

# THE CANADA CHRISTIAN MONTHLY.

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## Editorial.

### "OF SUCH."

In these days, when so much is said and written about the sudden conversion of adults, it is perhaps necessary to assert with strong emphasis, that this is *not* the *only* way in which the church of Christ grows. While we acknowledge that this is the *only* way in which it can grow in a heathen community—where the gospel is preached for the first time, we must never forget that this is not the way that Christ intended it should grow in Christian communities, where his church has already acquired a firm footing. The leaven, if true, must be first introduced into the meal with effort, and it may be amid noise of work and kneading, and the after process is silent. Sow a grain of mustard seed in your garden, keep the ground fenced and free of weeds, and the mustard will spread the ground noiselessly and naturally.

There are, perhaps no words ever uttered by Christ earlier and oftener in our thoughts and lips, than his words about the Children: "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven." It is not strange that one of the great truths taught by the founder of our religion in these words is almost entirely overlooked by his people in their reading of his precious words.

There can be no misunderstanding of the invitation given—"Suffer little children to come." Children are welcome to Christ at all stages of their youthful life, in all circumstances, at all times, and without restraint of class or company. In this invitation Christ stands alone among the sages, philosophers, and legislators of the world, if we except Moses. And we are so taken up with the great truth, that babes, infants, children, youths, are welcome to the bosom of Christ, and the best blessings of his house, that we have not pondered as we ought the reason he gives for asking men to keep the road clear for their little feet. "For of such is the kingdom of heaven." What does Christ mean when he says that the kingdom of heaven is "of such?"

The common idea attached to the words "of such," is that Christ meant here to show the disposition of mind that belongs to his disciples. The church of which he is Head is intended to be composed of disciples who are humble, confiding, teachable as little children are. That Christ meant this is no doubt true, for in express words he says the same thing in another place: "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." But does Christ mean anything more by the words "of such?"

These words, "of such," others say

refer to heaven, and teach the fact that the inhabitants of that blessed country are chiefly such as die in infancy. It is very doubtful whether, except by inference, this truth be in the words of Christ. The kingdom of heaven before the mind of Christ was the church militant, not the church triumphant; the working church on earth and not the jubilant church in heaven. There is no doubt this was the sense in which he generally used the expression, "*Kingdom of Heaven*," as equivalent to the Christian dispensation that was coming into existence in contrast to the Mosaic dispensation that was passing away. These words therefore teach us little excepting indirectly, as to the destiny of infants after their death. But they teach a truth, of a near and very practical bearing on the manner of the church's growth, and the work to which should be given the church's best energies.

"Of such" means not simply that the kingdom of heaven *belongs to little children, and people like them* which is true, but it means further that the kingdom of heaven *springs from little children and people like them*.

We are told by Christ in his sermon on the mount that they who suffer persecution for righteousness' sake are blessed. Why? "For theirs is the kingdom of heaven." That is the way our translators have rendered it, which is correct so far, but the wider truth contained in these words is best expressed by translating "for of them from them is the kingdom of heaven." The mourners are blessed, for they shall be comforted; the meek, for they shall inherit the earth, and so on, but "the poor in spirit" and the persecuted are blessed because of them, from them as the seed of God springs the church. The blood of the martyrs is the seed of the church, and in some such sense as that, we may say that little children are the seed of the church by a

process of what might be called spiritual evolution. There are two stages in the growth of the Christian church just as there is in the conquest of a country. When our British forefathers landed in America they grew first by conflict with, and conquest of the savage Indians. They had to fight for a foothold here and there in the vast wilderness. This corresponds to the period in the history of the church when it has to contend for existence, and when the poor in spirit and the persecuted are the seed of the church, carrying Christ's cause into the heart of empires, cities and palaces. Then after the Indians were subdued or pacified, the British element grew by quiet and steady increase. One Christian family became two, two became four, and four became eight, and so on, till to-day this continent is overspread with white men. This again corresponds to the period in the church's history when it grows from within by the training of children and the increase of Christian households, when little children become the seed of the church and the chief quarter whence its growth comes.

It was by steady gradual internal growth without scarcely any additions from without that the Jews became a great and influential nation. It was first the family of Abraham, and he had only one son in covenant. Then in Isaac's family there were two sons, in Jacob's family twelve sons and one daughter, and so on, till we reach the kingdom of Solomon, extending from Hermon to Egypt, and from the river Euphrates to the great Sea, all sprung from one family which went on growing and spreading as a plant grows, and seeds the surrounding ground till it fills the land. There lies therefore in these few words "of such" a secret of greater power and progress than any Philosopher's stone ever promised. If the Christian church of Canada, instead of waiting

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with folded hands for some great outward demonstration such as that with which the churches of Britain are refreshed, would apply themselves with holy zeal from the nurse-maid to the Bishop, and from the parlor to the pulpit, to the work of raising up a church from the children, then would the next generation be the greatest and best Canada has seen, and the next greater still in an increasing ratio of spiritual progression. The gardener that neglects his nursery commits a fatal mistake, for "of such" are gardens and orchards: the shepherd that neglects his lambs commits a mistake, for "of such" are flocks; so does the church commit a blunder and a crime that neglects its young, for "of such" is "the kingdom of heaven."

Let children especially, be brought regularly to the house of God, and let portions of the service be adapted to them. But on this matter we prefer adopting the language of the *Congregationalist*, as well worthy the attention of our readers:

"A great many children never go to church at all; as many more seldom go: and very few comparatively are regular attendants. This would probably be the testimony of most of the pastors of our Churches, if they spoke from their own observation and experience. And this, let it be observed, is the case in regard to the children of our Protestant population, and is also true to a very great degree of our Sabbath-school children. Such a condition of affairs is worthy of the deepest regret, and demands the attention of all who are interested in the prosperity of the Church and the conversion of souls.

The shallowest of all reasons given for this non-attendance of the children upon the public worship of the sanctuary is, that the preaching does not interest the children—that it is designed for the older people. But the sermon is not the whole of the service.

There is the prayer, in which every wise minister ought to specially remember the children; there is the reading of God's Word, which is so well calculated to instruct and bless both the old and the young; there is the singing, which ought to be of interest to all; so that, with the most ordinary preaching, the house of divine worship would seem to present attractions for all. Nevertheless, whether the minister preaches special sermons to the children, or not, it is clear that he ought often to notice them in his discourse, and by anecdote or illustration call their attention to some point that may come within the range of their understandings. The driest sermon will in this way present something to the minds of the young which may be of lasting profit to them. Another vain delusion, which some people fall into is, that children get about all they need of religious instruction in the Sabbath-school. If all the teachers were what they ought to be, if the lessons had point and pith and vitality, and if there were more of sound, fundamental Gospel truth, as well as Bible geography, and more illustrations, there would be more force to the suggestion. But the sad fact is apparent, that a child can go to some Sabbath-schools for a good while, and then not seem to know much about the Gospel or the doctrines of the Word of God.

Admitting the existence of the difficulty to which attention is called, the methods of removing it may well be considered. And, first of all, the preacher should show that he has an interest in the children; and this he can do in many ways besides remembering them in his public prayers and in his sermons. He can notice them on the street, and at their homes, and wherever he may meet them.

Beyond all that the pastor can do, their will still be needed the influence of parents and those who have the care of children. If the adult members of

our families reverence as they should the place of prayer, speak kindly of the minister, and strive to profit by what is preached; if they are as regular and self-denying in their attendance upon divine worship as they are in their attention to business; if the children were given to understand that the Sabbath preaching service is to be participated in with the same regularity and promptness as the Sabbath dinners; if these things were observed, conscientiously and perseveringly, a change for the better would be speedily realized.

Again, if the superintendant and teachers will do what they easily may, a very large proportion of the children of any Sabbath-school may be induced to attend at least one preaching ser-

vice each Sabbath. Some of the children's parents never go to church, but they would have no objection to the children going, provided they could be well cared for; and some arrangement ought to be made by every Church by which such children can have seats and watch-care in the house of God. There are many good ministers who are preaching to thin houses, whose hearts might be made glad by a rapid increase in their congregations if they would only use these simple means. Try them, brethren; and when the lambs of the flock gather about the undershepherd let him be sure that some portions of the choicest food be placed within reach of the little ones."

## Living Preachers.

### THAT DREAD DAY!

#### III.

##### THE NEW HOME.

"Nevertheless we according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness, wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." II Peter iii. 13, 14.

If you tell a man that some night when he least expects it, his house is to be burnt up, the man will naturally begin to bethink himself of another house to shelter his head. Peter tells us in the verses preceding this that the "heavens shall pass away with a great noise," etc. Our dwelling house—*roof, walls, foundation and furniture*—is destined to perish. Is it not natural for us therefore to enquire: "What is to become of us when this world is destroyed?" Peter answers this question. "Nevertheless we according to his promise," etc. As

our subject last Sabbath was the *destruction of the old house* our subject to-day is the *Church's new home*.

Several questions meet us in meditating on this subject. 1. Where lies the security for the new-house? 2. Where is the home to be? 3. What kind of place is it? 4. To whom does it belong? 5. How can we prepare ourselves for this home? It is only a few words that can be said on each of these points.

1. *The security for the new home* is of the very best character. You need no security for what you have already in possession. "Hope that is seen is not hope; for what a man seeth why doth he yet hope for." But these eyes of ours will not see the new heavens till the old heavens have passed away, nor can our feet walk the new earth till this old earth has been burned up. Our home is not in possession. This new home is in the region of hope. What is the ground of our hope? His *promise* "accord-

ing to his promise." Whose promise? God's. (v.12). Which of the three persons? Our Lord Jesus Christ (ver 10). Where is the promise given? "It was given at sundry times and divers manners. The promise of new heavens, etc., is implied in the very first announcement of Messiah. "I will bruise his head." It is implied in the translation of Enoch: in the promise given to Abraham, who had his eye, in his pilgrimage on a *better country*, that is an *heavenly*, in the promise given to David that his seed would sit on the throne of Israel *for ever*: but the special promise to which Peter refers is these words: "Let not your heart be troubled," etc., John xiv. Our security, our warrant for believing in the new home is the Word of Christ, who said, "If it were not so, I would have told." Heaven and earth will pass away before there is any failure in his promises. It is more sure than anything in the future. Being assured of the existence of the new home our next question is:

2. WHERE IS THIS HOME TO BE? This is not a question of very great importance. The whole universe is God's. He can make heaven anywhere, and in a moment of time. It is heaven indeed, where he manifests himself, no matter where that is. This question, however is natural, and God has not left us altogether in the dark in the matter. One would suppose at first sight that as the world was at one time purified by water, and thus made the home of Noah's family. & after being purified by fire it would again become the home of the glorified Church. But it would seem that this is not to be the case. The country that Abraham looked for was not an earthly but a *heavenly country*: the city that God prepared for him was not a frail fleeting city like this earth, but a city *having foundations*: the kingdom was prepared for the righteous from the *foundation of the world*. And Christ

tells the disciples when he was leaving them 1,800 years ago, that he was going to "prepare a place for his people," which place is ready before the final judgment, and that place is where Christ is now. All these things would seem to indicate therefore that the new heaven and the new earth are "far far away" in that celestial centre where God dwells in the heaven of heavens.

3. WHAT KIND OF PLACE IS IT? From descriptions given in other places it would seem that the new heavens and the new earth are a glorious habitation, and beautiful to the senses. The heavenly country is described as a city with its gates of pearl, etc., as a garden through the midst of which grows the tree of life as a father's house with many mansions. But Peter passes over points of visible glory, and tells one single fact: "*where-in dwelleth righteousness*." Some people dwell almost exclusively on the physical, bodily enjoyments of heaven, but Peter on its spiritual joys—*Righteousness*. Righteousness is there. This is a word of very wide significance. Righteousness means complete sanctification of the inner man, so that every trace and taint of sin is removed from the soul. Righteousness means fair dealing with all other men, so that no one thinks ill of another, nor speaks ill of another, nor does ill to another. Righteousness means that God has his place of supremacy, so that all the wishes of the soul, all the imaginations of the heart, are brought into captivity to him: holiness, peace, love towards men, and piety towards God, That is Righteousness. Righteousness *dwells* there. It is not that it pays a flying visit, but it makes its home there. It is not that it is found here and there, hiding in corners, but it fills the whole land. The King is righteous, the laws are righteous, the people are righteous! Righteousness in the heart, in the mouth and

in the life. This thought we find expressed in Revelation xxii. 8, in these beautiful words: "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face, and his name shall be on their foreheads." But it is well to enquire in the fourth-place:

4. TO WHOM DOES THIS PLACE BELONG? It does not belong to all. The door of grace is open for all, the door of glory is open only for some. Who are the parties? The only key the text gives us is the word *we*. Who are these parties? The writer of this letter, and "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of God, the father through sanctification of the spirit unto obedience, and sprinkling of the blood of Jesus Christ." The "we" does not mean therefore the great men of this world—they were *strangers*: it does not mean those who prosper in the world and get success in sin—they were *scattered abroad*. But the "we" means poor sinners, men who felt like Peter when he first knew the Lord:—"depart from me for I am a sinful man, O Lord." It means men who left all to follow Christ, and who through tears and sorrows and short comings have said to their Saviour: "thou knowest that we love thee." It means men who are *chosen* and *called* of God, men whose natures are *sanctified*, and whose walk through life has been in obedience to God. It becomes us to examine ourselves as to whether we can rank ourselves among this people. Have we been convinced of sin and misery; have we given over every thing for Christ; have we gone to his feet in sorrow for sin, asking his forgiveness, and appealing to his omniscience for a testimony of our love; are we being sanctified through the work of the spirit; have we been brought into the path of new obedience, trying

to serve God honestly and cheerfully to the full extent of our poor abilities? Can you answer these questions? Yes. Then the country is yours. Must your answer be No? Then you have no hope of entering this new home: but must be cast out into outer darkness where there is weeping and gnashing of teeth, unless we repent and believe. One question still remains:

5. HOW CAN WE PREPARE OURSELVES FOR THAT HOME? It is a great mistake to imagine that we can find entrance into heaven without preparation. It is true the thief on the cross got in without much preparation. But that is no rule for us. If a man resolves to go on a long journey, or to take up his abode in a new country, he makes preparation. So Peter says: "Seeing we look for these things, be *diligent*." Diligence in religious matters is therefore the general duty insisted on here. Spiritual sloth is a dangerous enemy. "Be not slothful, but followers of them who through faith and patience inherit the promise." But this diligence is to be in a particular direction. It is not diligence in general, but diligence having reference to this great day. As the scholar is keeping always before him the day of examination, and the soldier the day of review, so the Christian should always bear in mind the day of judgment—that he may be "found of him on that day in peace," that he may meet Jesus with a smile. And we are told how this may be accomplished by being without spot and blameless. It is a great mistake if we suppose that the righteousness of Christ renders it unnecessary for us to labour that we may be accepted of Christ at the last day when saints as well as sinners will be judged according to their works. Two sons come to their father's door after returning from the work their father gave them to do. They are both received, welcomed and admitted, because *they are sons*: but for all that, the feelings of

each and his reception may be different. One son did his work faithfully: he is received with joy and honor; another did his work in a careless selfish way: he is received kindly, but not to the happiness and glory of the other. You are a Christian: you trust in Christ: very good, but you must stand the ordeal of the day of judgment. If there is any "spot" in your life here, it will meet you there. Any "blame" here it will meet you there.

