

hide yourselves after a week of toil in God's tabernacle from the strife of tongues; not to say to one another, as you quit His presence, "The sermon was long, the sermon was dull," but to say, "On this one day in each week God has provided me with a sweet solace of heavenly hope and spiritual communion; I was glad when they said to me, 'We will go to the house of the Lord,' and now I depart, warmed, cleared, edified for another week's labour for the everlasting rest beyond." This shall be the attitude, beloved friends, of your ear and of your heart as you listen to the voice of your minister. You shall let him assume that you and he are men of like passions, equally acquainted with life's sorrows, equally tried, also, by those perplexities which beset the Christian's faith. You shall let him assume the truth of the inspired saying, so full of comfort and help. As in water face answereth to face, so the heart of man to man. That strength which has its root in faith shall have its dew and fragrance in love, a sympathy shall be between us, strong and steadfast, and God, even our own God, shall give us His benediction.—*Dean Vaughan.*

A PASTOR'S EXPERIENCE.

When a teacher is absent, I sometimes take his class in the Sabbath school. Thus it came about, one year ago, that I taught a class of boys one Sabbath, in which were F— and A—, sons of Mr. B. Ten years ago, when these same boys were about four and six years of age, their father was an estimable attendant upon the sanctuary, but not a Christian man. Presently, along the years, I learned with great regret that the Scriptures were held in doubtful esteem, and this was opposition in high places; this man was influential, stood high, and had a large following among his fellows. I used to feel afraid to preach in his hearing, for he was always there, and was well able to take up his side of an argument; but I took pains never to meet him privately with any opportunity for argument. Year after year wore away; we repeatedly saw evidences of the Spirit's gracious presence; and several heads of households came into the church one February, but this father remained as before. I cannot describe my own feelings regarding him. I was in despair. The children and younger people were being gathered in hopefully at successive communions, but these middle-aged men were not gathered.

About one year ago, while a series of meetings were being undertaken, I went on foot one day in very great hesitation to Mr. B's house, and found him at home. Soon after taking a chair I said: "I came over to say that once in my lifetime and once in yours I want to give you a personal and earnest invitation to come to Christ."

I was not surprised to hear him reply: "I do not know why I should believe there is a Christ. I do not know why God could not forgive sin just as well without Christ as with Him."

I said: "I understand what Unitarianism teaches, but still I say, over all your objections, come yourself and give your heart to Christ." Those were blue moments for me. He managed to keep me at a distance; finally he said: "I am glad you taught the class last Sabbath; the boys were interested. I wish you would teach it again."

"Well," said I, "it was accidental. I only took the regular teacher's place, but that may happen again, and I may teach the boys, and I noticed their attention last Sabbath. Now, supposing I should teach them again, and supposing too (I did not in my own mind think it probable) that the boys should become more interested, and ask me how they could give their hearts to Christ, and I should tell them, and they should come home and tell you—would you commence to tear down their confidence, would you tell them there was no need of a Christ, would I be building up one side and you pulling it down and building up the other side?"

He was silent, his eyes were fixed on the fire, and then he said very soberly:

"No, I would not."

"Why not?" I asked.

He said: "I am not sure I am right."

His wife came in just then. I said a few words to her, and to them both, led them in prayer, and as I took my hat to go, I said: "I wish some better man than I had come; you haven't said you would give up your objections; I wish some one had come who could have won you. I feel discouraged; this is once,

very probably it will be the last time, you and I will not meet and talk this way again very soon."

I came home sad enough, stopped at a neighbour's house, and we prayed together over this. The Lord knew all that matter. In three days from that visit, who should I find on the front seat in the inquiry-room but those two boys, with six others, out of that accidental class—all in tears; and in half an hour F— and A— were off down stairs, persuading father and mother to come too, and next night they were all there. There were forty inquirers that night, and I remember when Mr. B— came in, there was a silent expression of joy all over the room. He said aloud, when asked: "I accept Christ."

I do not want more consistent, earnest, useful co-labourers in a church than that father and mother. It was a complete turning about. I thought I would not be discouraged so easily again. God was able to do great things. The two boys came into church in good time; indeed the whole Sabbath school rose up together and came; whole classes were brought to Christ.—*E. D. V., in N. Y. Observer.*

THE GOSPEL IN THE NAME.

AN ACROSTIC.

JESUS, at whose blessed name
Every knee on earth shall bow;
Saviour, who from glory came,
Undergoing death and shame
Sinful man to save from woe;

CHRIST, the Lord, our debt who paid,
Hell subdued, the law obeyed,
Rose triumphant to the sky;
Intercedes for each believer,
Sanctifies and saves forever.

Trust Him and thou shalt not die.
Hamilton, 1884. —WILLIAM MURRAY.

THE ANTI-SABBATH DRIFT.

The *Occident* observed that while the Old Pharisees whom Christ reproved were extreme in the strictness of their Sabbath observance, the danger here and now is altogether of the other extreme of Sunday looseness: "As to the situation of to-day in this country, a banker stated it correctly, when he said: 'We are drifting; and we have reached a point where we must stop, or go to pieces in the storm that is gathering for the destruction of every private and public interest.'"

