

PASTOR AND PEOPLE.

RIDLEY AND LATIMER AT THE STAKE.

The night before his death Ridley supped with the family of the mayor. At the table no shade of the stake darkened his face or saddened his talk. He invited his hostess to his marriage; her reply was a burst of tears, for which he chid her as if she were unwilling to be present on so joyous an occasion, saying at the same time, "My breakfast may be sharp, but I am sure my supper will be most sweet." When he rose from the table his brother offered to watch with him all night. "No, no," replied he; "I shall go to bed, and (God willing) shall sleep as quietly to-night as ever I did in my life." The place of execution was a ditch by the north wall of the town, over against Balliol College. Ridley came first, dressed in his black furred gown and velvet cap, walking between the mayor and an alderman. As he passed Bocardo, where Cranmer was confined, he looked up, expecting to see the archbishop at the window, and exchange final adieus with him. Cranmer, as Foxe informs us, was then engaged in debate with a Spanish friar, but learning soon after that his fellow-prisoners had passed to the stake, the archbishop hurried to the roof of his prison, whence he beheld their martyrdom, and on his knees begged God to strengthen them in their agony, and to prepare him for his own. On his way to the stake, Ridley saw Latimer following him—the old man making what haste he could. Ridley ran, and, folding him in his arms, kissed him, saying, "Be of good heart, brother; for God will either assuage the fury of the flames, or else strengthen us to abide it."

They knelt down and prayed, each by himself; afterwards they talked together a little while, "but what they said," says Foxe, "I can learn of no man." After the sermon usual on such occasions, both undressed for the fire. Latimer, stripped by his keeper, stood in a shroud. With his garments he seemed to have put off the burden of his many years. His bent figure instantly straightened, withered age was transformed into what seemed vigorous manhood; and standing bolt upright, he looked "as comely a father as one might lightly behold." All was now ready. An iron chain had been put around the martyrs, and a staple driven to make it firm. The two were fastened at one stake. A lighted faggot was brought and laid at Ridley's feet. Then Latimer addressed his companion in words still fresh—after three centuries—as on the day on which they were uttered: "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." The flames blazed up rapidly and fiercely. Latimer bent towards them, as if eager to embrace those ministers, terrible only in appearance, which were to give him exit from a world of sorrow into the bliss eternal. Stroking his face with his hands, he speedily, and with little pain, departed. Not so Ridley. His sufferings were protracted and severe. The faggots, piled high solidly around him, stifled the flames, and his lower extremities were burned, while the upper part of his body was untouched, and his garments on one side were hardly scorched. "I cannot burn," he said; "let the fire come to me." At last he was understood; the upper faggots were pulled away; the flames rose; Ridley leaned towards them; and crying, "Lord Jesus, receive my spirit!" his body turned over the iron chain, the legs being already consumed, and he fell at Latimer's feet.—*From the History of Protestantism.*

AT THE DOOR.

The heart closed against Christ leaves life on a very low level. There may be no gross immorality, no violation of the proprieties of life, no positive irreligion, but there are none of the higher aspirations fitting an immortal being. It is a state of mind in which the person is so engaged with other things that there is no interest taken in anything relating to the soul's condition, need or destiny, and in which there is no response to the appeals of Christ's love.

This state may be the habitual indifference of one who gives no serious thought to anything; it may be the busy man's unwillingness to give time to that which he admits to be important, but which he does not feel to be pressing; it may be the result of simple neglect of the ordinances, for the door of the heart is

as on a spring hinge, and closes and fastens itself unless kept open by the word and prayer; or it may be the antagonism of a life under the power of evil. In whatever way produced, this state of mind is from ourselves—the heart is closed from within. No one is shut up to a Christian life; he himself shuts Christ out. Christ knocks and waits to be admitted. He makes His presence known, and then awaits the opening of the heart to Him. He arrests attention by His providence, startling the person and making him feel that God is dealing with him; He appeals by His words setting forth the guilt and the need of the soul and the great love of God; He awakens by His Spirit the consciousness of sin, the sense of need of divine love and help, and the desire for the presence and power of Christ. But not until there is this cordial desire for Him does He come into the soul or give His blessing. He will not force an entrance, but enters only when welcomed within.

Christ seeks an entrance to the heart to give the blessing of divine indwelling and fellowship. Without God life is low and narrow, is shut up within the narrow bounds of earthly being, and is debased by the presence and power of sin. The best things of earth may be chosen, but they are still earthly; they do not, they can, satisfy the need of the soul, for they do not rise into the spiritual and eternal things. But Christ comes that He may supply that great need by His own divine presence. In Him the soul finds one who can meet the utmost desire of its love, and in whose all-comprehending love it can rest and dwell safely. He comes to us, not simply as a guest, but that by His indwelling He may transform the soul into His image, and give to it the purity, the righteousness, the moral power and the peace which belong to Himself. In that transformation His own great joy is found.

Christ is now seeking an entrance to many hearts. In His kindness and love He still knocks. In many places the providence of God has arrested attention and awakened serious thought; in many places His voice is heard, and He has been welcomed by many hearts. This itself is a call to others. It is a time of grace—a favourable time in which to seek the Lord, for He waits to be gracious. Will you open the door? It is for yourself to say whether you will continue to be indifferent or undecided—whether you will continue to be a servant of sin, or whether by a cordial faith you receive Him whose presence will be life and joy. Do not delay, lest the favourable time passes. "Open quickly; God is waiting at the door."—*United Presbyterian.*

FILL YOUR SPHERE.