"Be diligent therefore that you may be found without spot and blameless." I have only one word to say to those who are not Christians. It is not I, indeed, that say it, but God. This is what he says: "For the time is coming, that judgment must begin at the house of God: and if it first begins at us what shall the end be of them that obey not the gospel: and if the righteous scarcely be saved, where shall the ungodly and sinner appear?"

### Poetry.

#### AWAY.

No language can picture the depth of our sorrow,  
When bosom companions lie cold in the clay;  
We know not to-day what awaits us to-morrow;  
We know not the hour that may waft us *away*.

The bright rising sun no more gives us pleasure,  
Nor dear ones on earth that invite us to stay;  
Above, may they all have their heart and their treasure,  
Ere the cold hand of death comes to take them *away*.

The home that was flowing with joy and with gladness,  
To welcome us in from the toils of the day,  
Is sunken in sorrow, and painted with sadness,  
And every loved object now beckons—" *away*."

Fall, fall ye soft leaves, in the dew of the morning,  
And let all the forest go mourning each day;  
You are stript of the beauties of nature's adorning,  
And tossed in the breezes that waft you *away*.

The Spring will return with its verdure and blossom;  
The birds will return with the length of the day;  
But it will not restore the loved to our bosom;  
They're gone to the land that's far, far away.

The scenes that are bygone, are dancing around us,  
Our lost ones are with us by night and by day;  
But these are but shadows and dreams that surround us;  
They're gone to the land that's far, far away.

Away from the troubles and ills of this world;  
Away from the loved ones, with whom they would stay;  
We cannot go to them, our sails remain furled,  
Till raised by the hand that shall take us *away*.

## THE MASTER'S VOICE.

BY THE REV. WM. MILNE, CALCUTTA.

It is one thing to *write* poetry, and another thing to *act* it. As for this poem, the writer thereof is acting out under the sun of India the sentiments he has embodied in this missionary hymn. He was pastor of a congregation in Scotland, and was in possession of every comfort, and greatly beloved by his flock, when to the surprise of many he gave up all to go to work to India. The noble words read all the sweeter from being allied to such noble deeds.—ED.

When glory, like the sunrise,  
Filled all my native land,  
And grace, like gushing fountains,  
Burst forth from strand to strand ;

When times of sweet refreshing,  
Like the balmy breath of Spring,  
Revived the weary heritage  
Of Zion's heavenly King ;

A voice came with the breezes,  
From lands beyond the sea,  
Where the Hindu sets his idol  
Beneath the banyan tree.

'Twas the voice of the Beloved ;  
Who hear it, gladly yield,  
He's calling forth His reapers  
To the world's great harvest-field.

I've seen the Christian heroes,  
A small but noble band,  
Who " hold the fort " for Jesus  
In dark Hindoostan land.

I've heard the Christian converts  
Their joyful voices raise,  
And, in the name of Jesus,  
The great Jehovah praise.

Like fruits that first have ripened  
In India's balmy air,  
Those precious souls are gathered  
By men of faith and prayer.

But oh ! they need recruiting ;  
They long have kept the field,  
And toiled beneath the burning sun,  
With hearts that cannot yield.

O Scotland, favoured Scotland,  
Send forth thy true and brave,  
To tell the dying Hindu  
Of Him who came to save !

Our soldiers and our sailors,  
At earthly monarch's call,  
Bear forth the British banner,  
With hearts to fight or fall.



And shall the friends of Jesus  
 Be wanting in the strife,  
 And leave the heathen nations  
 Without the bread of life ?

From the times of sweet refreshing  
 Let bands of reapers come ;  
 The Lord is now preparing  
 The Hindu's harvest-home . .

Let every Mission-station  
 Sound forth Messiah's fame,  
 Till mountain, hill, and valley  
 Shall echo back His name ;

Till glory, like the sunrise,  
 Shall o'er the nation fall,  
 And every idol perish,  
 And Christ be all in all !

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#### THE LOVE OF CHRIST.

It passeth *knowledge*—that dear love of Thine,  
 My Jesus ! Saviour ! yet this soul of mine  
 Would of that love, in all its depth and length,  
 Its height and breadth and everlasting strength,  
 Know more and more.

It passeth *telling*—that dear love of Thine,  
 My Jesus ! Saviour ! yet these lips of mine  
 Would fain proclaim to sinners far and near  
 A love which can remove all guilty fear,  
 And love beget.

It passeth *praises*—that dear love of Thine,  
 My Jesus ! Saviour ! yet this heart of mine  
 Would sing a love so rich, so full, so free,  
 Which brought an undone sinner, such as me,  
 Right Home to God.

But ah ! I cannot tell, or sing, or know  
 The fullness of that love, whilst here below ;  
 Yet my poor vessel I may freely bring ;  
 O Thou who art of love the living spring,  
 My vessel fill !

I am an empty vessel ; scarce one thought  
 Or look of love to Thee I've ever brought :  
 Yet I may come, and come again to Thee,  
 With this—the contrite sinner's hopeful plea—  
 ' *Thou lovest me !*'

Oh *fill* me, Jesus, Saviour, with Thy love !  
 May woes but drive me to the fount above

Thither may I in childlike faith draw nigh,  
 And never to another fountain fly  
 But unto Thee !

And when, my Jesus, Thy dear face I see,  
 When at Thy lofty throne I bend the knee,  
 Then of Thy love, in all its breadth and length,  
 Its height and depth and everlasting strength,  
 My soul shall sing ; and find her endless rest  
 In loving Thee !

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GOD'S ARROWS.

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BY MARY B. ATKINSON.

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" He hath made me a polished shaft ; in His quiver hath He hid me,"

What is my life ? and what avails for me  
 The discipline of years,  
 The joy and pain, the loss and gain, the toil,  
 The rapture and the tears ?

Thus questioning among my fleeting days,  
 A message to me came  
 From out my Lord's recorded words, direct  
 As if He spoke my name.

What is thy life ? It is a shaft which years  
 Have polished for God's hand.  
 Is thy sphere narrow ? O sharpened arrow, thy use  
 Is yet to understand.

Thou knowest not His purpose. Know thou this,  
 He has a use for thee.  
 Hid in His quiver, forgotten never, wait  
 His touch. Nay it may be

The shadow of His hand which draws thee forth  
 That makes this moment dark.  
 He taketh aim, and swift as flame, thy life,  
 God's arrow finds its mark.

Fear not, He cannot fail, He wasteth naught,  
 He makes no soul in vain.  
 With courage stand His shaping hand, His tool,  
 The keen, sure edge of pain.

With patience wait. Unsent by Him, thy flight,  
 Were but a fall to earth ;  
 But in God's hour, almighty power and skill  
 Divine shall speed thee forth,

And on no trifling errand ; grand His aim,  
 His mark high out of view,  
 And better than thy loftiest plan, His thought  
 Of what thy life shall do.

## Christian Thought.

### THOUGHT THE FOUNDATION OF CHARACTER.

[We abridge for the *Christian Monthly* the excellent address of Dr. Haven, Chancellor of the University of Syracuse, to the students of Victoria College, Cobourg, last month. The motto of the address was the words of the wise man, Prov. xxiii, 7: "As he thinketh in his heart so is he." We take, in one word, the liberty of asking: Is not character the foundation of thought, rather than thought the foundation of character? There is something deeper than thought—the *heart*. "Out of the heart proceed evil thoughts" is the philosophy of the great Master. With this correction, we think the discourse an admirable one, and well worthy of the reader's attention in this abridged form.—ED. C. C. M.]

In these words we have the assertion that the nature and habits of man's thoughts constitute his character. Jesus was Jesus, Peter was Peter, Judas was Judas, simply on account of their thoughts. Some men are brutes, some below the brutes; some are angels, some above the ordinary average of angels, on account of their thoughts, Christ seats morality in the thoughts. Paul exhorts us to observe what is lovely, pure, of good report and true, and think on these things. Peter exhorts us to "grow in grace daily, and in the knowledge of our Lord Jesus Christ." Paul makes it our duty to add to our faith, knowledge. "Wisdom is the principle thing." All men ought to devote a good part of every Sabbath to study, and thus find material for some profitable thinking every day in the week. Thought and heart are indissolubly joined together; the one cannot be pure and the other corrupt. Man is in fact only a head. All the other parts of the body are useful only to minister to the head, and that is useful only because of some divine tele-

graphy, the mystery of which we cannot fully master; the mind acts through it. The whole universe is the product of thought.

This is a fact not to be learned by logic, but to be seen by soul sight; what the Apostle calls faith. If a man does not see it, pity him; if he does see it, he cannot be reasoned out of it. "A little philosophy," says Bacon, "inclineth man's mind to Atheism; but depths of philosophy bringeth men's minds about to religion." A little thought makes man a materialist; more makes him a Spiritualist.

God is thought, and His universe is an embodiment of thought. See that little seed—a magazine of potencies—soil, manure, and sunlight will make it grow into corn, mustard, an elm tree! Whatever the principal cause of these phenomena, how evidently it is the product of thought.

I suppose religion to be the product of correct thought. Jesus Christ continually appealed to thought. No human teacher makes such a tax upon mind. He taught in parables. Every parable is a principle. Paul dealt in thought; no less St. John. There is indeed a profound philosophy which recognizes character in something more primal and deep than thought or emotion, in what is conceived to be the very substance of the soul, of which thought and emotion are only the exponents. Grant this metaphysical hypothesis to be true, and still thought must partake of the character of what is below it. A corrupt fountain cannot send forth a pure stream. Also on this vital thing the soul, the faculties and the original substance reciprocally affect each other. God is not presented as looking below the thoughts. "The Lord looketh not at

the outward appearance, but at the heart."

Christ and his Apostles were pre-eminently teachers. They were not ritualists. They did not train men; they endeavoured to persuade them. They never strove to excite the people to mere emotion, except as produced by thought and to be transmuted into action.

Classification is the first step by which we arrive at a correct knowledge of things. By this we enter the temple of nature and science. God has made all things in classes. This is true of human beings religiously. The Bible arranges all human beings into two classes—not white and black, not ignorant and educated, not rich and poor, not civilized and savage, but righteous and wicked, and these on a count of their thoughts.

Tremendous fact! a line of division sharp as that which cleaves the ocean from the land in God's sight separates the righteous from the wicked. There are those whom he calls regenerate, "born again," "Saints," "my children." There are those whom he calls "aliens," "far off," "disobedient," "sinners," "reprobate," "the wicked." And this distinction is based on thought. Let us then analyse thought.

I. There is a kind of thought which, I suppose, has no moral character. It is neither righteous nor wicked. It is common to all mankind, irrespective of their sinfulness or piety. Some of it is even shared by the lower animals. Such are our "instincts," inherited habits perhaps, or a nature given to us whereby we live. Our hunger and thirst, and the thoughts they engender—all our animal passions, and all our animal thinking, so far as it is necessary to our life—has no moral character. Animals without immortality, and without responsibility, have this thought, and much of it is wonderful. The swallow returns with the Spring, and retires at the approach of Winter.

"The stork in the heaven knoweth her appointed times, and the turtle and the crane." God teaches them, through the properties of their bodies and the laws of their minds. So all human beings have mental action that has no moral character.

II. Rising from instinctive and congenital thought to the higher forms, we enter the territory over which floats the banner of the will. There emphatically is illustrated the great truth: "As a man thinketh in his heart, so is he." A new element enters, that of the heart. As physically, it is natural to regard the bodily heart as the controlling organ of vitality, so we recognise in the soul an imperious power variously called the leading propensity, the controlling purpose, the ambition, the cherished taste, the great object of the man. Behind this are the chosen convictions, the court or confidential advisers which give character to the administration presided over simply by the Sovereign. To illustrate this we must select the most marked specimens of humanity—real representative men—in which the capacity of mankind, both good and evil, is most conspicuously exhibited. Here for instance is a miser—a model miser—a choice specimen of his class—one that could be taken as the best illustration of his kind to be placed in some grand museum of souls, if misers are properly soul specimens, to be studied by the investigator of human nature. Now whether thought be regarded as a cause or an effect, how obvious it is that a certain kind of thought is the inseparable characteristic of men of this class. It is not race, nor age, nor temperament, nor education, nor intelligence, nor genius, nor the lack of either, that makes the miser. A miser may be black or white, Jew or Gentile, male or female. It is the habit of thinking that makes the miser. It may co-exist to some extent with stolidity or brilliancy,

with benevolence or cruelty, with industry or indolence, with Atheism or superstition; and in these various combinations presents strange variations from the pure type, in which covetousness alone is prominent, and yet in all cases it is the miser. The one always present mark of the class is a predominant controlling desire to acquire wealth—not to use it, not to enjoy it, not to obtain by it honour or any other gratification, but simply the pleasure of amassing wealth. It is intense selfishness. It is the root of sin. Unhappily there are many such specimens. They are all the outgrowth of diseased minds.

Now, if you examine the spendthrift or libertine, you will find one who habitually indulges altogether another kind of thoughts.

Some of these varieties are not specially or necessarily connected with piety, either for or against, and therefore in a sermon I mention them only by way of illustration, such as poetical thought and scientific thought.

Our religion is a heart-religion; it is also a thought-religion, and being that it is everything. Whoever perceives this—and Christ was the first to press it home on the conscience of the people—understands the Bible doctrines of human depravity, of redemption, of regeneration and salvation. We are depraved because our thoughts in the heart and our hearts in the thought are wicked. We become holy or righteous, if at all, in thought and heart, by the regenerating power of the Holy Spirit. "Who can understand his errors? Cleanse thou me from secret sins."

The heart can be changed. The whole current of thinking can be changed. I grant that this is a revolution more wonderful than the change of national government—the substitution of despotism for republicanism, or the contrary. Still it is possible. And this is the chief glory of the reli-

gion of Christ. It holds up before the sinner a mirror in which he may see himself as he is, and then the mirror of God's promises, in which he may see himself as he may be, and it says to all: It is impossible to become holy. So far as forgiveness of the past is concerned, that may be sudden as a lightning flash, and final as a rifle shot, or the result of a thunder stroke. So far as the attainment of holiness is concerned, that must be gradual, for "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord," II Cor. iii. 18.