"The chief anxiety of the Church to-day is not the profanity of the world's Sunday but the worldliness of the Christian's Sabbath. * * * A minister once said that he thought of preaching a sermon to his people on the theme, 'You have Souls;' because, although, theoretically at least they believed it, they did not appear to live by that belief." The *Occident* expresses the opinion that the Puritans and Covenanters observed the Sabbath in model manner, and also endorses the suggestion that Christian people should not expect too much labour of their servants on Sunday. On this important point it says:—"The help in the kitchen are human, often Christians, amenable to the same law as yourselves; and although they may be Catholics, and therefore go to church only in the morning, we should remember that there are twenty-four hours in the Lord's day. Whereas Christians are not directly the cause of much of the present Sabbath work of the labouring men, they should refrain from being even the indirect cause of it. Sanctified common sense will easily define for us what the 'works of necessity and mercy are, and these are our limits.'"

MOTHERS.

There are two extraordinary things about mothers. One is their patience and the other is their impatience. He who sees a mother care for a child through a long and dangerous sickness, tending it by day and by night, saving its life, not once merely, but many times, hoping on when all others despair, and keeping up when all others give out, and at last coaxing and loving the little creature back to convalescence, sees one of the sublimest things in nature. The same mother, when the child is well again, will sometimes exhibit an impatience with it that borders on the ridiculous. It is noisy, boisterous, inquisitive, careless, as all healthy children are apt to be, and the mother wears out her soul in scolding it. This is often a case of cause and effect. The child has recovered its nervous force, but the mother has not. During the ten weeks' illness of a child its

mother may expend the entire reserve of vital energy and contract a large debt in that line besides, which she may be years in liquidating. She may never liquidate it, but live on fretful and irritable to the end, for a mother seldom passes a whole year without incurring some new drain upon her resources. It is for this reason that, in all the arrangements of a home, the ease and comfort of the mother should be considered before all things. This is her right. Nor is it less the interest of the family, for their happiness depends chiefly upon her health and cheerfulness.

HOW TO DISCOURAGE A MINISTER.

Eleven ways are suggested by the *Advocate*, by which a minister may be broken down in spirit and ruined in influence. We condense the advice, hoping it may provoke some to repentance:—

1. Go to church only occasionally, and when you go, too late; take no part in the singing, nor following the scriptural readings, but keep up whispering.
 2. Find all the fault you can. Point out his deficiencies before your children and others.
 3. Don't aid his work, but despise his lack of good sense.
 4. Tell tales to him about the people and their criticisms about him.
 5. Tell how much his predecessors were thought of.
 6. Keep away from all week-day meetings.
 7. Get up gayeties, particularly some entertainment near the communion season.
 8. Require him to be present everywhere.
 9. If he preaches at home, insist on an exchange; and if abroad complain that he is never at home.
 10. Keep back his salary.
 11. Keep talking about "general dissatisfaction."
- Patient continuance in these practices will surely drive away both the Spirit of God, and the minister of God.

MISSION NOTES.

In 1871 the number of native Protestant teachers in India was 2,594; in 1881 it was 4,345, having almost doubled.

THERE are nearly one thousand Romanist converts in the Protestant churches of Rome, as the result of ten years' mission work.

In the church edifice at Komatsu, Japan, are two hundred stones, which were once used as missiles against the Christian missionaries when they first began work in that city.

THE membership in connection with the U. P. Mission in Kaffraria, which increased in 1882 from 1,273 to 1,339, has grown during the past year to 1,493, while the attendance at the various churches and out-stations has increased from 3,600 in 1882 to 4,660 in 1883.

THE statistics of Christian work in Japan for the year 1883 have been in part gathered, and, from the reports received from eighty-eight churches, Mr. Kozski, of Tokio, estimates the number of evangelical church members in Japan at not less than 7,000 with somewhat over 100 churches. The gain in the nineteen churches connected with the mission of the American Board, from January to December inclusive, was 465, or forty-two per cent. The church at Imabari has received ninety, the church at Amaka eighty-nine, during the year.

MR. EDWIN ARNOLD, the poet of Buddhism, makes the number of its followers to be 470,000,000, which is about one-third of the human race. The Rev. Dr. Happer, a veteran missionary in China, who has lived forty years in the presence of the old religions of Asia, has instituted an examination into this remarkable statement, and shows in an article just published that the numbers assigned to the Buddhists have been swollen by including many in this class of religionists who have no relation to it at all. The Confucianists in China outnumber the Buddhists; but the Confucianists are often not named, and are simply summed up under the heading, "Buddhists." Dr. Happer's conclusion, after a close examination of the figures of the census of various Eastern nations, is that the Buddhists number 72,342,407. He confines himself to the one subject; but at the close he makes this single remark: "In China the Buddhists are the drones of society, and are lowest in morality, the heathen themselves being judges."