

Pastor and People.

Behold This Child.

Our Lord took a child and placed him in the seat of honour at His side, as the true type of greatness. He has set before me a child as a marvelous example, so marvelous that I cannot refrain from letting you share with me the lessons He teaches by her.

This little girl is now thirteen and a half years of age, and was given, in the eighteen months since she was twelve, eighty-two dollars in money to send the gospel to those who have it not.

"She must be rich," do you say? Not so. Look at her! The clothes she has on, are her own handwork. She spun the yarn, wove the cloth, and made them up with her own hands.

"Somebody must have given her the money then," is that your thought? No. She earned every cent of it by her own hard work.

"Surely then she must live where everything favors her, where employment is plenty and wages are high."

Nothing of the kind; all the other way; she lives in a little back country neighborhood where employment is scarce, and wages very low.

"The child certainly then must have given her whole time to earning the money. She could not have had anything else to do."

Mistaken again. Her mother is a poor widow, almost blind and quite lame from a rheumatic affection. There is in the family an aged grandmother, entirely helpless, bowed double with toil and years; her mother, and daughter, and grandmother, mother, and daughter comprise the household, and the child is the main stay.

They have a little, rough, hill-country farm of twenty acres, which has to be cultivated and kept up, and a cow to be milked and fed. The little girl has therefore on her shoulders the work of a woman in the house, and of a man out-of-doors.

She helped, while yet her mother was able to do more than she can do now, to spin and weave coverlets, carpets, and cloth to purchase their team, build their house, maintain the family, and keep out of debt. They owe no man anything but love.

With all this, she has gone to school in a little district school-house what time she could.

Are you filled with wonder, as to how she could earn so large a sum of money, in so short a time, with so much besides to do? I am sure I was, and do not yet cease my amazement. The ways in which it was done are indeed more surprising than all the rest.

She worked for wages in the hay field, and earned something by that.

Another employment by which she earned money, I hate to mention, because you will think it so hard. Nevertheless it must not be kept back. Moreover, I remember working, in the days of my childhood, at the same kind of toil, and it really was not half so hard as you might think.

It was gathering stones out of the field and laying them up into wall as a fence.

Of all her devices, however, that which shows the child-woman most was this: On their little farm stands one lone little sugar-maple tree. As the spring season drew on, and sugar making time came, she took a gimlet and bored into the tree, and inserted a cut goose-quill as a tube or "spile," so called, for the sap to run through and drop into a dish which she placed underneath, that she might take it and boil it down in syrup and sugar to sell and get money.

The neighbours seeing this, kindly gave her the use of six other trees on their lands, and tapped them properly for her with anger and spite. Out of the seven sugar-maples she drew quite a quantity of golden syrup and turned it into money for the darling object of her heart.

"Well, she must be large and stout for her age," do you say?

No; she is slight in form, and bent already with toil.

"Poor child!" do you exclaim? "How hard! O, how I pity her!"

Yes, indeed, she works hard, but your pity you may keep for those who know not her delights. Jesus has filled her with gladness in Himself, such as it never entered the heart of those who do not know Him in His fulness to conceive, and He has taught her His own grand secret, that "it is more blessed to give than to receive."

One who knows and loves her well, says, "I am sure the world does not contain a happier child than this same hardworking little girl. Look upon her and she smiles brightly; give her a word and she laughs out. She is brimful of happiness." One day in the spring she dotted this down in her journal:

"It is warm. We may have a run of sap. I would turn the sweet into the sweeter. Verily there is nothing so sweet to me as to give for missions. The words of the Lord are spirit and life. O, how I want to send them forth!"

herself, she speaks of the Saviour's example in giving Himself for sinners, and then asks:—

"Should I account it much to do, To earn the dime and give them too? We spend our pence for vainest things; Which not one drop of comfort brings; True joy attends the smallest gift Bestowed from love to Christ. Some say I make a great ado, It should be great. Christ thought so too; He commanded us to send His Word to earth's remotest end. If Him we love, we'll Him obey, And work and give while it is day, Nor loiter till the time is past, And then regret our wrong at last. O let us wisely fill each hour, By doing all that's in our power; To show our Saviour's dying love; Then rest with Him in realms above."

