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Editorial.

CHRIST AND CÆSAR.

 ONE of the perplexing questions of our day, which however, is gradually approaching a final solution, is the question of the relation of the Church and State in a free country. This question has been long debated in Europe, but, excepting in two countries, there has not been yet found a true solution.

It is generally admitted among Christians that Civil Government or the State, and Ecclesiastical Government or the Church, are both of divine appointment. It is God's will, as revealed both in the Bible and in Nature, that men should organize themselves into civil societies for mutual protection and material progress; and into church societies for growth in religious knowledge and grace, and for prosecution of Christian work. In every Christian country, therefore, there exist, side by side, two Kingdoms and two Kings—the Head of the State and the Head of the Church; in other words Cæsar and Christ.

Such being the case, it is only what might be expected, that difficulties would arise often as to the exact relationship of these two Kingdoms. Three theories have come to the surface in the course of centuries on this point.

1. Hildebrandism, naming it after the great and inflexible asserter of the supremacy of the sacerdotal order, demands, as its perfect idea of Christianity, that the *State should be subordinate to the Church*. In obedience to that theory, which reached the full height of its daring argument in the last General Council at Rome, the

church puts itself in the room of God, and says to men, "I am the one infallible authority on earth. With the magistrate you have nothing to do. With the Bible you have nothing to do. With God you have nothing to do *except through me.*" Whatever I teach, that you are to believe; whatever I enjoin, that you are to do." "Vicar of Christ and his Apostles;" says a churchman of this type, "thou hast received the nations for thine inheritance, and the uttermost parts of the earth for thy possession." This Popish theory of the relation of Church and State, which makes the State an hereditary appendage of the Church, is a magnificent idea, but, as experience has proved, it is an idea grounded on the total prostration of the real liberty of mankind, and totally irreconcilable with the words of the founder of Christianity, that his Kingdom is not of this world. There was no country in Europe at one time that denied this theory, and now there is hardly a single country that admits it.

2. Erastianism, so named from Erastus, its first expounder, goes to the other extreme, and asserts the supremacy of the civil magistrate over the Church. According to this theory, which, however, is held in its extreme form by few in our day, the Church is only an arm of the civil service, deriving all its authority from the State; its office-bearers being merely instructors who fulfil their office by admonishing, and endeavoring to persuade Christians, but having no *power whatever of discipline* unless it is given by the State. Modern Erastianism, however, without denuding the Church of all inherent authority, goes the fatal length of placing it and its office-bearers in a position of subordination to the State, not only in civil matters, but also in matters that are purely spiritual. A still milder form of Erastianism asserts—and such assertions we find in a very strong fashion even in the columns of a portion of the political press of Canada—that the Church is known to the State only as a voluntary society, on the same footing as Insurance Companies, Free Masons, and Odd Fellows, and that throughout the whole length and breadth of its jurisdiction, the Church, like these societies, is liable to be called to the bar of the State to justify its procedure if any of its members complain of the same. This view

of the relationship of Church and State, in its wildest and worst form in Switzerland, its moderate form in England, and its mildest form in the Scottish Establishment, prevails in nearly all the Protestant countries of Europe, meeting us under the Democracies, as well as under the Imperialisms, and Monarchisms of the old world.

3. There is a third theory, however, of the relation of Church and State, which we find embodied in the famous axiom of Count Cavour—"A free Church in a free State." This theory grants to the Church an authority within its own sphere paramount to that of the State within its sphere. It is not, however, with Cavour this theory originated. It is coeval with Christ and his Apostles. This same great truth, that will yet revolutionize Europe and Asia, was expressed by Christ in these words; "Give unto Caesar the things that are Caesars, and unto God the things that are God's." According to the word of Christ, his church is a Kingdom with office-bearers, rules, rewards and punishments, which, as long as it keeps within its own province, is as independent of the State, as the State, keeping within its own sphere, is independent of the Church. This great truth was well understood among the early Christians, but when, in the fourth century, Constantine united Church and State on an unscriptural basis, darkness began to come on men's minds with regard to the relationship between the two, the State at times tyrannizing over the Church, and the Church at times tyrannizing over the State, till the great truth, which is now again beginning to emerge, was lost in total darkness.