We live in an external age, an age of noisy machinery that is run largely by mechanical power. Is the world advancing in piety? Is the Christian religion growing? "Yes! Why our denomination alone," says one, "in this country alone builds so many churches a year, and dedicates so many on an average every day, and usually pays their cost before dedication, and contributes so much for missions, and so much for the Bible Society, and has so many colleges, and prints so many newspapers and books, and all that." But does that answer the question? Think not I would undervalue this. A body is good, especially if it be healthy, and a sickly and deformed body is better than none. But how would Christ answer the question? How does He look at the world? Would He say, "Yes, there are more honest, earnest, true praying hearts now in the world than ever before. More truly penitent, more truly obedient and consecrated to Me than ever before."

But, perhaps, this is a question of idle curiosity. The weightier question is, what is the state of my heart? Why not take that question home and settle it satisfactorily? We are apt to lose individualism in these times.

Do not think that I offer these re-

marks for a formal conclusion of a sermon, but because the root of the subject is just here. All preceding is simply designed to give momentum and power to this enquiry. It is of no use to know unless we practice. If "as a man thinketh in his heart so is he," then as I think in my heart so am I.

Perhaps I do not think at all. I neglect thought, sober, self-examining, searching thought. Are you readers of the Bible? Do you pray for wisdom? "*Bene orasse, est bene studuissi.*" Do you strive to enter in at the straight gate. Do you watch as they who must give an account?

Perhaps your thoughts are of pleasure, of wealth, of power, of promotion, of this world only. Those thoughts will perish, and leave the soul naked and condemned in the sight of God. Is God in your day-dreams? Is Christ master within

the temple of your soul? Who presides in the *sanctum sanctorum* of your spirit? Is it charity and peace, and is Jesus a frequent visitant there? If so, rejoice and give him the praise.

An hour's sober, prayerful thought every day will make any person a Christian. A little daily solitude and private prayer is wonderfully nourishing. Our best friend is with us when we are alone.

Our Saviour came to make us healthy. He would heal even the body through the mind. He would reform society through human hearts. Passing through the valley of Baca, or dryness, He would make it a well. He would make earth a Paradise by changing its inhabitants into angels, candidates for promotion into heaven. He would do this to you. His language now is: Son, daughter, give Me thine heart.

### Christian Life.

#### JAMES SHERMAN, THE FAITHFUL PASTOR.

BY VERNON CHARLESWORTH, IN THE  
"SWORD AND THE TROWEL."

The name of James Sherman will ever occupy a conspicuous place in the list of successful preachers. His parents were poor but godly—his father having been converted under the ministry of the Rev. John Newton—and, as he was their only child, their affections were concentrated upon him, and they gave him the best education their slender means would admit. Of his father he says, "He was chosen president of a little band of good men who met daily in the hour allowed for dinner, to read the Scriptures and to pray together. In the

evening of the day when we sat round our cottage fire, he would recite the subjects, controversies, and incidents of that hour, which interested me as a boy very much, and helped to create in me a love of things which were made part of the pleasures of home." His mother's piety was of the most ardent type. "Streams of tears," he said, "would flow down her cheeks as she wrought upon her own affections by stories of divine love, while I sat and listened, wondering whether I ever should have such marks of the divine favor to relate." With such godly nurture, we are not surprised that his heart was made receptive of the grace of God, and his soul fired with a holy enthusiasm. In these days of push and competition we miss

the hallowed repose which was the charm of James Sherman's home. In many families nurse girls are the sole custodians of the children, and they are reared without the potent charm of a mother's influence. They are exhibited before visitors much in the same way as pet dogs and fancy pigeons, and are again relegated to the nursery at the top of the house. It is lamentable to think how many innocents are sacrificed to furniture, and hopelessly ruined in deference to the tyranny of social customs. While there are little children in the house, their comfort and culture should not be subordinated to the questionable fashions of society. A true mother should be like the kangaroo, and nourish her offspring in her own bosom, not like the ostrich, leaving her helpless infants to shift for themselves.

Young Sherman was sent to a school kept by a Baptist minister, in which the birch was more conspicuous than the Bible. He afterwards attended a superior school kept by the Rev. Mr. Fancourt, "whose unostentatious piety ran through all the arrangements of the school, and all his dealings with the boys."

On leaving school he was apprenticed to an ivory turner, a man who had "cast off all fear of God," and who treated his apprentice with the harshness of a tyrant. His chief solace was that he could return home to his parents on Saturday night, and spend the Sunday in their society. Had he been left to the exclusive influence of a godless master, his pious training would, perhaps, have been nullified, and a resort to worldly or vicious pleasures paved the road to ruin. Nothing blunts the tender sensibilities of the heart of a boy like cruelty or unkindness. The influence of a thoughtless young man nearly proved his ruin. He went with him for a Sunday excursion; but the remonstrances of his father convinced

him of his folly and his sin, and he resolved never to spend the Lord's day in that way again. He now became the subject of religious convictions, and for months he was in great bondage of soul. He gave himself up to the reading the Word of God and prayer, but the way of peace seemed closed against him. Though born of godly parents he was not "a member of the household of God;" though brought up in the nurture and admonition of the Lord, he was still outside the kingdom. "When I heard preachers say," he writes, "how easy it was to believe the grace and love of God, I have said in my heart—'You have never heard the terrible indictment of the law of God in your conscience, and have never had the terrors of the Lord, like the thunders of Sinai, resounding in every chamber of the soul, or you would not tell sinners how easy it is to believe. Sure I am that, until he shows the sinner his condemned state, sheds light upon his despairing mind, so that he sees the glory of God in the face of Jesus Christ, he cannot believe the love that God has towards him.'" After a period of twelve months he found deliverance under the preaching of Mr. King, of Doncaster, who was supplying the pulpit at Tottenham Court Road Chapel. At the age of sixteen the young disciple had to prove the truth of the sacred proverb—"It is good for a man that he bear the yoke in his youth," but the reality of his conversion and the vigor of his spiritual life were soon evidenced by his desire to become a preacher of the gospel—a desire which issued in the conviction that the Lord would open the way. It is possible that a young Christian in the first ardor of his spiritual life may cherish the desire to be a preacher, but something more is necessary to prove his fitness for the work, and to establish the fact of a divine call. There must be ability to

learn and aptness to teach, purity of motive, and singleness of aim; and these qualities must be manifest to others of accredited piety and sound judgment. James Sherman being released from his apprenticeship now resolved to seek admission to Cheshunt College. His candidature was supported by his minister and other friends; and, after submitting to the necessary preliminary examination, he was accepted, and entered upon his studies November 6th, 1815. "Arriving at the College," he says, "I shut myself in my room as soon as possible, and poured out all my trouble before the Lord, and besought him to help his child, whom he had permitted to enter this hall of learning, that he might prepare for the work of the ministry." Within a week he had to preach before the professors and students, and the following Sunday he was appointed to preach in the chapel attached to the college. This was a severe trial; but, in answer to prayer, God gave him good success. "I saw," he writes, "both the professors were much moved, and several of the congregation were in tears." After preaching on another occasion, he says, "From the very commencement of the sermon the dews of heaven fell so copiously, that I was carried far beyond anything I had ever experienced. The people caught the inspiration, and the place was alternately a Bochim and a Beulah." His call to the ministry was thus authenticated, and his resolution to labor for souls received additional confirmation.

Dr. H. Allon thinks "it indicates a sad lack of discretion to appoint a student of three months' standing, however promising and able, to preach a public thanksgiving sermon; and that no degree of popularity or usefulness should have been permitted to entangle a youth of nineteen in preaching engagements, so numerous that his theological studies were pursued

only as preachings and preparations left time for them." Doubtless "severer study would have strengthened and developed his powers," but whether it would have augmented his usefulness, we gravely doubt. Success in soul-winning is not determined by classical and mathematical attainments. Dr. Allon's judgment of Whitefield applied to James Sherman, "He was distinctly a preacher of sermons, not so much of sermons to be read, as of sermons to be heard; in every sense an orator, full of enthusiasm, persuasiveness, and passion. His work was a sacred passion with him; intense love to God its impulse, and a yearning compassion for the souls of men its characteristic." The first three years and a half of his ministry were spent in the Countess of Huntingdon's connection. In 1821, he became minister of Castle-street Chapel, Reading; the church consisted mainly of seceders from the Establishment, a position he occupied until he became pastor of Surrey Chapel. For two years he pursued his studies in Greek and in Mental Philosophy under an Oxford M.A., and was much assisted by the friendship of the celebrated Robert Hall. The results of his preaching at this period were Pentecostal, as many as eighty or ninety souls being led to decision under a single sermon. When he received a call to Surrey Chapel, an elderly lady, to whom he had acted as domestic chaplain, informed him that she had bequeathed £1,500 to each of his three children, and £2,000 to himself, besides making him residuary legatee under the will. She was opposed to his leaving, and threatened to destroy the will if he persisted in his determination. Believing his call to Surrey Chapel was from the Lord, he was not to be moved by such a threat, and, after an interview with the obstinate old lady, she said to him, "there is my will, and I have no further use for



it," and putting it into the fire, she added, "there, now I don't want to see your face any more until the day of judgment." We honor the man from not turning from the path of duty to secure an immediate advantage. The labours incident to the pastorage of Surrey Chapel were enormous, but Mr. Sherman was not the man to shrink from them. He was carried along on the crest of a revival wave, and consecrated all his energies to the service of the Redeemer. "There was a tear even in the tone of his voice. He put an intense emotion into even the most ordinary things, and words which from most men's lips would have been cold and commonplace were full of living and enkindling fire as they fell from his. What ever his sermons might be in other respects, they invariably went to the very heart and root of evangelical doctrine, and this was the fundamental condition of their power." One Sabbath evening he says, "I preached from the text, 'And there were also with him other little ships.' The subject was the earnestness with which men must seek for Christ, and the risks they must be willing to run to find him. As I proceeded in the illustration and enforcement of the principle stated, there came from Heaven a celestial breeze, and one little ship after another seemed to start in search of Christ, until they became a fleet. Never shall I forget the impression made when, at the close of the sermon, I gave out the hymn—

"Jesus, at thy command,  
I launch into the deep."

When I descended from the pulpit both vestries and the school-room were filled with persons anxious to converse with me. The place was literally a Bochim. After suitable examination many were admitted to the church, eighty-four of whom attributed their

conversion to that sermon." In the year 1838, two hundred and fifty-one persons were admitted to the church—a great and glorious harvest. His health now gave way, and he had to seek rest and change on the Continent. Few people outside the ministry have any idea of the wear and tear to a faithful pastor, and many appear altogether ignorant of the duties of a large pastorate. Dr. Lindsay Alexander was once conversing with a successful merchant, about the time certain bishops were being appointed, and the question of ministerial duty and income was discussed. The merchant said to him, "If it is a fair question, what do you get?" He told him. "Well," he answered, "is that all you get? And what do you do for that?" "In the first place," said Mr. Alexander, "I compose and write what would be fully two pretty thick octavo volumes, about as much as any literary man, bending over his pen, thinks of doing, and more than some do, in a year. In the next place, I have to do as much speaking every week as a lawyer at the bar in good practice. Then, in the third place, to do as much visiting as a surgeon in average practice would do. And, in the next place, I think I write as many letters as many of your great merchants do." The merchant replied, "Well, they may say as much as they please about ministers getting too much for their work, but none of us would do half your work for four times your pay." This worthy merchant had, perhaps, done nothing for his minister beyond paying his pew rent, and never troubled himself with the question whether his minister was adequately remunerated for his work. The labourer is worthy of his hire; and he who devotes himself to the ministry ought to be kept from the anxiety which an honest man in straitened circumstances must experience. It is to be feared that hundreds of ministers are hinder-

ed in their work by the niggardliness of those to whom they minister in spiritual things. Few ministers are actuated by a sordid motive, but while the ministry is their sole means of support, they should not receive less than their talents and energies would command in any other profession.

Mr. Sherman was a man of great sanctity, and preached from the elevated platform of his spiritual attainments those truths by which his own soul had been nourished. Sermons which are the exponents of a minister's own experience are far more effectual than the most brilliant intellectual efforts of profound divines. Under the former, the people are conscious that they have hearts, but under the latter, they are almost ignorant of this part of our anatomy. There was an intense fervour about the man, which kindled a corresponding enthusiasm in his hearers. Intellectual preaching, doubtless has its mission, but the emotional, when sanctified by common sense, is more prolific of results. A man who is merely convinced of the truth of Christianity, may be in heart, as far from God as the most untutored and benighted savage. "It was by no means a rare thing," says his biographer, "to see hundreds in tears together; and he frequently swayed the feelings of the mighty mass, who crowded to hear him, as the wind bends the standing corn." One of the secrets of his success was the studied simplicity of his style, the evangelical fulness of his sermons, and his homely and forcible illustrations. "The glory of the gospel," he would say, "is its simplicity. We never think of painting gold or diamonds." His people were devoted in their attachment, and supported him by their earnest prayers and hearty co-operation; and every office was well filled by efficient co-workers.

At sixty years of age Mr. Sherman

felt unequal to the duties of his office, and retired to Blackheath, where he became pastor of the Congregational Church, then recently erected. He soon succeeded in gathering around him a devout and influential congregation, and his ministry was marked by the same success which had attended his labours at Reading and at Surrey Chapel. Pulmonary disease ensuing, he left England for Egypt, but the change of climate effected no improvement. In a letter to a friend, dated Alexandria, April 2, 1861, he wrote:—"In the midst of my agony one night—for I can scarcely use another word so expressive—that promise came with great power, 'My peace I give unto you; let not your heart be troubled, neither let it be afraid.' That peace, amid all my changes, I have enjoyed." On his return to England, arrangements were completed for Mr. Beazley to be his co-pastor. He attended the church the following Sunday and addressing the congregation he said, "I have come as one from the dead; but I have come to give a welcome to my beloved brother. God grant that he may be instrumental in saving many souls. As for myself, I shall see your faces no more; but it is one of the joys of my life to bid my brother welcome, and then to bid you farewell. We shall all meet at the judgment seat of Christ. See that we are found in Him." During his lingering illness he was sustained in peaceful trust, and at times he experienced that joyous rapture which those only know whose lives have been spent in the service of the Saviour. A few days before his death, when asked how he was, he replied "near home." On a remark being made about the length and weariness of the way, he instantly rejoined, "It is all right—all is bright—there are no clouds." On one occasion he quoted, with much feeling, some well-known lines, appropriate to his condition—

"Jesus, the vision of thy face  
Hath overpowering charms;  
Scarce shall I feel death's cold embrace  
If Christ be in my arms.