Behold this child! The Lord sets her in the place of honor that we may see how like Him she is. With her there is no seeking after what she shall eat, or drink, or wear, but an earnest desire to save those who are lost. In one of her journal writings she mentions having been to the village to have, as she words it, "my homely picture taken for a dear young friend in Christ," and then she goes on to say:—

"My picture cost pains and pence, and is valueless. Christ's likeness is freely bestowed, and is the only valuable possession we can have. O, to have His image stamped upon me! Jesus help me to accept the gift and to bear Thy image to Thy glory in winning others to accept and wear it too!"

How like to Jesus in this love of souls! No grasping after worldly treasures for herself, but an eager willingness to do and endure everything to earn money and turn it into the gospel for the lost. No counting over the hardships of her lot, but an unspeakable delight in the privilege of transmitting the sweet into the sweeter, and the stones of the field into the bread of life for famishing men, counting her toil for this her joy, and speaking of it as a duty only when accused of doing too much, thus excusing her love services on the ground that she ought to render it, and even then hiding herself and her service behind Christ and His cross.

There is no asking how much must I give of what I have got, but how much may I earn, all for Jesus. No asking how much must I do, but what can I do to get money out of men, but out of the woods and the fields, for the salvation of those for whom my Saviour laid down His life?

O, how far is her questioning removed from that which we hear so often in the families of those who have wealth, questioning about the pleasures of the world, amusements, and dress. "Do you think it is wrong to dance, to dress, to play cards, to attend the opera or theatre?"

Her pleasures in life—and I can easily believe that the world does not contain a happier child, and that she is brimful of real happiness—are beautiful in the beauties of holiness, and so too is her homespun apparel. O! how beautiful it is, that with her hard earnings in her hand, the thought never seems to occur to her, "Would it not be all the Lord requires if I should give Him a tenth?" and then I could buy for myself with the nine-tenths, a dress, a bonnet, boots, ribbons, or laces." No, but with singleness and gladness of heart she rejoices without a regret, in using it all to send forth the Word of the Lord.

Behold her! No tithing. All is the Lord's. She is not even conscious of the wonderful liberty she enjoys in perfect freedom from all law in giving but the law of love, all for Jesus.

A dear and noble brother in the Lord, largely interested in the manufacture of textile fabrics, making a great deal of money, has just told me that he rejoices with exceeding joy, in liberation from his old bondage to the law of a seventh or tenth, by the new freedom of all for Jesus, but this dear child never knew any such bondage. Her school is the school of Christ, and He has first filled her with joy in Himself, and then heaped it up and pressed it down and made it to overflow, by leading her into the glorious privilege of turning, by the touch of her toil, the sap of the trees, the berries of the woods, and the very stones of the field, into the Word of Life, with wings for the nations.

"How came she ever by such a Christ-like mind?"

Well may you ask that; I asked it too; and the answer has come clear and full; partly out of what she herself has jotted in a journal, which she has been keeping since the day she was twelve; partly out of some things written by her aside from her journal; and partly from the lips of her mother. This answer shall be given. It touches scenes in the history of the household which are as marvelous and beautiful as the fruit they bear.

But now first a few words about the difference between this dear child and my beloved friend the manufacturer, and others, helpful if possible in clearly apprehending the unspeakable privilege of holding all for Jesus, free from all embarrassments whatsoever.

