and, perhaps, disgraces himself and his family, we look at him in imbecile wonder, that so good a child should have turned out to be so bad a man, when, in truth, his course has only been the natural outcome of his past life and training.

The power of standing firm and going alone, we know to be desirable in the adult, but the child seems more lovable who is utterly dependent upon us, and we therefore strive to cherish this dependence, shutting our eyes to the fact that we are thus actually unfitting him for the life that awaits him. Concentration, too, is a quality that we admire in the adult, but greatly undervalue in the child. We prefer that he may be easily drawn away from what he is engaged in, and quickly from one thing to another at our pleasure; and while we praise him for his ready obedience, or rebuke him for seeming absorbed, we are really breaking down the power of concentration, and depriving him of its invaluable results.

## PURITY OF HEART.

Does sin precede or follow the loss of faith? Does a child of God first commit sin and thereby lose his faith? or does he lose his faith first, before he can commit sin? I answer, some sin of omission, at least, must necessarily precede the loss of faith, some inward sin; but the loss of faith must precede the committing outward sin. The more any believer examines his own heart the more he will be convinced of this, that faith working by love excludes both inward and outward sin from a soul watching unto prayer; that, nevertheless, we are even then liable to temptation, particularly to the sin that did easily beset us; that, if the living eye of the soul be steadily fixed on God, the temptation soon vanishes away; but if not, if we are drawn out of God by our own desires; caught by the bait of present or promised pleasures; then that desire conceived in us, brings forth sin; and that outward sin having destroyed our faith, it casts us headlong into the snare of the devil, so that we may commit any outward sin whatever. Let us learn to follow that direction of the great apostle, "Be not high minded, but fear;" let us fear sin more than death or hell. "Let him that standeth take heed lest he fall." Thou, therefore, O man of God, watch always, that thou mayest always hear the voice of God. Watch, that thou mayest pray without ceasing, at all times and in all places, pouring out thy heart before Him; so shalt thou always believe, and always love, and never commit sin. One great means of retaining what God has given is to labour to bring others into this grace, and to publish it to all mankind.—*John Wesley.*

## DO RIGHT.

Leave consequences to God, but do right, be genuine, real, sincere, true, upright, godlike. The world's maxim is, Trim your sails and yield to circumstances. But, if you would do any good in your generation, you must be made of sterner stuff, and help make your times rather than be made by them. You must not yield to customs, but, like the anvil, endure all blows, until the hammers break themselves. When misrepresented, use no crooked ways to clear yourself. Clouds do not last long. If in the course of duty you are tried by the distrust of friends, gird up your loins and say in your heart: "I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness." Finally, be just and fear not; "corruption wins not more than honesty;" truth lives and reigns when falsehood dies and rots.—*Spurgeon.*

## THE FISHERMEN'S PRAYER.

The fishermen of Brittany, so the story goes, are wont to utter this simple prayer when they launch their boats upon the deep:—"Keep me, my God; my boat is so small and Thy ocean is so wide." How touchingly beautiful the words and the thought! Might not the same petition be uttered with as much directness every morning and evening of our daily life—"Keep me, my God; for my boat is so small and Thy ocean is so wide?" Keep me, my God, keep me from the perils and temptations that throng around me as I go about my daily duties. "My boat is so small"—I am so weak, so helpless, so prone to wander, so forgetful of Thy loving kindness! I am tossed to and fro at the mercy of the world; I am buffeted about by sharp adversity, and driven before the storms of grief and sorrow. Except thou dost keep me, I must perish. Keep me, my God, for Thy ocean is so wide—the journey is long, and the days and the years are many. "In thee, O Lord, do I put my trust. Deliver me in thy righteousness."