Now while ye hear my heart strings break,  
How sweet my minutes roll;  
A mortal paleness on my cheek,  
And glory in my soul."

There was a sudden gorgeous sun-

set flush upon his face, and then the cold grey pallor which told that the evening of life had come.

"A few short steps  
Of friends and kindred bore him from his home  
To the profounder stillness of the grave.  
Nor was his funeral denied the grace  
Of many tears, virtuous and thoughtful grief;  
Heart sorrow rendered by sweet gratitude."

## Christian Work.

### FAREWELL SERVICES AT THE AGRICULTURAL HALL, LONDON.

We are, says a writer in the *Christian*, somehow oppressed with a sense of sadness as we seek to present to our readers a brief account of last Sunday's services at the Agricultural Hall. From the 9th March to the 9th of May we have there seen so many wonderful sights, heard so many gracious and stirring words, and experienced so many movings of the Good Spirit in our hearts, that we are ready to say with the apostle, "It is good for us to be here; let us make three tabernacles." As we gather with the multitude, however, at this last

#### "SUNDAY MORNING BREAKFAST" FOR THE SOUL,

we are rudely reminded by the signs of change in the arrangements of the hall, that our wish is no more likely to be gratified than was Peter's, and that, after to-day, we shall renew our experiences in this place no more. Still we shall never be able to think of these two months' services without thankfulness and rejoicing, and we hope the memory of the past will help us when we are among the worldly multitude below, where are so many mountains to be removed, and so many devils to be rebuked and cast out. Whatever may be the use to which the hall is turned, henceforth it will

be consecrated in the hearts and memories of thousands as the spot of their second birth.

The clouds and rain of Saturday had passed away before the wind, and the sun shone into the immense building with all the brightness of early Summer (emblem of that Son of Righteousness which within these walls had chased away the darkness from many a soul), lighting up the glorious picture of some twelve thousand immortal beings, drawn together by the common impulse of desiring to hear what God the Lord would speak to them by the lips of his honoured servants.

The service opened with Dr. H. Bonar's triumphant hymn, "Rejoice and be glad! the Redeemer has come," which was sung with a will, especially the chorus of the last verse—

"Sound His praises, tell the story  
Of Him who was slain;  
Sound His praises, tell with gladness  
He cometh again."

Then Mr. Sankey sang, "Go work in my vineyard," with a power and effect which it would be difficult, if not impossible to describe; and Mr. Moody, in his prayer that followed, asked the Lord if it would be too much to expect that there might be more conversions in the hall that day than during all the two months that had passed.

After Mr. Sankey had sung "Only an Armour-bearer" in a way that

must have thrilled the heart of the humblest soldier in the assembly, Mr. Moody read and expounded the 8th chapter of Nehemiah, in which is described the reading of the law to the people, and the effect it produced. Incidentally he uttered some very strong observations with respect to Sunday trading and travelling. "Let us go afoot on the Sabbath, and if we have a long walk, the Lord will walk with us, as He did with the two disciples. If we get a little tired, we will sleep all the better from having a good conscience in the matter."

Mr. Moody then proceeded with his address on "How to study the Bible," and instead of trying the difficult task of describing it, we prefer to give his leading thoughts in his own words. We only wish all the wondering world had been there to hear this admirable lecture. They would no longer, we think, be greatly puzzled to understand the secret of Mr. Moody's marvellous energy and success as a preacher. We regret we cannot give his remarks *in extenso*.

"All the men who have been very much used of God have been well versed in the Scriptures. Moses rehearsed God's dealings with the children of Israel; Peter told it out on the day of Pentecost, and Stephen did the same. Christ conquered satan by the sword of the Word.

"How am I to know the Word of God? By *studying* it with the help of the Holy Ghost. As an American bishop said, 'not with the *blue* light of Presbyterianism, nor the *red* light of Methodism, nor the *violet* light of Episcopacy, but with the *clear* light of Calvary.' We must study it on our knees in a teachable spirit. If we know our Bible, Satan will not have much power over us, and we will have the world under our feet.

"For a number of years I have made a rule not to read any book that does not help me to understand the

Word of God. I am a greater slave to that Book [holding up his Bible] than any man is to strong drink, and I am sure it does me a great deal more good too. If I go into a meeting without this Bible, I feel lonesome, and don't know what to do. But if I have got I am ready to get up and talk about any subject. Every Christian ought to have a good Bible—not so good that you are afraid to mark it—a Cruden Concordance, and a Scripture text-book—not a *birth-day* text-book, but a *Scripture* text-book, published in Dublin at sixpence or a shilling.

"I think I have got the Key to the study of the Bible—take it up *topically*. Take 'Love,' for instance, and spend a month studying what the Bible says about love, from Genesis to Revelation. Then you will love everybody whether they love you or not. In the same way take up 'Grace,' 'Faith,' 'Assurance,' 'Heaven,' and so on. When you read the Bible, be sure you *hunt for something*.

"Spend six months studying Genesis; it is the key to the whole Book, it speaks of death, resurrection, judgment—it is the seed plant of the whole Bible. Read the same chapter over and over, and over again, and don't leave it until you have understood [Mr. Moody illustrated this point describing the chromo-lithograph process, which requires some twenty-eight separate impressions, in order to produce a life-like portrait.] About the twenty-eighth time you read a chapter you will see the man Christ Jesus, who is on every page of Scripture.

"Here is another way. Take *one word* in a book, such as the 'believes' of St. John's Gospel. Every chapter but two speaks of believing. Look up the nineteen 'personal interviews' with Christ, recorded in the Gospel. Take the 'conversions' of the Bible. [Here Mr. Moody recommended a book on this subject by B.

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Saphir, lately published by Messrs. [Sister.] Take the seven 'blesseds' and the seven 'overcomes' of Revelation. If you want to get the best look on 'assurance,' read 1 John iii., and the six things there worth 'knowing.' Take up the five 'precious things' Peter, or the 'verily's' of St. John." Mr. Moody closed by repeating striking positions of the book of Job as a whole, and of the "four things which are little, but exceeding wise," in Prov. xxx., told to him by some English friends.

The foregoing is, of course, the briefest outline of Mr. Moody's address, and may serve to help those of our readers who had not the privilege of being present, in their study of the recorded volume. Mr. Moody has most graciously given out of its treasures to multitudes in the Agricultural Hall these last two months, and it was fitting at his concluding exhortation to the Christians should be to make the Bible their own by personal study; so that they, in turn, might, like the prophet of old, be unable to hold their peace, but having drunk of the cup of salvation, should pass it on.

At the commencement of the service, it was announced that a hall had been secured for the young men's meetings between Nos. 7 and 8, Islington-green, and to be called Islington Hall. The meetings are to be held there nightly in future, at eight o'clock, and nine, as heretofore. We hope the young men of the North will rally to this place, and that it may become a centre of great blessing in the conversion of multitudes of that class. Mr. Moody appealed, at the close of the morning service, for more household visitors, and we believe about twenty gave in their names—a very small number, we think, out of such a vast and antic congregation.

#### THE AFTERNOON SERVICE

Presented an intensely interesting and

beautiful sight. Before half-past three the hall was crammed with an audience of both sexes and all ages, the sombre dress of the gentlemen being relieved by the patches of colour, chiefly blue, that betokened the presence of many of our sisters, who had donned their summer apparel.

Mr. Sankey sang, "Yet there is room," and "Jesus of Nazareth passeth by," touching, we believe, many, if not all, of the hearts in the vast company, saved or unsaved.

From the story of Naaman's cure, Mr. Moody pictured forth, in words of tremendous earnestness, the leprosy of sin that has covered the human race, and the gospel plan of salvation from its power and punishment. At the close he was moved, by the solemnity of the occasion, to make an unusually importunate appeal to the unsaved, and many wept—some for sorrow at finding themselves in such evil case, and others for joy at the thought that they had, by God's infinite mercy, been enabled to obey His command, and get rid of their soul disease. A great company of young and old rose, wishing to be prayed for, and we have never seen the inquiry-room disclose a more delightful or momentous sight. It was thickly dotted from end to end, besides a large number in another room, to whom Mr. Moody spoke collectively. There was much sowing in tears, and we are bound to believe there was also much joyful reaping of precious souls for the great harvest-day.

#### THE EVENING HOUR

was one not likely ever to be forgotten by any one present. The condition of the hall can only be compared to a vessel so full, that by a mere touch it overflows; thousands must have gone away unable to get in. The hall was crowded so early that the service was commenced at a quarter past seven instead of eight o'clock.

For the last time, the echoes of the Agricultural Hall resounded with the mournful yet jubilant strains of "The Ninety and Nine," as sung by Mr. Sankey amid the hushed attention of fifteen thousand souls. The sight was inexpressibly grand, and will dwell in our minds while memory lasts. If it be true that the saints above are interested spectators of what goes on upon the earth, we think the writer of this hymn must have been watching with eager anxiety to see if one more "lost sheep" would be found. How many this beautiful song, from Mr. Sankey's lips, has allured back to the fold, eternity alone can reveal.

The preacher, too, rose to the height of the occasion. From God's invitation to Noah, "Come thou, and all thy house, into the ark," Mr. Moody delivered an appeal to those still out of Christ the Ark, which for affectionate urgency and persuasive power, has not been excelled, if equalled, at any of his London services. Towards the close, his utterance was choked with deep emotion, and the whole assembly was moved in a most wondrous manner. Hundreds on hundreds rose to their feet at Mr. Moody's invitation, and the closing moments of the service were unutterably solemn.

Mr. Sankey's final solo was "Yet there is room," and both he and Mr. Moody must have felt deeply thankful to God for the rich blessing attending their labours during the day, and richly rewarded for it all. Crowds of anxious seekers repaired to the inquiry-rooms; St. Mary's Hall was well filled with young men to hear most affecting testimony from a large number of young converts, and a great proportion of the audience in the great hall stayed to pray for God's blessing to follow the services.

As a token of the esteem in which Messrs. Moody and Sankey's labours are held by all classes of the community, after two months' duration, we

may mention that, besides the widely representative gathering of ministers on the platform, both Houses of Parliament were represented—the House of Lords by the Lord Chancellor, and the Commons by Mr. Samuel Morley, the Hon. A. Kinnaird, Sir Charles Reed, and Sir John Kennaway. One can only exclaim, with grateful hearts, "The Lord hath done great things for us, whereof we are glad."

### SPECIAL MEETING FOR COMMERCIAL YOUNG MEN.

*Agricultural Hall, Friday Ev'g, May 7*

It is well known that some of Mr. Moody's earliest efforts at evangelization were directed to the young men of his own country; and in Chicago itself, as well as in various towns in Great Britain, the Young Men's Christian Association has benefitted largely by his labours. A week ago, when speaking at the Haymarket, reference was made to the manner in which the young men of the land were being reached; and the importance attached by Mr. Moody to missionary labour among young men was remarkably illustrated on that occasion, by his telling story of the conversion of an old man of seventy, followed, as it was, by a conversation with a deaf-and-dumb young man. As Mr. Moody quaintly said, "I was puzzled to know what to do with him. But I thought, 'God can hear prayer, if the deaf man can't; and if he should be converted this deaf-and-dumb-man would be worth more than the old man.'"

No wonder, then, that an attempt should be made, before leaving the Agricultural Hall, to bring Mr. Moody face to face with the thousands of commercial young men employed in London; the Young Men's Christian Association, naturally enough, making the necessary arrangements, and un-

dertaking the entire management of all preliminary details.

The secretary, Mr. Shipton, issued in the first instance a circular letter to all the large business houses, banks, and public offices, announcing the time and place of meeting, and requesting to be supplied with information as to the number of tickets which would be required. Up to mid-day on Wednesday the issue of tickets was limited to houses desiring them; and in this manner about 16,000 tickets were supplied to commercial young men who had expressed a desire to be present. In many cases the employers took a personal interest in the movement, and on the evening of the meeting closed their houses, to enable all their young men to attend.

The arrangements thus made and carried out, secured the attendance of a special class, which could not otherwise be directly reached; while the care exercised in the issue of tickets outside the business houses, also limited to commercial young men, in no way altered the special character of the gathering.

The meeting itself was a most remarkable one, not so much from its size (though the large hall was well filled) as from the evident and almost overpowering emotion under which Mr. Moody was plainly labouring, and the effect of his appeals upon the audience. It has been said that no words can adequately describe the tender, delicate bloom in a ripe peach, the odour of a flower, or the voice of a friend; and similar difficulty is experienced in attempting to describe Mr. Moody's conduct of a meeting like that held on Friday night. Punctually at eight o'clock he entered his familiar skeleton rostrum, and after allowing a few seconds, in order to secure perfect quiet, he called upon all present to unite in prayer, the Rev. Daniel Wilson, Vicar of Islington, leading.

Mr. Sankey then sang, "What are

you going to do, brother?"—an earnest opening note which found its echo in the whole proceedings of the evening. The singing of another hymn was followed by prayer by Mr. Moody, and his now familiar expression, "O Lord, make this place very solemn with thine own presence!" being repeated with, if possible, more impassioned earnestness than before. And the prayer seemed answered. Strong young men, with all the evidences of gaiety and fast living in their appearance, were deeply moved; and as the faltering voice in which Mr. Moody pleaded for "sons who were breaking their mothers' hearts" fell on the ear, big tears rolled down the cheeks of men who had not wept for years. At the close of his prayer, Mr. Moody selected a portion of Scripture in Luke v. 18, 19, 20, describing the healing of the man sick of the palsy, brought to Jesus lying helpless on a bed, healed and pardoned on account of the faith of others; "for we don't know he'd a bit himself," said Mr. Moody, quaintly. On this he grounded a most powerful appeal to Christian young men to have faith in prayer for their unconverted friends; and pointed out that the man got more than they expected from Jesus, adding, "I never knew anybody who didn't." The continuation of the address; the painful earnestness of Mr. Moody's pleading with prodigals; the almost vehement fervour with which he warned his hearers against some special form of sin and temptation, were calculated to arouse the most hardened, and to leave a deep impression upon all; and those wondrous anecdotes, so well selected, so touchingly told, with which the appeal was illustrated and enforced; seemed new even to those who had heard them from the speaker's lips before.

The proceedings closed with the hymn, "Rock of Ages, cleft for me;" and the request to those present to remain for the after-meeting, and to

adjourn to the inquiry-room, was responded to by many hundreds; and till nearly midnight Christians, lay and clerical, were busily engaged in conversation and prayer with anxious and inquiring ones. It is perhaps unwise, in reference to particular instances, to draw back the veil which hides the anxious soul during its first conscious breathings in the new life from above; but we are much mistaken if the results of Friday's meeting are not seen in the addition of a large number of new members to the household of faith.