This dear child needs no capital to carry on her business; already she has helped her mother to earn, pay for, and furnish their home, and they have it out of debt. She faithfully and lovingly serves as maid and man of all works in keeping "things straight" in-doors and out, and aids at the spinning wheel and loom in earning daily supplies for the family, and all no thought enters her heart that in all this there is hardship for a child like her. Evidently she accepts it all as a blessed service of love from Christ for Him and her beloved mother and grandmother. And in her kind of business in making money for the Lord, beyond that which goes to sustain and gladden the horse, she needs no investments. Her capital is in the bushes and trees and stones, from which she makes large profits and dividends, all of which go to the one stockholder, Our Lord Jesus Christ.

My friend the manufacturer, on the other hand, whilst he with the same cheerfulness does all for his precious family that the Lord would have him do, and holds all he can make as the Lord's, for the wants of his own household, and for the glory of the Kingdom of God, yet requires large investments in mills and other appliances for

his kind of business in making money, all for Jesus. He requires no investments, as treasures laid up on earth for himself or his children; his treasure and theirs he lays up in heaven, but he increases capital in so far forth only as it will enable him to do more for the Lord. And from year to year, as he takes account of stock, his joy is full in finding always inscribed on everything, All for Jesus, and in seeing that the amount each year put into the blessed channels of the waters of the river of life, to make glad and glorious the city of God, is enlarged.

Other friends I have, very dear ones too, who are differently situated from both of these. They are engaged each in some special work of the Lord, like that of George Muller in England, in which all they have in the world is immediately invested. Their homes, offices, and all, are part and parcel of their special work, and their own support and that of their households come out of it, as all their earnings, as well as the gifts they receive, go into it. This is right for them and is glorious for the Lord.

But it would be wrong for the child to sell the house and farm if she could, or for the manufacturer to sell his mills, and give the money all to George Muller. It would, in the one case, be killing the goose that lays the golden egg, and in the other breaking up the very nest. The grand privilege of all for Jesus then is this, freedom from the bondage of idolatry to the world in laying up treasures on earth, and from captivity to its vanities and pleasures, on the one hand; and on the other, complete emancipation from the bondage of law as to how much must be, or ought to be given to the Lord, by the perfect liberty of the principle of love which holds all joyously as the Lord's, and asks how much may I do or can I give for this or that branch of the Lord's work, holding always first that one's own household must be provided for with things honest, and that without owing anything of debt; and also that whatever capital is required in the business to which the Lord calls one, must also be held sacred as an investment, all for Jesus.

(Conclusion next week.)

The Forbidden Tree of Fruit.

There is a wide spread tradition existing in most countries, to the effect that it was an apple which was the object of temptation, and the occasion of the fall of man. Indeed, there are some who have persisted in alleging that Scripture itself declares the very fact. There are certainly strange hints in common language of some such authorized reference to this peculiar fruit.

"The apple of discord" is a well-known phrase. The "apples of Sodom," which find place in Holy Writ, and are not unknown in Syria, are received tokens of sin and vanity. Anatomists as a class have not been thought to be much under the influence of Scripture, but from all antiquity a certain protuberance on the throat has received the name "Pomum Adami" or the Apple of Adam, as if the deceptive fruit had been difficult for our first parents to swallow.