To the Puritans of England and the Covenanters of Scotland—the men who gave utterance to the words, "God alone is Lord of the Conscience"—belongs the honour of being, along with the Waldenses, the great modern expounders, defenders and martyrs of the old truth, as old as Christ,—that the glory of God and the good of the people demands a *Free Church in a Free State*. On this point we quote the words of an eminent writer of our day.

"For a century Scottish Calvinism and American Puritanism have each been working away at a solution of the apparently practical contradiction of a free Church in a free State. Fettered solely by the English and Erastian majority of the Legislature, the Scottish nation has fought its way to virtual freedom in

spiritual affairs by a series of disruptions which have reduced the Establishment, as still Erastianised by the ecclesiastical Acts of 1848 and the judicial and legislative decrees that preceded or followed these, to a mere minority. By suffering for conscience sake alone have the majority bought a freedom which, however, neither Parliament nor the Courts have yet explicitly recognized. Meanwhile the new Empire of Germany has been forced to try its hand at a solution, by the audacity of Ultramontanism, but Prince Bismark has only gone far to the opposite extreme of Csesarism. With clearer eye, the successors of Cavour, in Italy, have been scanning the prospect, and they have legislatively arrived at the nearest approach, yet made in Europe, to a definition of the independent and co-ordinate spheres of the State and the Church. So far has Italy gone in the face of the Ultramontane pretensions of the dethroned Papacy, yet, unlike Germany, so restrained has it been in recognising the legitimate action of the spiritual power in purely spiritual things, that Scottish Christian men have envied its Government and held up its legislation for imitation."

In the record of its doings during the hundred years of its existence, it stands to the credit of the United States, that it (in the language of an English legal authority) "*has solved the problem which lies before Europe.*" In the United States, the State has been during a century separate from the Church and independent of it; and yet the legal position of the Church, as disclosed in the records of the law, is one of extraordinary energy, dignity, and independence."

It is interesting indeed—as interesting as any material exhibit at Philadelphia, in the great centennial year—to study the solution of this problem by American jurisprudence; the sentiments of the old Puritans and Covenanters tempered by the worldly wisdom of an educated democracy in a new and mighty continent. Here is therefore a brief summary, as presented by a recent reviewer, of the eight principles governing the relation of Church and State in the United States:—

"First of all, then, 'American law acknowledges a jurisdiction in the Church; leaves all Church questions (questions of worship, doctrine, discipline, and membership) to the decision of the Church itself; and refuses to review these decisions.' This differs little from the decision of the Privy Council in the case of '*Long v. the Bishop of Cape Town,*' where there is no Church established by law. The English law, however, will not go farther than sustain Church jurisdiction where it exists, while the American Courts assume that it exists as inherent in every Church till the contrary is proved! But (2) 'American law claims for itself complete and exclusive control not only over the life, liberty, and goods of all Churchmen, but over all Church property and funds.' This strikes at the root of Ultramontane and priestly domination over the civil power. (4) 'But, in order to decide purely civil questions of person, goods, and estate, the law necessarily deals with innumerable religious questions and Church relations.' Where property depends on differences of doctrine or discipline, these are to the judge questions of civil right. American law refuses to deal with religious questions directly, as such or to review Church dealings with them, but the interest of