### FRANCE, SPAIN, AND ITALY.

In the pages of *Evangelical Christendom*, the organ of the Evangelical Alliance, we find for the month of May such full and graphic accounts of the state of religion on the Continent of Europe that we have decided to give all the space we can spare for Christian work to the letters of correspondents from France, Spain and Italy. By studying these letters carefully, our readers will see clearly the position of Protestantism in three of the leading countries of that continent, at the present time.

#### FRANCE.

PARIS, April 17, 1875.

#### REVIVAL AT MARSEILLES.

The old and often too justly-applied criticism, that brotherly love goes no farther than the door of the meeting, is wholly impertinent when applied to the "consecration meetings" which have of late taken place in France. Brotherly love *continues*, for it is genuine. There is no need of the nicely balancing of parties, or the seeking to yield blocks of ice by courteous speeches after a given programme; love flows like a river straight from the throne of God, causing the lovely fruits of the tree of life to appear in the renewed lives of Christians. This

is a fact in France as well as elsewhere, and the intense joy with which we tell it is enhanced by the long years of spiritual gloom and torpor during which we were compelled to give reports often wondered at, and sometimes not understood, by the subjects of them.

Marseilles has participated in the hopeful movement. During four days its old Protestant church was filled with an eager throng of above 1,000 hearers, not attracted by human eloquence, but by the solemn expectation that a blessing would be communicated, and that what for years had been faithfully preached would become in the soul's experience a living reality. Thirty pastors from surrounding districts were present, and some from afar. The first day was given to confession, and especially by some, to the acknowledgment of unfaithfulness in the study of the Word of God. Oh, the neglected Bibles that these meetings bring out of corners! An Evangelical pastor in another city told the writer he "had not poetry enough in him to care for Isaiah, and had never found much in that book." Another, coming upon some young people who were reading the Book of Numbers, remarked that "they must have found it a rather dry study." No wonder such are astonished at the handling of the Old Testament and the New by brethren who, by simply touching the hidden spring, disclose their dazzling contents. They are led into a new world of blessing. Decided warmth was felt in these meetings, and new love sprang up in hearts long cold. Some of the men of business closed their offices during the hours of meeting, and invited their clerks to attend, reducing their business hours to three in the day; one declared that he had gained more pecuniarily during these three hours than during the ten hours of preceding days. The pastoral meetings were peculiarly fraternal; the



women's meetings were a blessing to many. The short periods of silent prayer during the public meetings were strikingly blessed. Roman Catholics declared that they felt there was a real presence of God in the place; and prejudice was melted away in other hearts also.

#### ANNIVERSARY OF THE HOME MISSION.

Smaller places are having their "consecration meetings," and the *Mission Interieure* is joyfully calling other pastors to help on the work. Among these are Pastors Guibal, of St. Jean; Lelievre, of Nimes; Leop. Monod, of Lyons, etc.; while Pastor Theodore Monod remains its permanent itinerant missionary. The third general assembly of this society was held at Montmeyran, the first days in April. Four crowded public meetings for edification were held on the opening day, and were so full of life that they were regarded as a continuation of the first meetings in November last. Much prayer accompanied all the subsequent business. The progress during the year was reported small; the *Bulletin*, although showing increase, has not sufficient subscribers to cover its expenses; 800 Testaments and 18,000 tracts have only been distributed; and the various agencies have not given all the results hoped for. But since January things are changed, and great encouragement is felt, as though the Lord were now accepting the channels prepared, and causing the desired blessings to flow through them.

#### RELIGIOUS EFFORT PUNISHED BY LEGAL PENALTIES.

While this new phase of Christian life is unfolding itself, the usual vexed questions as to the legality of meetings, tract distribution, and the freedom of burial with or without religious ceremonies, continue to irritate the public mind in various localities. M. Besson,

one of the Baptist pastors in Lyons, a Swiss, who had been twice before arrested for giving tracts, was committed to prison at Trevoux in Ain, where he had given two tracts of the Paris Society, and answered a person who had questioned him on auricular confession. This person turned out to be a commissary. For forty-eight hours he was in the common gaol with seven thieves and a murderer, to whom he preached the Gospel, and at length was condemned to 109 francs fine, and costs amounting to 50 more. Last week, he saw a soldier sitting alone on the grass near one of the Lyonese forts; and, after a conversation, gave him a Gospel and two tracts, which the man received gladly. But another soldier had seen them from a distance, came down, arrested M. Besson for Protestant proselytism, and took him before the officer in command, who sent him to the police. After four days' imprisonment, during which he again preached the Gospel to his numerous fellow-prisoners, he was condemned to 150 francs fine.

In other places, meetings long held in peace have been stopped. In Paris two Bible-women were brought home in coaches by the police, their rooms searched—in vain, of course—for *Bonapartist* papers, and themselves forbidden to distribute tracts. All this is political zeal, but the hand of Rome is certainly in it. There is also a hatred in man's heart against decision in religion, which resents all pressure. The infidel who mocks the Church of Rome, will yet take her part, propagate her falsehoods, and persecute the earnest Christian who would bring him to the presence of his God. It reminds one of a conjugal quarrel; take the part of one, and both will immediately join against the intruder. There is an infidelity which is *rebellion*,—a rebel can be brought to repent; but there is also an infidelity which is *revolution*, in whose eyes *God is not*: and who shall

tell the fearful difficulty of reaching this? There is also religious error which can be enlightened and removed, but there is a fanaticism which resists all effort. This latter kind of infidelity and fanaticism go hand-in-hand, for they come from an ignorant heart of unbelief, which refuses to examine. After dealing in a railway carriage with one of these infidel fanatics—who had begun by casting hateful contumely on the priests, continued by declaring that a Protestant Parisian banker gave a house to every man in his village who became a Protestant, and ended by stating that he should call in a priest when dying—an English Christian said to a Swiss one, "How such things make one love France with tender compassion!" and the Swiss Christian replied, "Yes, and, by God's grace, we will pour the Gospel into France."

#### ROMISH DISPLAY AND PROPAGANDISM.

Processions are rife in the streets to visit various churches on the occasion of the jubilee. The Church of Rome is thus mustering an army which will do her bidding, she hopes, when her plans are ready. The foundation-stone of the Church of the Sacre Cœur, at Montmartre, is to be laid on June the 29th, St. Peter's Day, with great pomp. The Roman Catholic Congress met in Paris at the end of March. Thirty-two circles of workmen have been formed in France, with popular libraries, conferences, circles of apprentices and students, prayer-unions and pilgrimages. The people are being interested in a politico-religious propaganda, and one of the members stated that "no one in France glories to-day in the name of Liberal Catholic—a proof that the Syllabus is beginning to bear fruit." Resolutions were passed against liberty for all, etc.; and perfect agreement was reported with the Encyclical of 1864 and the Syllabus.

But we cannot too often repeat the

fact, that the large mass of the people are neither with the fanaticism of infidelity nor with that of Rome. The author of a recent work on "How People become Free," concludes with the following lines: "Let France be neither Ultramontane nor Huguenot, neither Jacobin nor materialist, nor take any other name, official or national, imposed by the Government; but let all Frenchmen be free to profess these different opinions, accepting or refusing what their individual conscience suggests, and we are certain that they will be one day as Christian a nation as the Swiss, Dutch, English, or American, and consequently as free; for, given over to themselves, they will at last discover, after having in vain attempted to find liberty by very different ways, that the Gospel is the only road that leads to liberty, and that liberty leads to the Gospel."

#### PROTESTANT ANNIVERSARIES.

The annual religious meetings are now taking place. An improvement is noticeable, both in attendance and in the spirit animating them, compared with the last few years. The pastoral conferences on education, on the Lord's Supper, and on baptism, were remarkable for Christian frankness and brotherly love. The Sunday-school gathering took place again in the Cirque Napoleon, and was above the average in interest and solemnity. The Bible Society of France has circulated 38,592 copies of the Scriptures during the past year. Receipts 44,180 francs, and expenses 48,291. The deficit is covered by last year's balance. The fifty-one colporteurs of the British and Foreign Bible Society have sold in forty-five departments, 84,589 francs' worth. The *Protestant Historical Society* continues to unfold the lives of our faithful ancestors. Anne de Rohan's biography was read, and a notice on the Tower of Constance. Two prizes are offered—one

for a work on any subject connected with French Protestant history; and the other on Agrippa d'Aubigne considered as an historian. The date for giving in the manuscripts is fixed for December 31, 1877. The *Religious Tract Society* has received 67,552 francs, and spent 66,756. It earnestly asks for new tracts to be written. Its "Almanach des Bons Conseils" had an issue of 110,000 copies.

The *Protestant Work Society* held its anniversary at the beginning of April. Its aim is to be a link between working men and their employers, by recommending honourable men to each other, establishing true fraternity, and a feeling of oneness in interest. It has helped during the year above 1,100, and answered favourably above 9,000 requests for work or for workmen. Pastor Ed. de Presseuse spoke on the occasion.

#### THE REFORMED CHURCH.

The Rationalists of Bedarieux and three other parishes have appealed to the Council of State against the recent decision of the Minister annulling the anti-synodical elections. This resolution is the result of the interview of the Rationalistic deputation with M. Wallon. This move gains time, for the Government have necessarily postponed the elections, which were to have been in April, until further notice, and leaves the Reformed Church indefinitely in its agitated position.

Among the losses by death recently sustained by the Evangelical portion of the Church are Pastor Laforgue, of Toulouse, and the young Pastor Mejean, late of Lyons, and Secretary of the *Mission Interieure*, both deeply regretted.

#### PASTOR BERSIER'S CHURCH.

The word "semi-Romanism," which in my last letter summed up a long article of the *Eglise Libre*, has been

thought to convey a stronger meaning in its English sense than that journal intended, as applied to the Church of the Etoile. The decorations and choir, which strike French Protestants more than English ones accustomed to ornamented Protestant Churches in England, are intended by the pastor to give to worship "a cheerful character," he says, "corresponding to a Christian festival, and are greatly liked by a large number of his flock, who were once Roman Catholics." I strongly confirm what I have formerly stated, that the doctrines preached by Pastor Bersier are Protestant and Evangelical, and in nothing whatever akin to Rome.

#### SPAIN.

[The last quarterly paper issued by the Association for the Diffusion of the Gospel in Spain contains the following, from Mr. L. B. Armstrong, of Madrid:—]

#### THE CHURCH AT VALLADOLID

prospers. A decent hall, in which to conduct the public services and carry on the day-school, has at last been found, and secured by legal lease. In numbers, the church is still small; but in tone, in spirituality, it has advanced much. There are no scandals, no murmurings or disputings amongst the members. The question of self-support, as far as is possible in a poor congregation, is now being preached as a matter of duty, and to a certain degree is being responded to. A pleasing token of this is a small mission, which some of the members carry on entirely at their own charges, in the outskirts of the town. Four of the members are lying at the point of death, waiting the summons; one is a young man, the others old people, one over seventy. Their patience, their manifest peace and joy, are an eloquent testimony before the Roman Catholics to the power of the gospel.

I have received, during the past week, a pleasing testimony as to the character and life of the pastor of the church, from a Spaniard, who spent a few days in his house. "Sir," he said, "what a change in a man! It is a blessing to be near him. And what a household; and what peace in the family! Oh, if there were more such families in Spain, our land would be a different one!" Much interest centres round the simple Bible-woman, who has developed into a powerful teacher. "That woman," said a Spaniard who had heard one of her addresses in a cottage meeting, "is able to stir the very stones." No wonder, then, that she has had many invitations, which are always accepted, from other towns and villages, "to explain the Gospel." At Zamora, her meetings attracted such interest, that the priestly party persuaded the military governor to order her to leave the town at once, "as a dangerous person." The order was not a legal one, and was not obeyed; the public meetings were suspended, but house-to-house work was carried on.

Last year, when this town was visited during my evangelistic tour in the North, the Gospel meetings were attended by a few; but a Christian Spaniard was urged to continue the work, which he did, principally by getting subscribers to the Evangelical periodical, *El Cristiano*. When the Bible-woman visited the place, these, their families and friends, assembled in number over sixty. Zamora is now ready to receive a regular evangelist, who must be supplied from Valladolid. As in the sixteenth century, we hope that God will give the Valladolid Church the honour of carrying the Gospel into the surrounding provinces.

#### MADRID WORK.

Much of my time is employed in the preparation and details of circulation throughout Spain of the Evangelistic

paper, *El Cristiano*. The expense, which is considerable, is borne by the Religious Tract Society, of London. But hours remain for Bible-classes, prayer-meetings, and house visitation, and these have yielded precious fruit, the most precious that God can give to any servant—saved souls. For one Christian lady, a Cuban, a Bible-reading was opened; in a short time she brought two friends, also Cubans—ladies of good family, and once wealthy, now utterly ruined by political events in Cuba; and with the mothers came two children, girls, one aged eleven and the other fourteen. The Lord has converted them all; the Spirit and the Word did the work; but a chief agent in the blessed result was the little girl of eleven.

For about twelve months it was my privilege to visit daily a little boy, aged thirteen, the most spirited little being I have known in my religious experience. From four months old he had never known a day's health; was a cripple, and, in addition, was a little Lazarus; he had, however, a loving mother to tend him. Nature had done much for him in the way of talent; grace came, and perfected the work. Though he had never learned to read, the wee child was a profound thinker. "Where did you find God?" I said to him one day. "I did not find Him," was the reply; "He found me in a chapel, in a service." What the world terms sin, he knew nothing of; he was prevented from knowing or committing it, yet he had a deep consciousness of his own sinfulness. "How do you know that God answers your prayers?" he was asked, "I know it," he replied, "by the many answers I have had; but more so by the deep joy I feel in my heart after I have prayed." A few days before his death, he called his mother, and on two consecutive days told her that he was distressed about his brother, a soldier in the Army of the North, and that he was praying

much for him. By letters from his brother, the family learned that during those two days he was engaged in battle against the Carlists, but had come out unhurt. In the councils of God, had the child's prayers to do with this? Who caused the boy to pray for his soldier-brother, distant some 400 miles from him? Three hours before he died, I saw him. Bending over him, I asked, "Ramiro, can I do anything for you?" With an effort, he answered, "Read to me." They were his last words; and the last words, probably, that his keen and active mind took in were those of the Lord out of the Gospel of John. He had a pet bird in a cage, but gave orders that after his death they were to take it to the country, open the door, and set it free. "I am going to be set free," he said, in explanation, "and I want my bird to be so also." Since his death, I have reason to believe that two persons have been brought to the Lord through his life. "He rests, but his works do follow him."