In the valuable collections of hieroglyphics published by the Egyptian Society, and edited by Dr. Thomas Young, there is a facsimile of a tablet found in the Temple of Oecris at Phylis, which must have been an age anterior to the era of Abraham, and therefore long before the publication of the Pentateuch or books of Moses. On this tablet there is represented the whole scene of the temptation and fall. The tree is exhibited—the man and woman stand by, with the fruit in their hands—the Serpent erect and winged, and not as now on its belly. Above the tree is the unmistakable word "The Pomegranate." The beauty of this fruit may be inferred, from the description given in the Encyclopedia Britannica, which could have been written with no theological tendency. "The Granatum or common pomegranate, rises with a tree stem, branching numerous all the way from the bottom, growing eighteen or twenty feet high, with spear-shaped, narrow, opposite leaves, and the branches terminated by most beautiful, large red flowers, succeeded by large, rounded fruit as big as an orange, having a hard rind filled with soft pulp and numerous seeds." Dr. Thomson, in his admirable volume, "The Land and the Book," in describing the pomegranate, says: "The fruit is sweet to the taste as it is pleasant to the eye." There could not have been a more direct and yet undesigned reference to the description given in Genesis of the fruit of the tree of knowledge of good and evil—"good for food and pleasant to the eyes." One remarkable fact is, that both the ball-shaped flowers and the fruit are of a blood-red color, so much so, that it was used by the ancients to dye scarlet, and even in moderate times it gives the tinge to morocco leather. The Egyptians used the pomegranate as an essential in their funeral rites. The most remarkable fact is the oft-repeated reference to the pomegranate in Scripture imagery, as well as its actual place in the Temple furniture and the priestly garments. Even in the wilderness, where the tree had no place, Moses was commanded to frame the golden candlestick as an emblem of the Church of the future. It was surrounded with knops and flowers. "A knop under two branches of the same"—this repeated three times—"according to the six branches growing out of it, their knops and their branches were of the same; all of it was of one beaten work of pure gold." It is agreed, that the knops were pomegranates. Then, when ancient Israel had fixed their dwelling in the Land of Promise, and the Temple was erected and richly furnished, the chains which ornamented the two great pillars had one hundred pomegranates; and four hundred pomegranates were interwoven with the wreaths which surrounded the chapters of the pillars. So with the robe of the Priesthood. "The robe of the ephod was to be all blue (the emblem of purity from the vail of heaven), and beneath, upon the hem of the robe, the command was to have pomegranates of blue and of purple, and of scarlet round about the hem thereof, and bells of gold between them round about—a golden bell and a pomegranate upon the hem of the robe round about." These may have been a fitting forecast or type of sin and

salvation—the fall and recovery—Paradise lost and Paradise regained. If the apple and pomegranate have thus been received popularly as emblems of the fall and consequent sin, so equally have people acknowledged flowers and bells to be tokens of salvation and of the resurrection. Bells have ever been in use to call people to the house and worship of God, and flowers were often the burden of prophecy and the theme of our Redeemer, and still are in many churches made use of for decoration. Bells have, in the cause of superstition, been consecrated and baptized. So flowers are invariably received as tokens of the resurrection, and are frequently strown on the coffins and graves of the departed. We may also here notice the strange circumstance, that the Romans had the same word for apple as for evil—mala.

Dr. Mason states that the Karens, inhabiting the mountains and valleys of Burmah, have traditions of the creation, the temptation, the fall, and the dispersion of nations, both in prose and in verse, nearly identical with the narrative given in the Bible. We give a portion bearing on the section on which we are now treating. "In ancient times God created the world. All things were minutely ordered by Him. He appointed the fruit of trial. He gave minute orders. Satan deceived two persons. He ousted them to eat of the fruit of trial. When they ate the fruit of trial, they became subject to sickness, old age, and death. Had they obeyed and believed God, we should not have been subject to sickness; we should have prospered in our doings. Had they obeyed and believed Him, we should not have been poor."

The scriptures student cannot but notice the coincidence of the temptation offered successfully to our first parents, and again, but unsuccessfully, by the same Tempter to the second Adam. Both were threefold—"good for food, pleasant to the eye, and to make one wise." "The lust of the flesh, and the lust of the eyes, and the pride of life" (1 John ii. 16). In the case of our Divine Redeemer these were presented separately and much more intensified, and under circumstances where resistance seemed much less strong than in the case of our first parents. The grant was most ample—"Of every tree of the garden thou mayest freely eat." The restriction was the slightest—but guarded by most express sanction of death. "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." It is well to remark the seductive art of the Tempter. His words were not at the first a denial of the restrictive grant, but merely a question of curiosity to induce doubt. The woman, in listening to the voice of the Seducer, gave the opportunity. She artfully restricted the grant by striking out the words "every" and "freely;" and as mankind still are doing, she increased and intensified the restriction by adding the words, "neither shall ye touch it;" and instead of the positive penalty, "thou shalt surely die," the penalty is modified into the probable, still clung to by many in modern times, "lest ye die." The Tempter, emboldened by the tokens of success, at once assumes the character of "liar from the beginning, and father of lies;" by the bold assertion, "ye shall not surely die."—H. B. (Dr. Bonar) in Christian Treasury.