the precedent lies in its mode of treating them indirectly. Now (4) 'where such civil question (of property or money) turns upon an express trust, American law inquires for itself into the fulfilment of the conditions of that trust, whether these be religious or ecclesiastical, to the uttermost; and it enforces the trust to the effect of settling the question of property, but to that effect only.' And still more (5) 'where property is held by a Church generally, or for Church purposes, unspecified, and not on an express trust for the maintenance of certain doctrines or government, American law presumes, in questions as to that property, that the decision of the Church is right.' This is the field of collision between the law and non-established Churches, for the bulk of their ecclesiastical property is held without conditions. Now, whereas English law, according to Lord Eldon's general rule, holds that the doctrines and practices of the Church at the time of the testator's death are the implied conditions of his bequest, American law leans towards Church freedom and development as carried out by a majority, whether in a congregation or an ecclesiastical judicatory. Where there is no express trust, the States, as a whole, invariably presume in favor of the decision of the Church by a majority. The Supreme Court goes farther, having ruled that (6) 'such decision of the Church is conclusive between the parties, and will regulate the question of civil property accordingly.' The great case of 1872, *Watson v. Jones*, rules this. In its decision, given with solemn deliberation, after reviewing American law in all the States for a century, the Supreme Court deals with the purely civil question of property, and refuses to inquire into any allegation that the congregation or church has varied from its old position or principles. So far does it go that it expressly adopts the principle (7) 'that the Church is not only the best judge, but the only proper judge of Church matters, and that there is a separate ecclesiastical jurisdiction.' Finally, 8 'the two jurisdictions work together on the quasi-international principle of comity.' As American, like European law, recognises foreign jurisdictions, so it acknowledges and treats a real ecclesiastical jurisdiction outside of itself. The only narrow field in which a serious question arises about Church acts in the civil courts is precisely that in which there is the same doubt as to questions of foreign jurisdiction. Is a Church act unconstitutional? Are damages asked because it was done in malice, or by way of conspiracy, or merely under the cloak of Church authority? Then even here the leaning is towards the Church. And these eight principles govern the relation of the law to a religious society, so far as the Church is a distinct organisation within that.

We hope our readers will note well the Italian, Scotch, and American solutions of this great question, which (substantially the same) are the only true solutions of it now before Christendom. It is very clear, from the manner the non-established churches of Scotland have received Disraeli's settlement of the relation of Church and State in that land, and from the manner the high church party in England is now resenting the interference of the State with the Church of England, that the great battle is drawing near in Britain. It will take several years to fight it. At its close, England and Scotland will be added, no doubt, to the countries, now too few, where the Church is as free to do its work, as the State is to do its work. After

England will come Germany, and then France, until at length the shout is raised throughout Christendom,

"Sound the loud timbrel o'er Egypt's dark sea,
Jehovah hath triumphed, his people are free."

A LITTLE CLOUD.

SOME sixteen years ago, the Evangelical Alliance held one of its General Conferences in the venerable and beautiful city of Geneva, the modern birth-place and cradle of the system of Christian doctrine embodied in the constitution of this useful and noble Association. One of the topics that came up for discussion was the Lord's day. Under the influence of stirring addresses, chiefly by Professor Godet of Neuchâtel, and Dr. A. Thompson of Edinburgh, a committee was formed, under the presidency of M. Alexander Lombard, for promoting the better observance of the Lord's day on the Continent of Europe.

Our readers need scarcely be told that, even in the most thoroughly Protestant and religious of the continental Kingdoms, there is a crying necessity for some such endeavour as found expression in the appointment of this Committee on Sabbath observance. There may be a Sunday—a day of rest from toil, and of devotion to pleasure—in many of the cities of Europe, but the observance of the Sabbath—a day holy to God—is, even in Protestant countries, practically and generally unknown. This melancholy fact is owing largely to the low views of the Sabbath rest, inculcated by the Church of Rome, and also to the prevalence of infidelity and atheism, which allow no Sabbath; but further still it is owing, and that to a considerable degree, to an error into which the early Reformers (Luther, Calvin, Beza, etc.) fell with regard to the divine authority of the Sabbath. These great men, in their strong recoil from the ceremonialism of the Church of Rome, as an offensive and irksome yoke, and confounding the nonsense which the later Jews had heaped on the

fourth commandment* with the holy commandment itself, abandoned the Sabbath of the fourth commandment as a Jewish ordinance, and undertook to set up the Christian Sabbath on the basis of convenience, and for the ends of bodily rest, and moral and religious culture. It is not to be imagined for a moment, that such men as Calvin meant to remove the Sabbath from its sacred place in the week as a day holy to God. Read what he says to the people of Geneva in a discourse on the Sabbath.

"It is for us to dedicate ourselves wholly to God, renouncing ourselves, our feelings, and all our affections; and then since we have this external ordinance, to act as becomes us, that is to *lay aside our earthly affairs and occupations so that we may be entirely free* (vaqion de tout) to meditate on the works of God, may exercise ourselves considering the gifts which he has afforded us, and above all, may apply ourselves, to apprehend the grace which he daily offers us in his gospel, and may be more and more conformed to it. And when we shall have employed the Sabbath as praising and magnifying the name of God and meditating on his works, we must through the rest of the week show how we have profited thereby."