I must be allowed to speak about my wife's work for the Lord. Besides visiting, her special mission is the

#### TRAINING OF BIBLE-WOMEN

by a daily Bible-class; by lessons in secular subjects, to render them more intelligent; and also in music. She has three in training—her Swiss servant, a well-educated woman, who now speaks Spanish very fairly (thanks to the rule of our house, that only Spanish be spoken in it), and whose spiritual attainments and powers are of no common order; Lorenza S., details of whose history you already have; and, lastly, an Asturian, a sister of the evangelist of Valladolid Church, also an intelligent woman, and who holds a school mistress's diploma. Mrs. A's Bible-classes are attended by others, but only three are being trained as Bible-women. We may expect much from the labours of these women, two

of whom, if God will, we hope to place in a city of the north of Spain during the coming summer as female missionaries. Being women, they are not likely to be molested; while their education will enable them to teach children, hold Sunday-schools, etc. The agency is a cheap one, and I believe, will be found most effective. Then, we expect that God will give others to Mrs. A. to train.

#### BIO TINTO MISSION.

If God continues to Mr. Bain health, strength, and power to carry on this most important mission, you may expect to hear good things of it. Bear him up by your prayers. As teacher in his school, he has Alexander Lopez, trained by our departed friend, Mr. Evans, and, I believe, competent for the work. The Tinto mission will one day be a crown of rejoicing to Mr. H. M. Matheson, through whose instrumentality it was commenced and is being carried on.

#### BARCELONA.

What shall I say about noble George Lawrence and his numerous schemes for benefitting the souls and bodies of his fellowmen? God bless him and them; let Christians aid him and them. One stands amazed at him and them. If the walls of Geo. L.'s study could speak, they would tell a tale of how this enormous work is carried on; of prayers and tears in wrestling with God. The result—look round Barcelona, and see the schools in which children are being taught the Gospel; the halls in which it is preached; the hospital in which the body is cured, while medicine for the soul is also tenderly offered by ministering sisters, bound by no vows but by love to Jesus and by love to the sick, the dying, for His sake. Look and wonder, and bless the grace of God which enables one man to do so much.

## PROSPECTS OF SUCCESS.

A few words as to the work in Spain in general. I believe it has never stood in so favorable a position as now; the tone is better, the character higher. And therefore may we not look for more blessing than in the past? What will 1875 bring for us? Much trial, great difficulties—yes; sorrows and disappointments as before—perhaps; but we confidently expect a much greater measure of success for the Gospel than has yet been witnessed. A word more, and I will conclude this too-long letter: it is addressed to the Christians who may read it; it is to beseech them to pray for us and for this unhappy land. For us—we are men who live in a vitiated atmosphere. The spiritual atmosphere of Spain is deadly, yet must we live in it, work in it—aye, and increase in sanctification in it! For the land—here are 16,000,000 of immortal beings, whose condition is painful to contemplate. Do not the scenes of Alcoy and Carthage, and the horrors of the Carlist war, tell of a fearful state of society? And for which the Gospel is the only remedy. Those who are rejoicing in the outpouring of the Spirit on our own land, we ask them to remember this land, and to plead for a similar outpouring. And to those who have received a fresh baptism of the Holy Ghost, filling their souls with new life, new powers, we ask them to remember the Christian labourers here, who need this baptism, who desire it, and have not yet received it.

PRISON VISITATION, TEACHING, AND  
COLPORTAGE.

[In other letters Mr. Armstrong writes:]

The work in the prison of Madrid is essentially a work of faith—the Lord has kept the door open. You would have thought that at least that door

would have been shut since the King came: it is kept open. On January 31st we sold two Testaments to prisoners, spent nearly two hours in our preachings from group to group. At 11 a.m. I was preaching to a little gathering in the outskirts of Madrid. I am told that six people received blessing. At 3.30 we have a Bible-class and Sunday-school in our house; it commenced with six children and four women; on this occasion we had eleven children, fourteen women, and six men, of whom five were young. Some have to walk a considerable distance to attend. When I add that nearly all are Christians, you can see how important the class is. At night, another Bible-class of only eight; but if holy resolutions and earnest prayer mean anything, then God was assuredly amongst us. On Saturday, as the result of a two hours' visit to a village in Galicia in 1874, I received five subscriptions to *El Cristiano*, one being from a schoolmaster; thus some thirty people will weekly read the Gospel there. In another village in the North the schoolmaster has formed what is called a "Protestant Society," to study "Rome versus the Gospel." The attendance at the public services in Madrid is better in quantity and quality—all tokens from God to encourage. The dark side is the ever-increasing infidelity and the low standard of spiritual life among Spanish preachers and Spanish converts as a rule. Thank God, there are brilliant exceptions.

Lately we heard a very striking fact. In a village, in the province of Jaen, lived an old subscriber to *El Cristiano*, the founder of a little evangelical gathering in it. The good man, after attending a little Bible reading in the house of a friend, went to his own, and on his brethren parting from him with a "Good-night, till to-morrow," repeated twice the words, "If God will, if God will." He entered his littl-

cottage, removed his coat, and knelt down to pray, and while so engaged the Lord called him, for he was found dead on his knees, with hands raised in the attitude of prayer. From Asturias comes also the following: To an old man there, I used to send *El Cristiano* to his home in a little hamlet. Later on I sent him a large-type Bible. I have just heard of his death. He called his family around him and told them, "Cling fast to Jesus Christ, and to him only;" and added, "Tell the gentleman who sent me the Bible that I will thank him for it in heaven." Doubtless there are numerous such instances passing in different parts of the land, but we hear nothing of them. Let us continue in prayer; it is my great refuge.

### ITALY.

FLORENCE, *April 15, 1875.*

#### THE WEATHER—BRITISH TRAVELLERS.

We have not yet finished with one of the coldest and most prolonged winters on record. The tramontana wind blows bitterly from the fresh snow which fell yesterday. Old residents have nothing to say for the climate of Italy this year. The thousands of strangers who came south for a little sunshine have been greatly disappointed. The beautiful sky of which they have read and dreamt from childhood, and without which the scenery and cities of Italy are commonplace, has rarely put in an appearance. And yet one bright Paradise day makes amends for much bad weather, and stores the memory with so much of undying interest, as altogether to cast into the shade the discomforts of hotel and boarding-house life.

Through the facilities of modern travel and the aid of Mr. Cook and other excursionists, the number of our visitors is largely on the increase. Instead of the few quiet families spend-

ing the winter, we are now crowded with a succession of hurried travellers, giving three or four days at most to each city of note, and developing the commerce in works of art by the numberless *souvenirs* they carry away. There is in this circumstance a loud call to the Church of Christ at home to see to it that her sons and daughters return home uninjured by the evil influences of continental travel. It becomes every day more important that the Gospel should be earnestly and faithfully preached in all the great foreign centres of resort, and that the hands of the men who are caring for the spiritual interests of these influential travellers should be strengthened. Not only should more prayer be offered for English-speaking people on their travels, but they should carry letters of introduction to Christian ministers, and be provided with complete lists of the places where the Sabbath-day can be enjoyed as at home. Efforts in this direction have already been made by various societies, and by Messrs. Nisbet and Co., for the London Foreign Evangelization Committee. But more united action among secretaries of continental committees at home would lead in time to friendly gatherings at some central point—say every three years—of all British and American pastors in Continental Europe, and result in wise combined efforts for the good of multitudes of church-going people, who, when abroad, forsake the assembling of themselves together, and whose lives are a sore hindrance to native evangelization.

Am I illiberal in raising a solemn protest against the habit of being

#### INTRODUCED TO THE POPE

in Rome, now almost universal among Protestant travellers? He and Garibaldi and Victor Emmanuel are the three kings of Rome, and it is reckoned the correct thing to see them all. As long as the Pope was a temporal prince,

the plea was a feasible one that even Christian foreigners might rightly do the same obeisance to him as to their own Queen or President; but now that the Pope is but the head of that system which has been so hostile to the civil and religious liberties of mankind, and is plotting at this moment as craftily as ever against all that is dear to the patriotic or Christian soul, I do hold it to be utterly sinful to bow the knee to Anti-christ. And this is what it comes to, however mildly the matter is explained. At least, the two curiosities daily pointed out to us among those who come from Rome are, first, the few travellers who would not be introduced at the Vatican; and secondly, those fewer still who, having gone thither, dared uncourteously to stand upright in the presence of his Holiness. It is by conduct like this that the Papal Court is deluded into the belief that Romanism is soon again to triumph in Protestant lands; it is by conduct like this that the earnestness of our protesting spirit is toned down till it is lost altogether; and it is by conduct like this that our vigorous evangelistic efforts to reclaim the victims of superstition to a purer faith are thwarted and ridiculed. Allow me to enter my protest, when Christian people and even Christian ministers from home see no incongruity in such behaviour with their solemn responsibilities to God and to his cause in Italy, and in the souls of their on-looking fellow-travellers.

#### THE BAPTIST VISITORS TO ROME.

Though the tour of a "select party of Baptists" which has lately taken place in Italy rather shocked our sense of propriety at first, as being too strongly denominational and one-sided, still, guided by large-hearted Christian men like the Messrs. Cook, it was infinitely preferable to the ignorance and indifference displayed by so many towards the wide-spread and scriptural

work of grace going on, despite the efforts of the Pope and his obedient priests in Italy. In Rome itself, under the very eyes of so called Infallibility, taking all denominations together, there is a Reformation movement going on, which should be deeply interesting to foreign Christians. There are individual agents and separate missions, and larger and more combined efforts, in connection with one or all of which our Protestant strangers might render efficient service, instead of coming and going in the vast majority, bent upon pleasure and sight-seeing, and listless to the claims of a native evangelism. Do not judge me too severely; for I know it to be the opinion of some judicious men that were Italy a distant land in the realms of heathendom, and rarely visited by Anglo-Saxon voyagers, the cause of the Gospel would this day be much further advanced within her borders.

#### THE POPE AND THE ITALIANS.

The splendid reception of the Emperor of Austria in Venice last week, and the forthcoming visit of the Emperor of Germany to Florence, are events of great importance when read in the light of the coming struggle between Ultramontanism and freedom. The King of Italy and his people, hitherto so tolerant of Papal outrages, are being drawn into the fight, and are assuming a more decided position. If not before, the result will be seen at the death of the present Pope and the nomination of his successor. The conviction has grown strong that the next Pope must either accept accomplished facts or take the consequences, and that there will be no trifling on the part of the Italian Parliament in the matter.

As yet, there seems no likelihood of a compromise, and the struggle will have to be carried on to the bitter end. Notwithstanding the loss of Austrian and German sympathy, now wholly in



favour of young Italy; the Pope, with his family of 2,451 secretaries, prelates, notaries, chamberlains, chaplains, confessors, &c., at the Vatican, maintains firmly the glaring falsehood of his being a prisoner, and has only once entered St. Peter's these four years, since the Italian troops entered Rome, and that to gratify vanity and see his portrait placed above the statue of St. Peter. He refuses the allowance of the Italian Parliament; he maintains on his civil list the cut-throat soldiers of Perugia, amid general indignation; he nominates to highest office the most violent Ultramontanes, like our own Cardinal Manning; he takes in hand Switzerland and Germany at once, and releases his clergy there from obedience in civil matters to the civil authorities.

Is it any wonder that the tide of opposition to such blinded policy should rise higher and higher, and swell broader and broader? It is true that as yet there is no national movement. There are no Luthers or Knox's to rouse and guide the public mind. But many facts are cropping up all over the country, showing in which direction the current is flowing. The Minister of Grace and Justice issues a special circular forbidding political and personal references from the pulpit during the Lent season. The House of Commons abolishes all exemption of ecclesiastics, on whatever ground, from service in the army. The Senate inserts in the new Penal Code the severest prohibition of irritating controversy and personal invective, which, though seeming to strike friend and foe alike, is really a blow aimed at the disloyal orators of the Church of Rome. Prince Torlonia, hitherto one of the pillars of the Church and the Rothschild of Rome, visits the King, takes up the scheme of Garibaldi, and rebukes the priestly papers which dared to threaten him when proving his allegiance to the kingdom of Italy. And,

whether Germany has moved in the matter or not, the whole question of the Papal Guarantee Law is in question, and is felt to be a weak and dangerous concession to a crafty and despotic Papacy, alike unneeded by the people of Italy or by foreign powers, Catholic or Protestant.

#### STATISTICAL FACTS.

These, too, are emerging for the comfort of parliament and people, and give proof of an improved state of things. Though much may be made of exceptional cases in Rome and Sicily, especially when perpetrated at the expense of foreigners, figures prove the decrease of crime in Italy during recent years. Homicide is still most rife in Rome, as the result of the priestly rule of centuries; while it is unknown among the Protestant inhabitants of the Valleys of the Piedmont. At the recent assizes in Padua, the judges might have been presented with white gloves, for there was no case on the roll.

Educational statistics are equally reassuring. Comparing the reading and writing capacities of recruits for the army, born in the years 1849, 1850, 1852, and 1853, a remarkable diminution is manifest every year of the fearful percentage of ignorance. And with all the appliances at work, and among these an increasing government expenditure for education, the diminution will go on at a rapidly increasing ratio, till the disgraceful ignorance which has marked the native home of the Papacy is stamped out. I have the pleasure of pointing out to strangers in Florence two notable historical buildings, on either side of the central bridge of the city, over whose portals may be read, "Male Normal School" and "Female Normal School." No surer pledge could be given of the earnestness of Florentine burghers in the matter of education than the devotion of two such stately edifices to

such a purpose, and no better guarantee as to the future of Italy.

Even in the Church of Rome there are manifest

#### SIGNS OF STIR AND THOUGHT.

The *Catholic Emancipator*, of Naples, has recently been printing a number of letters from priests, arguing in favor of a National Italian Church apart from the Roman. The whole clergy of Grotta in Sicily, to the number of twenty-five, have resisted their intolerant bishop, and established old Catholic worship, with the entire consent of the community. The curate elected by the parishioners of San Giovanni del Dosso, in the North, still holds on, though threatened by his bishop with legal proceedings before the Tribunal of Mantua. A priest at Cosenza dares to marry, amid popular sympathy — although the Supreme Court of Naples, like the Madrid Government, is against such an innovation, which, however, has obtained the approval of the judges at Florence and Turin; and one of the bishops bids for popular support by insisting that the civil marriage shall precede the ecclesiastical throughout his whole diocese of Tortona.