The lesson that needs to be constantly impressed on men is that loyalty to duty and to Christ does not depend on conspicuous achievements. While often exhibited in connection with great deeds, it is much oftener associated with the doing of humble offices. Our life may be unostentatious, may seem monotonous. But persevere as a Christian in the family, be faithful as a servant of God in your place of business, true and conscientious in your duties as a neighbour and a citizen, and a member of Christ's Church, and you shall in nowise lose your reward.

Place or position does not determine our real standing either with God or men. This depends on faithfulness to duty. Paul in chains was greater than Felix in office; because the apostle was true, while the governor was false. And to show us how our Lord judged in this matter, He dignified lowly positions and humble offices by making Himself, on more than one occasion, a servant of His disciples. Recognizing Him as our great example, it does not become us to be troubled about the sphere in which God has placed us, but rather endeavour to make the most of our talents and opportunities, illustrating our fidelity in every duty and in every department of religious effort. Such a view will not repress our aspirations, but will inspire and direct them into legitimate channels, teaching us that through fidelity in humble duties, whatever they may be, we are to qualify ourselves for wider service, and win our way to higher honours.—*Baptist Weekly.*

As Joab came with a kind salute to Abner, and thrust him under the fifth rib, while Abner thought of nothing but kindness, so sin comes smiling, comes pleasing and humoring thee, while it giveth thee a deadly stab.—*Anthony Burgess.*

MISSION NOTES.

The children of the United Presbyterian Church of Scotland raised, as a New Year's offering, £1,225, to meet the losses in Jamaica caused by the late cyclone. The ladies of the Church raised £4,016 for the New Zenana Scheme of the Church.

At the fourth annual meeting of the Woman's Foreign Missionary Society of the Presbytery of Philadelphia, it was reported that the total receipts of the past year were \$5,254.73, of which sum \$1,446 had been contributed by young people's bands. The Society supports nine missionaries in various fields.

THE German "Missionary Monthly Report" gives the full details of the way in which the Roman Catholic missionaries have been turned neck and crop out of the country by the chief of Herero Land, on the west coast of Africa. They brought it upon themselves by intruding upon the field so long occupied by the German Rhenish Mission, which has established itself in the confidence of the Herero chief by many years of unselfish devotion to the people. The Roman Catholic Mission has failed to establish itself at the court of the Zulu chief Umzila, on the east coast, where, on the other hand, Protestant American missionaries have been received with great favour.

A PARSEE believes that to extinguish fire is a great misfortune, on which account many are unwilling to snuff a candle or trim a lamp, lest they should put it out. If their house is on fire, they will lend no assistance to quench it, and sometimes not even allow others to do so. Each head of a family is bound to keep up a perpetual sacred fire in his dwelling. The principal hours of worship are at sunrise and sunset; and it is a painful sight to the Christian, as he takes his evening walk outside of a city in India, to see numbers of these people adoring the sun as he sets in the western sky. In the city of Bombay there are 75,000 of these people, and interesting cases have occurred in which missionaries have successfully endeavoured to lead them to adore Him who is the true Father of Lights, and to trust in Him who is the only Saviour of sinners. A number of the children, too, have been gathered into mission schools, where they are taught the truth as it is in Jesus.

THE following is the estimate of the work of Presbyterian missions in India given by Dr. Bainbridge in his "Around the World Tour." "Fifty years ago Scotland began to be stirred in the cause of Foreign Missions by Drs. Chalmers, Inglis, and Duff. Long before, as far back as 1560, John Knox had promised that the Reformed Kirk would "preche this glaid tydingis of the Kyngdome through the hail world;" but not till 1830 was Dr. Duff, its first missionary, enabled to begin his celebrated educational work in Calcutta. It became the centre of many mission stations, extending to the Santal uplands, and the instrumentality of gathering a goodly number of noble converts from among the Brahmans and Hindus of all castes. It cannot, however, be denied that the actual evangelizing results of the vast education enterprise of the Scotch mission have fallen far below the expectations of its founders. A similar work to that at the Indian capital was inaugurated in Bombay and Poona by Dr. Wilson and his associates, and its oversight was transferred to the Scotch Society in 1835. We were pleased to meet their useful convert from the Parsees, Rev. Dahnjeebhoy Nourojee, and their other from the educated Brahmans, Rev. Narayan Sheshadri. From this centre of mission activity other denominations at home were induced to enter upon neighbouring work; particularly the Irish Presbyterian Church in Rajpootana. Two years after, under Rev. Mr. Anderson and his associates, the Madras educational institution was founded. It has become a great power, and is deserving of its present beautiful buildings. The disruption of 1843 threw great financial loads upon the Free portion of the Scottish Church, but under the stimulating appeals of Drs. Duff and Wilson, the needed sacrifices were made and the whole Christian world received a benediction. Immediately the Free Church Society occupied a new mission at Nagpore, in Central India, under Rev. Mr. Hislop, worthy to be ranked with the other founders. To-day the one centre of 1830 at Calcutta has grown to thirty-one stations, with forty missionaries and 280 assistants. Their adherents, including those of all the other Presbyterian missions, number at present 10,000."