The Reformers retained the Sabbath and sanctified it, as the above words show, by a holy rest from labour and a heavenly industry in religious duties, but they fell into a very serious doctrinal error in abandoning the divine authority of the Sabbath, as contained in the strict and positive injunction given forth from Sinai in the fourth of the ten commandments given to the Church amid awful solemnities, and engraven on stone, to be, (all the ten), an infallible and unchangeable rule of practice to the universal Church of God to the end of the world. That error into which the continental Reformers unfortunately fell—an error into which Dr. Norman MacLeod wished, foolishly, to draw the Presbyterian Church of Scotland, an error into which have fallen able Protestant Divines of America, ("may we," as Leighton said "be saved from the errors of wise men, yea and of good men")—that doctrinal error in regard to the authority for the Sabbath has resulted, now at length, in the aband-

* Here is a specimen from one of twenty four-chapters of the Mishna on the Sabbath rest:—"He that extinguishes his lamp on the Sabbath because he is afraid of robbers or that the sick may sleep, is absolved; but if to save his lamp wick or oil he is guilty. A tailor must not carry his needle about on his person on the Sabbath-day. He who carries a loaf is guilty; two carrying it are absolved" because in the latter case it is not a complete work.

onment of the Sabbath as a *religious day*, generally, throughout even the Protestant countries of Europe; a striking commentary on the words—almost prophetic—of Owen, "Take the Sabbath-day off from the basis whereon God hath fixed it, and all human substitutions of anything, in the like kind, will quickly discover their own vanity." A Sabbath built on the human substitutions of the need of "physical rest," on "the ground of custom," on "the experience of its beneficial influence," will quickly "discover their own vanity," if God's *positive* injunction, given first in Eden, then on Sinai, and then from the lips of Christ, is abandoned. Such was the state of the Sabbath question, and of Sabbath observance when the Evangelical Alliance met in Geneva in 1851 and appointed its committee.

The committee began its operations in Switzerland by diffusing information, and appointing sub-committees in all the principal Swiss cities. Their efforts met with a degree of success, that can be explained only by the fact, that God is ever with them who are with Him in defending and sanctifying that institution that underlies the very existence of religion. Manufacturers of watches, (the great trade of the country,) and tradesmen of various kinds consented to close their works on the Sabbath; thousands enrolled their names as members, and by their influence the Swiss Government has ceased postal and public works on that day.

The Central Committee, encouraged by its success in Switzerland, extended its work to other countries, and meeting with unexpected encouragement, it ventured at last on calling a Congress of the representatives of different Societies throughout Europe interested in the national recognition, and sanctification of the Lord's day. In reply to the circular, 450 delegates met in Geneva, on the 27th of last September, from almost every country in Central and Southern Europe, among whom were an ambassador from the German Emperor, the Chaplain of the King of Wurtemberg, and delegates from some of the leading railways of the continent. There were present to take part in the deliberations, the two men who originated the movement sixteen years ago, Professor Godet and Dr. A. Thompson, and also M. Alexander Lombard, the man to

whose earnest, able, and prayerful efforts, the Congress owed its existence.

Among the resolutions adopted was this one:—

“That the principle of an International Confederation for the revival in Europe of reverence for and observance of the Lord’s day, upon the basis of Holy Scripture be accepted. “God blessed the seventh day and sanctified it” (Gen. ii. 3) “Remember that thou keep holy the Sabbath-day” (Ex. xx. 8.) “The Sabbath was made for man.” (Mark ii. 27.)”

This noble resolution places the observance of the Lord’s day on the basis of the Holy Scriptures—“the basis whereon God has fixed it,” and also cites very pertinently and pointedly the three great texts which, like a threefold cord, not easily broken, binds this blessed yoke, easy and light, on the shoulders of Christians till they enter on the enjoyment of their eternal Sabbath. During the discussion, there appeared, as might be expected, some divergence of opinion; but there was only *one person* to advocate, and vote for, the humanitarian basis held by Dr. Norman MacLeod, and advocated last year by Dr. Hopkins of Auburn before the Evangelical Alliance at Pittsburg. That humanitarian basis has, as Owen predicted, “discovered its own vanity,” and Christians on the Continent of Europe are not willing to rest the Sabbath on it any longer. It is as clear as noon that the humanitarian Sunday and the ecclesiastical Sunday, each on a separate path, departing from the Scriptural Sabbath, degenerate by degrees, and meet at last in the Parisian Sunday that curseth with irreligion, infidelity, vice and pollution of every description, every land where it abides.