#### POPULAR FEELING AGAINST THE PRIESTHOOD.

The people too, on their side, are showing how weakened of late years is the hold of the priests on their sympathies, and how little inclined they are by pulpit denunciation to be roused to strife and bloodshed. This year the Lent preachers, deprived of political topics, and prevented from attacking Italian Royalty, have let loose their torrents of eloquence on Protestants, Protestant Reformers, and Protestant countries. Even in the Cathedral of Florence, which lives entirely by the wealth of Protestant foreigners and travellers, the vilest calumnies have been uttered. But they have fallen

upon unwilling ears, for the Protestant churches here, in Rome, and elsewhere, have been crowded to listen to the refutation of these statements of men who refused to appear to support their words by proof.

So wroth are the people of Genoa and its neighbourhood at the priestly character of the teaching in their communal schools, that they have held meetings to protest, have formed a Ligurian Society to watch over the matter in the interests of the youth of the middle classes, and have asked other townships to co-operate with them in banishing the hated old papal regime from their schools.

One of our Evangelical preachers was invited to address the people in the hall of the Parma University on the life and labours of Luther, which he did this year amid applause, as last year he had done when discoursing on David Livingstone.

No small stir has just now been created in regard to the funds of the workhouses and other pious institutions of Italy, for which immense sums have been left from time to time. The money was undoubtedly bequeathed for the benefit of the working classes, and too good evidence is on hand that the outlay is not made on such pious persons or objects as was intended, and therefore a thorough examination is clamoured for. And it is felt that either the communal schools should be so established and conducted as that Evangelical children should freely frequent them, or that the Evangelical schools, as in Florence and Pinerolo (though refused lately in Venice), should be aided by grants from the town, as valuable means of elevating the condition of the people.

#### EVANGELICAL WORK IN NAPLES, ETC.

A few notes as to the distinctly Evangelical work will gratify your readers. The excellent Naples schools are now free from debt, chiefly through the ef-

forts of the Rev. Mr. Gray, who has been supplying the Scotch Church there this winter. The Wesleyan schools in the same city, and the beautiful new Wesleyan Church, with a splendid organ, presented by an English friend, and the pulpit of which is occupied by the converted monk Raghianti, the Gavazzi of Southern Italy, are in a prosperous condition. The two new missions in the south of Italy, begun recently by the Waldensian Church at Lecce, and by the free Italian Church at Bari, are successful. In the former the colportage in the neighboring villages has been blessed; in the latter the *locale* is crowded, and an attempt to explode a bomb at the door has only increased the sympathy of the auditory.

Mr. Pons, of Venice, mentions two circumstances which I have reason to know are not, happily, uncommon elsewhere. A working man travelled forty miles to Venice, simply to have the satisfaction of seeing a Christian minister; and in a little village in the centre of the Venetian territory, a number of poor labourers, who have never heard a Gospel preacher, meet together to read the Word of God and to engage in prayer.

The Church in Palermo, under the care of my friend, the Rev. Simpson Kay, is seeking a better place of worship, and before appealing to others for help, contributes most handsomely itself.

An excellent little paper, with subjects for prayer during the week, has been supplied to all the Waldensian Churches by the Sunday School of the Rev. Mr. Miller, of Genoa. I wish it could have been supplied to all the Evangelical Churches in Italy. At a meeting of the Waldensian pastors in the Valleys lately, it was resolved to hold evangelistic meetings, such as have lately been held in Nimes and Geneva, with such a manifest blessing of God. Several distinguished minis-

ters were appointed, and the services began this week at Angrogna and La Torre.

At the request of a great friend of Italy, I have undertaken to edit a little monthly, which will appear immediately, entitled *Revival, Consecration and Holiness*; 5,000 copies will be printed and it will be distributed gratuitously among all the Evangelists and church members in Italy. I would ask the prayers of God's people for a blessing on this generous unsectarian undertaking.

#### PROTESTANTISM IN ROME.

The news from Rome, now the headquarters of our evangelical work, is more than ordinarily interesting this month. Of course the eighty Baptist tourists were the observed of all observers. They had spent a joyous Sabbath in Florence, seeing and hearing of the general progress of Christian work in Italy, and then passed on to Rome, to the opening services of the chapel for Mr. Wall, in the splendid building acquired by Mr. Kemp, of Rochdale, as central premises of the English Baptist Mission to Italy. The house is in the square, or rather broad street, of San Lorenzo in Lucina, which runs off the Corso, and cost 12,000*l.*, with the right of immediate occupation. Mr. Wall already lives on the first floor, and there are held the well-known "beggars' meetings" twice a week. The crowded opening services, in which many brethren of various Churches joined, caused much commotion amongst the priests in Rome, and have formed a theme for our home journals on which to discourse of papal bigotry and modern progress. The English tourists were much affected by the crowds superstitiously climbing the "hol' stairs," and gave away tracts, receiving some in return from the attendant monks, which they discovered to refer to themselves. The services there they found were specially

meant to deprecate God's wrath on account of the scandal occasioned in Rome by the opening of a new Protestant Church! Many of the party went on by Naples, and all returned home by Spezzia, to inspect the vast premises and the encouraging Christian work of the Rev. Edward Clarke, Baptist missionary there.

I had the pleasure of attending in Rome lately the third annual meeting of the Italian Bible Society. All the speeches were well received, but those of Mazarella and Gavazzi were truly masterpieces. I cannot conceive of two finer instances of high talent consecrated to the service of Christ. There was rapturous applause when the secretary laid on the table the first copy of the handsome Family Bible, which the society had printed that day.

Mr. Thomas Bruce kindly supplied me with the sales during 1874 of the British and Foreign Bible Society in Italy, which were as follows: "6558 Bibles, 16377 Testaments, and 15,827 portions; total volumes 38,762. Very few of these were given away. The Society has employed thirty-four colporteurs during last year. There is an increase on the sale of Bibles, and a decrease on the sale of testaments and portions. For some years past fewer colporteurs have been employed than formerly."

Signor Gavazzi's course of lectures on the "Two Babylons, Pagan and Papal," had been immensely popular, I heard.

I had the pleasure of witnessing the school festival of the Free Italian Church—200 children being present—and also of addressing the eight theological students in the new building facing the bridge of St. Angelo.

I am also glad to chronicle the happy gathering of the foreign labourers in Rome, with a view to intermissionary action and united theological training. The day has certainly come for a thorough understanding among Chris-

tian men, who are all encountering the same difficulties and aiming at the same great object—the ingathering of Italians to the fold of Christ.

All over Italy, as well as in Rome, we have been startled by the sudden

DEMISE OF THE REV. DR. ROBERT BUCHANAN  
OF GLASGOW,

who was officiating this spring in the Presbyterian Church in Rome. This venerable and honoured servant of Christ had attained to the ripe age of seventy-three, and knew that his work was done. He passed away in sleep without pain, and his remains will be taken home, as his funeral will be a public one. In many ways he was a man of mark and eminent worth in Scotland—as a leader of the Church, before the celebrated Disruption in 1843, as the wise manager of the Sustentation Fund of the Free Church, as the inaugurator of the Wynd Mission in Glasgow, from which eight or ten flourishing churches have sprung, and as the promoter in recent years of union among the scattered branches of the Presbyterian Church. He was hale and hearty both when we saw him here and in Rome, and rejoiced in spending his last days among the sights and scenes where the Apostle Paul had laboured.

Among the many hindrances to the progress of the Gospel in Italy, one of the most powerful is

PARTY FEELING.

Here are two cases which have lately grieved us, and which we hope will soon be things of the past in every sense. A captain of artillery, after regularly attending the Free Church in Bologna for three years, joined the brotherhood last December, amid the joy of the little flock of one hundred members. Shortly afterwards he received a letter from a pastor belonging to another Protestant communion, upbraiding him, and he was greatly dis-

tressed. The result, however, has been that the good captain no longer attends the Free Church, or any other Evangelical church, in Bologna; he stays at home and reads his Bible.

The other case refers to the agricultural parish of Bassignana, where the Gospel has triumphed, a majority of the council of the town being Evangelical. One of the earliest converts had rented, during his lifetime, for a certain sum a *locale* in front of his own house. Last autumn he denied the written engagement, turned the Evangelist and flourishing congregation out of doors, and began a little gathering of his own family and friends in the place, appropriating furniture, books, etc. Signor Biava, the only agent of Mr. Darby in Italy, though made aware beforehand of these circumstances, goes and settles with his family in Bassignana, and now regularly officiates in the place of worship from which the rightful owners have been ejected.

#### MISCELLANEOUS.

A lively controversy is now raging in Florence on the subject of vivisection, on account of the cruelty said to have been inflicted on dogs by the German experimentalist, Dr. Schiff. The young Society for the prevention of Cruelty to Animals has taken up the matter earnestly.

Typhus fever has recently been scourging La Torre, the capital of the Waldensian Valleys. By last accounts the plague was somewhat stayed, but not before Dr. Malan, a devoted physician, had fallen a victim. Generous sympathy has been called forth among the Protestants on behalf of the Roman Catholic sufferers. A handsome collection made in the Waldensian Church was handed over to the priest to alleviate the distress of his parishioners. Kindly feeling exists between all classes; so that the Sabbath evening services of Pastor Weitsaker, in the Hotel, are attended by many Catholics, though partaking of a polemical character.

So much distress prevails among the working classes of Florence owing to the high price of provisions, that many infants born in wedlock have of late been left at the Foundling Hospital. The authorities have passed a resolution, severely repressing this abuse, and restoring the institution to the purpose for which it was founded—the succouring of *enfants trouves*.

Street and house-to-house begging, the plague of Italy, has well-nigh disappeared in Florence. The energetic director of the Workhouse has besought the inhabitants to refuse alms, and to send all beggars to him, promising to expose the impostor, and to give remunerative labour to the able-bodied poor.

### Practical Papers.

#### WALKING WITH GOD.

“And Enoch walked with God.”—Gen. v. 22. There is here a precious gem among what may appear to some dry and uninteresting matter. Though to the child of God, no part of His word is without some interest. This statement undoubtedly refers to a very close and intimate fellowship as exist-

ing between Enoch and his God. Amos asks, “Can two walk together except they be agreed?” The antediluvian patriarchs were saved just in the same way as sinners are at the present time. Christ proclaimed Himself as “*the way*.” He is the way not only to sinners now, but was the only way by which these ancient worthies attained to glory and immortality. In order to

make this still more plain, and to show the unity of faith as it existed both under the Old Testament and New Testament dispensations, the apostle Paul takes instances of faith from the history of the Old Testament church, in order to encourage New Testament saints. Those saints required to approach God by means of sacrifice, in order that their minds might be more fully drawn out towards their Saviour, and that they might all the better understand the nature of His mission. These sacrifices, which were offered continually, taught them to look for salvation to a crucified Redeemer. Enoch was just in the morning of a long life when he commenced this walk with God. We are not told what his previous conduct was: whether, like many now-a-days, he had been sowing his wild oats, or, like others, had lead a strictly moral and, so far as human eye could judge, a religious life. It is not stated, either, by what means he was brought to enjoy this close walk with God—this life of entire dependence upon Him. We are left in the dark with respect to all these matters, and will be till the judgment-seat reveals the secrets of every heart. This short statement expresses a more intimate fellowship than was common in his day, and I am afraid than is very common even in our own more favoured times. I apprehend, this conveys the idea of a full and complete consecration of ourselves to God; our bodies to be consecrated as temples of the living God, our talents and time to be used in His service, and our means placed at His disposal. If there was thus a full consecration to the service of God, it might be said of us as it was said of Enoch, he walked with God.

Consider the great length of this walk. I have seen friends walking together on the highway, conversing as they went, and the way seemed to pass so rapidly that before they were aware of it, a considerable distance had been

passed. This journey through life was not a wearisome one to Enoch, for he had the best of company. "If God be with us," says Paul, "who can be against us;" yet his life was not half the length of the lives of some of the men of those days. Yet though God took him thus early away, it was doubtless in mercy from a world filled with wickedness, and rapidly ripening for that destruction which God was soon to bring upon it.

Paul, in his Epistle to the Hebrews (xi. 5), tells us that Enoch had "this testimony, that he pleased God." Yet he goes on still further to state that "without faith it is impossible to please Him. It is only by living to God, in His appointed way, and living a life of dependance upon the Saviour, that we can enjoy that close fellowship and communion, that self-consecration to God of which we have been treating.

This does not indicate a life different from the ordinary spiritual one of believers; it points to a higher advancement and much greater attainments in this life. It is not following the Lord Jesus at a distance, as the apostle John once did, but going up through this wilderness-world leaning upon Him as our beloved. It is the believer's privilege as well as duty to lean upon Christ, and the more he leans the better. Christ will never chide him; on the contrary, He will manifest Himself to him, in another way than He does to the world. O, for more of this walking with God! This entire consecration to Him. It would free us from many of the carking cares of this world; it would lead us to ask, not, what "we shall eat or drink, or wherewithal we shall be clothed," but, how we can be useful in furthering the Redeemer's cause, in showing forth His praise.

G. M. L.

#### WAYS OF DOING GOOD.

The question recurs, "What can I do?" Much will depend on your age,

sex, condition, advantages, the number and kind of talents God has put into your hands. You must consider these, and lay out your capital to the best advantage. Let us mention some fields, and you can consider if there be any one of them you could cultivate.

Your own family. Are all its members godly? Have they all a place in the Church? No? Then you have a work at your door. Pray; reflect; look for the side on which you can bring help. There is a child not receiving any teaching. There is a want of religious reading even for Sabbaths. The child could be got to Sabbath school. A good serial could be got to tempt the careless to read. There is no regular attendance at church—no seat in a church, perhaps. Could you manage to get this arranged? There are servants in the house. Are they Christians? Or do they know anything about them? Inquiry even might do good. Try all ways at home. A light is brightest to those who are closest to it.

Your relatives—how is it with them? Are they Christians? All? Some are not, not even being approached. Can you approach them with affection, gentleness, at the right time, and in the right way? Do you live so that they will respect you, and attach weight to what you say? Do you carry yourself so that they will love you? You are the very person of all others, perhaps, to bring the truth to a cousin, an aunt, a nephew. Remember how Joseph provided bread for his brethren and their households, ill as they treated him.

Who lives next door? Are those neighbours to whom you bow on the steps Christians? Have they a pastor? Do the children learn saving truth? When they are sick, do you show them the gentle side of Christianity—that which it turns to the suffering? Do you offer any comfort in sorrow? They know you to be a Christian,

perhaps. They must wonder that you have no care for their souls. Perhaps they think your religion is only a form. You will be sad they will be at the judgment-day. What will there be to look back on of effort made for them?

In what congregation do you worship? Is the minister ever cast down? Are all the committees full and in good spirits? Is there any part of the work falling behind? Could you help it on? You have some place already. Do you fill it effectively? Do you really "take hold"? Are you doing your work with a might?