English Versions of the New Testament.

Our present English version of the New Testament is still mainly due to the single-hearted energy of the greatest of the English reformers, WILLIAM TYNDALE (1525-36). He was the greatest, because his work was the most original and the most independent of external influences. With all the powers of his time against him, and "finding no place" for his work "in all England," it was not given him to obtain immediate success. Even had he lived longer, it is doubtful if he could have overcome the political forces under which he was crushed. But the effort was indeed a grand one, for it was no less than to popularize the highest religious thought of that age. With singular fearlessness and moderation, with the enlightenment of a scholar, and the faithful love of an apostle—combining, in a measure, the gifts of LUTHER and ERASMUS, without their weakness—he strove nobly to spread among his countrymen those first ideas of reformation, which had a thoroughness and reasonableness, an enlightenment and simplicity, that contrast favorably with the half-medieval, half-antinomian extravagances of later movements. Tyndale can be extremely bitter in controversy, and he is not always fair to the principles which he is combating. But no one was ever more candid in expressing his thoughts, and there could not be a clearer expositor. The spirit of every word in his writing is that of saying to the people, "Hear and understand." And, though an exile and a prisoner, he awakened among his countrymen a response, even before his martyrdom, and roused a spirit which has never since been quite extinguished. He effected this chiefly through the work of translation. It would be curious, if it were possible, to ascertain how much of the Englishman's love for his Bible was originally due to the constructive recognition of the fearless, irrepresible love of truth and of his countrymen which moved Tyndale to lay down his life. Proscribed even by those who had authorized a slightly altered reversion of it, the original version of TYNDALE was still clung to by many at the risk of their lives; the version still held its own even in the first years of the Geneva Bible, and, generations afterward, editions of the Bishops' Testament were printed without the division into verses, apparently for no other reason than because this was the form of page which the version of TYNDALE had made familiar. Such magic was in the honesty of the man. The two most popular versions were also those which were most immediately based upon the Greek: that of TYNDALE following the text and (although independently) the interpretation of ERASMUS, and the Geneva version (in revising TYNDALE) the text of ERASMUS and the interpretation of BEZA. The Geneva version of the New Testament (1557-80) is rather less idiomatic than that of TYNDALE, though often closer to the Greek. It was against this version, and BEZA, as the arch-enemy, that the polemic of the Rhemists was directed. In basing

their translation (1600) upon the Vulgate, they followed the Roman Catholic tradition, but some of their reasons for doing so are not wanting in force, and, however unorthodox and unreadable from its close adherence to the Latin, and although some of its Latinisms (e.g., "chalice" for "cup") may have a theological motive, their version is free from many little interlopings which have crept into the Greek copies—e.g., in Matthew vi. 4, it has "shall reward you," for "shall reward you openly," where the word "openly," introduced for the sake of antithesis, lessens the force and beauty of the saying of Christ. The Bishops' Bible was also intended by its projectors to take the place of the Geneva Bible, but failed to do so, partly because not proceeding from a popular quarter, and partly, as Professor Westcott has remarked, from the inequality of the work. This, like all other versions except the Authorized Version, underwent many alterations in successive editions, and the immediate precursor of the Authorized Version was not the Bishops' Bible of 1563, but that of 1602, which, in many places, has the readings which have been supposed to appear first in the Authorized Version, or to have been adopted by King James' revisers from the Rheims version. For instance, "charity," which in several passages of the Authorized Version has been substituted for the "love" of all the earlier versions, appears first in the Bishops' Bible of 1602, where, in common with many other Latinisms, it seems to have found its way from the Roman Catholic version of 1500. The so-called Authorized Version of 1611—which is, in fact, a revision of the last Bishops' Bible (1602), with the help of those which had preceded (especially that of Geneva, which was still current at the time), and has remained, without material change, as the standard English Bible for two centuries and a half—is certainly a noble monument of English learning and fidelity. But, like everything which has been a support to the Church, and so a buttress to the Constitution, it has been the subject of exaggerated paucity, which has led to an exaggerated reaction. Time was when men spoke of the almost inspired wisdom of our translators, who, if one reason were urged against a rendering, had doubtless weighed this against fourteen reasons on the other side. Now it is become the fashion, even with church dignitaries, to speak of the looseness and inaccuracy of the Authorized Version.—Contemporary Review.