Let our readers follow with their sympathy, and their prayers, the battle now begun for a Scriptural Sabbath on the Continent of Europe. Let them also remember, that on our American Continent we have present, in strong force, the advocates of a humanitarian Sunday—the German Rationalists; and also the advocates of an ecclesiastical Sunday—the Irish Roman Catholics; and that these two parties are prepared on any opportune occasion, to unite in establishing, wherever they can, the Parisian Sunday, as was seen in their determined efforts last year during the progress of the Centennial Exposition. “Let us then,” as one of the January Quar-

terlies says, "hear no more, and have no more of that vain liberalism which virtually surrenders the battle before it is begun. But let the Christian ministry and the Christian Church, let every patriot and every philanthropist, join hands together in this divine cause; and let the resolution be, never to quit the work of Sabbath reformation till everywhere the day shall be sincerely acknowledged and held with reverence in every heart. The Sabbath . . . is the sheet anchor of our individual social and national prosperity. Its faithful observance will not alone be pleasing to God, which is the highest consideration, but will also surely entail his gracious Benediction on us and on our children and children's children to the latest generations."

Living Preachers.

SEEK FIRST THE KINGDOM OF GOD.

BY MR. MOODY.

[Having, in last month, given a short sermon by Mr. Moody, it was our intention, this month, to let another preacher occupy our pulpit corner, but having read to-day the following condensed report of a sermon, preached on Feb. 8th by Mr. Moody in the Boston Tabernacle, we cannot resist the impulse to lay it before our readers with the hope and prayer that it may assist us to keep ever foremost in thought and endeavour the "*one thing needful*."—ED. C.C.M.]

YOU will find my text to-night in the first chapter of John, part of the thirty eighth verse; also in the sixth chapter of Matthew, the last verse that I read to-night, "Seek first the Kingdom of God." The first text in John reads, "What seek ye?" A question and a command. Suppose we put it to this audience to-night; from the platform all around the hall, "what seek ye?" Suppose we are honest and tell truth, I think there would be strange confessions to-night. Now, my friends, what did you come for? Some of you say because your mother wanted to have you; some of you say you came just to kill time—we are glad to see you come for that; some of you say you came just to hear the singing, and you don't care about the preaching, and you wish you could go out. Well, we are glad you came for that, and I hope there was something in the song that will reach you. If we cannot get

them in with the sermon, we will get them in with the song. I cannot help but believe there are some who have come here to-night to seek the Lord, and if that is your motive, and that is what you have come for, why you won't be disappointed. But if

YOU HAVE JUST COME FOR CURIOSITY,

it may be you will go away without a blessing, although we are glad to see you here, and hope you will keep coming to see the crowd until the Lord God converts you. Now, for the text; "But seek ye first the kingdom of God and His righteousness, and all these things will be added unto you." It is just as much a command for every man here to seek the kingdom of God as it is that they should not lie. God has given a great many commands, and this is one of them. A great many people wonder why they don't prosper and get on better. To me it is a great wonder that they get on so well, disobeying God continually as they do. If you had a son and he didn't obey you, you wouldn't wonder that he didn't prosper; and you wouldn't be anxious for him to prosper because it would be ruin to the boy if he did. But see how the world has gone against God's commands—seek *first* the Kingdom of God and *His* righteousness. Oh, but I can imagine some of you saying, "I have something more important to do. These are pretty hard times and I have to provide for my family, and the Word says that a man is worse than an infidel that doesn't provide for his family." So it does, but God puts something else first. People talk and say it would be better to give people bread than the Gospel. That is one of the devil's lies, and I would like to drive it back to hell where it came from. A few years ago in Chicago people said if I could only relieve the temporary wants of the poor I could easily convert them. Well, we tried the plan of giving them bread, and they came in by thousands. I found they went for bread and let the Gospel go. I got a great many hypocrites around me. They say that the money used in this revival would buy a great many cords of wood and tons of coal. A few days ago