There are various "societies" around you. They find it hard to get working members of boards and committees. You would be amazed to learn how hard it is for some of them to get a quorum at meetings for business. They have "honorary members" and ornamental members, nominal members and contribution members, who give money and nothing else; and secretaries have great trouble to contrive for the faithful doing of the business. Could you aid? Do you help with your means? To be sure, the societies are not all perfect; but they all do some and many of them much good that might not be done otherwise.

"Who are with you in the office? Other young men do not fail to tell of the theatres, entertainments, and "sights" they enjoy. You have heard of their pleasures. Do you tell them with equal enthusiasm of yours? They tell of their "good times," advertise their haunts, and commend their entertainers? Do you?

But you are a lady. Well, how are the poor neighbours around you? Are there any poor girls likely to grow up without knowing the use of the needle? Sewing-schools, free once a week, taught by ladies, and their toils with scissors and stitches relieved by a pleasant hymn and a Scripture verse, and consecrated by a prayer—which, per-

haps, the poor little girls never joined in at home—such have done great good.

Are there any rough boys around you, growing up in godlessness, getting ready for the penitentiary? A Christian lady is just the person to do some of them good. Her sex wins deference, except from the worst, and her gentleness softens them. Are there any poor over-worked mothers near you, to whom life is a perpetual, unrelieved toil? "Mothers' meetings" have done them good. They need not be large—indeed, a small meeting is often best, for you can get near their burdened hearts. They cannot go to church, or get dressed, or get their clothes settled "for the children." There is a

way of carrying the church, and the truth, and all Christian charities to them.

Are there any near you, accessible to you, clearly going to ruin? There is your neighbour's son learning to drink. You saw him reeling the other evening. "Run, speak to that young man." A timely word may save him. The woman who waits on you is becoming entangled in a bad association. She is your sister—fond of you perhaps—will you let her go unwarned?

"Ah! but," you say, "it is so hard to do these things; it requires a sacrifice." Just so. The Lord knows that. He says so: "With such sacrifice God is well pleased." —DR. HALL, in *Intelligencer*.

### Christian Miscellany.

#### A SAD STORY.

The following "sad story" is written for the *Christian Monthly* by a pastor in Quebec, for the purpose of showing the young the terrible effects of indulgence in drink. How awfully alike the life, the companions, the death, the burial, the grave of the drunkard.

While the surveys were being made for the I—l railroad, C. F. R— was employed as a surveyor on that part of it which passes through M—s, where I live. He was very clever in his profession, and, therefore, might have done well in a worldly point of view. He was, however, of very drunken habits, and, consequently, was soon dismissed. If I remember rightly, I have been told that he afterwards was employed by the contractors in a very humble capacity; but what I have just stated, has to be repeated. At length, he resolved to practise as a surveyor in the Province in which I live. According to law, a surveyor coming from another Province must, before he can do so, serve a certain time under a regularly licensed sur-

veyor. R—n, therefore, engaged with a French Canadian Romanist, who lived about thirty miles from M—s. In the discharge of his duties, he was often at work near me. Of course, I heard a great deal about him, but never anything that was good. Besides being a noted drunkard, he was a noted swearer. He seemed to take great delight in making new oaths. He was told that I came from T—o, where he received his education. One would naturally have supposed that as we were formerly fellow-citizens, he would, especially as he was in a strange place, have called on me whenever he could conveniently do so. He called but once, to which I shall again refer. The reason of his backwardness, he said to some, was that I could not but know about his drunken habits. One Sabbath he came to my church with his master for the time being. He came but once. What my text was I do not remember. Towards the close of the service, I read a short extract from the *British Workman* on "Roofless Houses," in which the writer speaks



very forcibly about the awful situation of those families in which the worship of God is neglected. After the congregation was dismissed, the two went into the adjoining horse-shed to light their pipes. R—n then spoke to his companion about the article referred to, and swore at it in a most fearful manner. Not long after, he called one evening at the manse for the loan of a few copies of the T—o G—e. He was very much the worse of liquor. I gave him what he asked, and spoke to him about his drinking and swearing, but did not say much on these subjects, as I consider it to be utter folly to reprove or counsel a drunk person. A few weeks after, I had occasion to visit a member of my congregation about four miles distant. Calling on another, midway, I found R—n. I invited him to accompany me, which he did. In the course of conversation, he apologized for having called on me in a state of drunkenness. I spoke plainly, but kindly, about drinking and swearing. On that occasion, I learned for the first time, that we had been schoolmates, both having attended the T—o Academy. We came back as far as where I found him. Before we parted, I spoke a good while to him about his danger, and besought him to go at once to Jesus. As soon as I had ended, he made a very trifling remark which I shall not repeat, thereby, in effect, saying that he treated my remarks with contempt. I said that he might do so now, but, assuredly, there was a day coming when he would treat them very differently. We bade each other good-bye, and I never saw him again in life. He remained in the neighbourhood, drinking and swearing as before. To some of my people, he said that he was ashamed to call on me, but he knew that I wished him well, and would say nothing to him but what was true and for his good. Poor fellow! he was so much enslaved by drink, that I have

known him follow persons far below him in social standing and education, if he knew that they possessed but a sixpence, and beg it of them, in order to buy whiskey.

A few weeks passed away, and one Sabbath morning as I was about leaving the Manse to go to church, a member of my congregation called, and told me that K—n had died that morning. I need not say that I was very much affected by the news, not only on account of the suddenness of the death, but also, and specially, on account of the life which he had led. As I had to attend a Sabbath school in the afternoon, somewhat in the direction of the house in which he died, I resolved to take a slight round-about, and call there on my way home. As I was going to the school, I visited a member of my congregation who was dying of consumption. There, I met with her step-father, another slave of strong drink. I began to speak to him kindly about poor R—n's death, but he did not stay long in the house after. When I called where the body was, I found it in a miserable condition; corruption had already set in. There, I received the particulars concerning R—n's death. Two women who lived not far off, brought him to the house the Friday previous. One of them was a married person; the other who lived close to her, was a widow. The husband and the two women were all given to drink. R—n often drank with them, and slept all night on the floor, in the house of one or the other. When they saw how ill he was, they hurried him away, fearing that if he died in their hands, they might be brought into trouble. Shortly after he came to the house, he said to his host that he was very unwell, that he felt as he had never done before, and asked him to read him a chapter of the Bible. This was a drowning man grasping at a straw. Alas! both his host and hostess were strangers to

true religion. The former, who, I have reason to believe, sometimes drank with him, began to read, but soon gave up, for he saw that R——n's mind was wandering. In this state he continued till Sabbath morning, when his spirit passed away into the presence of Him whose name he had so often blasphemed. The funeral was appointed to take place in the afternoon of the following day, at 2 o'clock. An inquest was held in the morning. From the evidence it was plain that drunkenness, with exposure to the cold, had brought on the disease of which he died. He was but poorly clad. He died a few days before Christmas. The verdict, however, was in effect that he died from natural causes. Although he was to be buried close to the Manse, I arranged to have a short religious exercise before the funeral party left the house. The fact that the departed was once a school-mate of mine, was with me a special reason for accompanying the remains to the grave. When I went to the place at the time appointed, I found that the coffin had not yet come. With great want of forethought, the carpenters, instead of beginning their work in the morning, put off till after the inquest. While waiting, I caused some of his hair to be cut off, to send to his friends. At length, about 3 o'clock, the coffin came. With little preparation, the body was put into it, and closed up. The devotional exercise had to be made very short. We then set out on our mournful journey, I taking the lead. As we were going through the gate to the highway, the step-father of the woman already spoken of came up to us on his way home. He was quite drunk. For a considerable part of the way he had to bring up the rear. It was very sad to see one in a drunken state attending the funeral of a drunkard. After we had gone a short distance, my driver proposed to me to go at a quicker pace,

as, otherwise, owing to the shortness of the days, darkness might overtake us before we would reach the burying-ground. At first I was unwilling to do so, as it seemed unfeeling. However, I soon found it necessary to take his advice. The rest followed our example. Poor R——n's remains were thus, for the most of the way, taken to the grave at a trot. But few attended. He was well-known on the line, yet not one of those engaged on it was present, though many of them had drunk with him during his lifetime. It was very dark when we reached the Manse. I, therefore, got my lantern, and stood beside the grave of my former school-mate while it was being filled up. I suppose that very few of the readers of this magazine have ever witnessed a burial by artificial light. In the case of one of whom we cannot warrantably cherish the slightest hope, there is something which appears very awful. The manner in which poor R——n was buried was in keeping with that in which he lived and died. I have laid a large stone at the head of the grave to mark it. While I am here, there will be one who still looks on it with interest. My school-mate lies in a dishonoured grave, awaiting the day when the many who sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. I do not say what is his state now. I leave him with his God. But I do not speak uncharitably when I say, "Let me not die his death, let not my last end be like his." It might have been with me as it was with him. O, Lord God, Thy grace alone has made the one differ from the other.

The following additional particulars may not be uninteresting. The books, instruments, and papers belonging to the departed one, were put into my keeping. I found among the latter, a letter from a gentleman of influence, in which the writer said that he had

me a little to obtain a situation for  
 up, but having learned about his  
 drunken habits, he would do no more.  
 In the letters from his near friends,  
 there were several allusions to his dis-  
 position, but I was pained to find not  
 the slightest to the injury he was doing  
 his soul. For aught that appeared to  
 the contrary, the writers might have  
 been infidels.

The day after he died, an acquaint-  
 ance, not knowing about his father,  
 telegraphed the news of his death to  
 his uncle at W——r, who at once tele-  
 graphed them to his father at P——n,  
 a retired army doctor. The latter at  
 once sent \$15 to the acquaintance to  
 pay the funeral expenses, as he did not  
 wish his son's name to remain on the  
 list of persons buried at the public ex-  
 pense. I very much doubt that the  
 acquaintance ever put himself to any  
 trouble about the matter. I am, how-  
 ever, sure that he pocketed the whole  
 of the money. As soon as I knew  
 where the father lived, I wrote to him.  
 This led to a correspondence extending  
 over several letters. When I learned  
 that were his wishes regarding his  
 son's funeral, I set to work, and, after  
 some trouble, succeeded in fully grati-  
 fying them. He was very anxious to

know the last words which his son said,  
 but his motive plainly was mere curi-  
 osity, and not a desire to find out his  
 spiritual state before he left the world.

The person who was drunk at the  
 funeral, is still a drunkard. He has  
 not once been in the house of God  
 since then—fully four years ago—nor  
 for a long time before. Even in his  
 sober moments, he is angry when one  
 advises him to give over drinking, and  
 attend the house of God. The two  
 women who brought R——n to the  
 house in which he died, are—to say  
 the least—no better. The widow calls  
 herself a Roman Catholic; the married  
 one and her husband profess to be  
 Protestants, but neither of them have  
 been in a church for many years. The  
 person in whose house he died, and  
 his wife, very seldom go to church, ex-  
 cept when they hear a child is to be  
 baptised. My driver—a brother of  
 the husband—has departed hence. His  
 end was peace. He was a child of God.  
 Often he and I have in company gone  
 and came from our beloved Sabbath  
 school, in which he was a teacher. He  
 has been taken and I left. A few more  
 years, at furthest, and I, too, shall  
 be taken; I shall go to him, but he  
 shall not return to me. F.

### Children's Treasury.

#### HAVE YOU WRITTEN TO MOTHER?

It was in answer to the first call of  
 the President for troops to suppress  
 the great rebellion, that my brother  
 responded by enrolling his name  
 among the volunteers to go and battle  
 for the defence of our beloved country.  
 Sad indeed was that parting; and each  
 one enjoined over and over again the  
 earnest entreaty, Write; write often,  
 write to each, write to all. The only  
 thought that could afford any comfort

at that time was, we can write. Thank  
 God for the privilege we have of thus  
 conversing with our loved ones when  
 far away.

Time passed, and soon a letter came.  
 The questions and answers followed  
 each other in succession.

Who from? Brother. Who to?  
 Father. What news? Well and hearty.  
 All joined in the rejoicing over the  
 prosperity of the absent one.

Soon after another letter came just  
 like the first, only this one was ad-  
 dressed to brother Charley. Then

came another, and this time addressed to me. O, how delighted I was! I skipped about the house and clapped my hands for joy.

I was a very small girl then, but by the help of my mother I succeeded in answering my brother's letter, and we became quite regular in our correspondence. But during all this time he had neglected to write to mother.

She did not complain for a long time; but one day she saw me opening a letter, she said sadly, "You all get letters but me;" and then she turned away and wept.

I was deeply moved by her distress, and immediately wrote to my brother, telling him of her anxiety to receive a letter from him.

As soon as my letter reached him, he sat down and wrote to her; but in the meantime she was taken suddenly and violently ill; and the same carrier that brought my brother's letter brought with it our mother's coffin. O, how my heart was wrung as I took that letter, and kneeling beside the lifeless form of the one dearer to me than life itself, sadly read it over.

So full of love and tenderness; words of comfort and cheer; just such a letter as a mother would wish for from her absent boy. But alas! it came too late. The heart that would have bounded with joy had that letter come twenty-four hours sooner, had now ceased to beat.

I folded the letter up and laid it away in a little box in which I kept my most valuable letters, with the determination that my brother should never know that it came too late,

But, as there are hundreds of young readers who have left their homes and gone to try their fortunes in distant lands, of them I would inquire, "When have you written to mother?" Do not neglect this duty. Wherever you are, and however hurried you may be,

find time to write to mother. Whether in health or sickness, in prosperity or adversity, in joy or sorrow, do not forget your mother's anxiety on your behalf, and keep her constantly informed as to your welfare.

To those who have no mother in whom to confide, I would say, remember him who hath said, "As one whom his mother comforteth, so will I comfort thee."—*Golden Censer*.

### THE GOLDEN PENNIES.

A little boy, who had plenty of pennies, dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus the heathen, or the missionary. It was a tin penny. It was as light as a scrap of tin.

Another boy put a penny in, and as he did so looked round with a self-approving gaze, as if he had done some great thing. His was a brass penny. It was not the gift of a "lowly heart, but of a proud spirit.

A third boy gave a penny, saying to himself, "I suppose I must, because others do." That was an iron penny. It was the gift of a cold, hard heart.

As the fourth boy dropped his penny in the box he shed a tear, and his heart said, "Poor heathens! I'm sorry they are so poor, so ignorant, and so miserable." That was a silver penny. It was the gift of a heart full of pity.

But there was one scholar who gave his penny with a throbbing heart, saying to himself, "For Thy sake, O loving Jesus, I give this penny, hoping that the poor heathen, whom Thou lovest, will believe in Thee, and become Thy disciples." That was a golden penny, because it was the gift of love.

How many of our readers give golden pennies?—*Spirit of Missions*.