Random Readings.

THE GOLDEN RULE.—When we bring our lives more into harmony with modesty, more into accordance with God's plan, and less in accordance with our plan; when we content ourselves more with little things,—with the cot instead of the mansion, with the simple home instead of the palace; with the five thousand or three thousand, instead of the fifty thousand and the three hundred thousand; with the plain dress instead of the costly apparel; with humility instead of pride, with the contentment to labor in unknown stations, instead of grasping after great altitude and prominence,—which I assure you bring disappointment and vexation—then it seems to me we shall have to come to brighter days and better times, and the foundation of a perfect happiness and perfect growth for the ages ahead shall have been laid.

They who are willing to serve God by doing little things well, may serve Him always and everywhere; but they who stand waiting for some great thing to do will probably never find the occasion they seek, and therefore will never serve Him at all. They also overlook a plain Bible truth—namely, that to be faithful in little things is often the best way to our being allowed the use of great things. Those who use one talent well will find that God increases the well-used talent. If we would be strong for any service to which God may call us, let us not overlook the means which he generally uses in giving strength. The grace to-day will not do for to-morrow. The strength of to-day will not do for to-morrow. The petition which our Lord has put into our lips (Luke xi. 8) is this:—"Give us day by day our daily bread;" or, as it is in the margin, "Give us for the day our daily bread."

Beware what thou askest, and beware what thou deniest; for, if discretion guide thee not, there is a great danger in both. We often, by one request, open the windows of our heart wider than all the endeavors of our observers can. It is like giving of a man our hand in the dark, which directs him better where we are than either our voice or his own search may. Deny not a just suit, nor prefer one that is unjust; either, to a wise man, stamps unkindness in the memory. It is easier to bear collected unkindness than that which we meet in affronts. All questions are the mints for worse answers. Our refusal is deservedly, while our demands are unfeeling or beyond the expedience of him that should grant. Nor ought we to be offended with any but ourselves where we have in such requests transgressed the bounds of modesty; though in some I have known the denial of one favor drowning the memory of many fore-performed ones.—Owen Feltham, born 1653.

The self-resigning soul is wholly made for obedience and quiet submission to the will of God. It is brought up at the feet of Christ; sits there, with Mary, in the posture and spirit, and all the becoming qualities of a willing and obedient disciple; and the Teacher of Souls will not forget "to show" unto such "the path of life." (Psalm xvi. 11.) God will write His law in the obedient heart; the laws and rules of life and obedience shall be written within it by the Spirit of the living God. "The meek shall He guide in judgment; the meek shall He teach His way." (Psalm xxv. 9.) The eternal characters of goodness and righteousness, which are in the mind of God, are copied out and transcribed in the soul of a resigned Christian; "We have the mind of Christ" (I. Cor. ii. 16), saith the apostle; and these letters are not dead letters, like those written with ink and paper; but they are living characters, as they are in God, and writ on living tables; they are "the law of the Spirit of life" (Rom. viii. 2)—an inward living principle in such souls.—Worthington.