A MAN SENT ME A CLIPPING FROM A NEWSPAPER,

saying it was a great waste of money to put up this building, when it might be much better used to supply the wants of the poor. My friends, the poor want the kingdom of God, and after they get that there will be no trouble about their other wants. Get first the kingdom of God, and all these things shall be added. God takes care of the sparrows, don't he? The very hairs of our head are numbered. But men want to make a bargain with the Lord. A man came to me the other day who was

very anxious to become a Christian if he could only get something to do. He wanted to make a bargain with the Lord. Now we are to come to the Lord and make no bargain. If the kingdom of God is set up in our hearts there will be no trouble about our coming to want. For years in Chicago I visited the poor, and I want to say that I never found yet the consistent Christian who went to the poor-house. I never have found yet any consistent Christian, a member of any church, who was really starving or whose children were coming to want.

Men don't seek first the kingdom of God. After the Chicago fire we had about a thousand boxes of clothing sent out from New England; some of it was pretty old clothing, and I couldn't help but be amused to see the crowds flock in after those old clothes, and many of them from parts of the city where they hadn't been burned out. The police could hardly keep them back while they were being given away. You just give out old clothes here and see how the people will flock. But tell them how the Gospel is given to them, tell them how they may be saved for time and eternity, and they will just laugh at you. That is the trouble; men don't follow the kingdom of God; they trample it under foot. It cost God the richest jewel in heaven. He gave up His Son to redeem us, and yet men turn their back on the precious gift of God and laugh at it. It is said that when Rome was once taken by a foreign foe, as the soldiers went through the palace plundering all they could get, one man came to a beautiful bag, and it was filled with diamonds and precious stones, and he just took those diamonds and stones and emptied them out on the palace floor, and carried off the bag. And a great many men nowadays are like that soldier. They just want the form, they want to use religion to get something; they get the bag, but they don't get the diamonds; they don't get the real thing. Now, the richest thing any man can have in this world is Christ formed in Him the hope of glory; Christ setting up His kingdom in his heart. See how men disobey God, They seek for honour; they seek for position; they seek for wealth; they seek for everything else; they seek for pleasure, all before they seek for the kingdom of God. A father gave his son advice once and said:

"JAMES, BE SUCCESSFUL IN BUSINESS

before you attend to religion. Let that not take the first place in your mind, because if you do you can't be so successful in business." What right has a man to give his son such advice as that in the face of such Scripture as this? "Seek first the kingdom of God and His righteousness, and all these things shall be added unto thee." "Let the dead bury

their dead." People have gone stumbling over that passage, they don't know what the Saviour meant. He meant this, that it is more important to seek the kingdom of God than to bury a dead father. Why? Because you may die yourself while you are in the very act. This is the very first thing, and if we don't do it, and death comes before we have sought the kingdom of God, whose fault is it? Is there a man here who can give any good reason for not obeying this command to seek first the kingdom of God? Now, what are ye seeking after? Every one in this house is seeking after something. John Bunyan described it very well in his picture of the man with the old muck-rake. There he was gathering a few straws, and an angel over his head with his crown. Yet he wanted badly to gather those straws. What would you say if you saw a wealthy man offer a beggar a bag of gold, and the beggar was to run away, as if he was running for dear life, to get away from it? Why, you would say the man has gone clear mad. Well, sinner, that is what you are doing. God has come right down, clear down to the door of your heart, and He asks you to be saved. He came to bless, not to curse you; to lift you up, not to cast you down; to do you good, not evil; to set up His kingdom in your heart, to give you power over the world, the flesh and the devil. He wants to bless every man in Boston. He is not your enemy. The devil has blinded and deceived you, but may the Spirit of the Lord open your eyes to-night and may you just now hear the voice of the Good Shepherd calling you to Himself. I went up last October to bury a lovely brother, and the day we buried him was a beautiful day. The Lord had blessed him the year before, and he had a Bible like the one I have in my hand, and I took it and opened it, and I found right on the fly-leaf his name, and under it one passage. It was this: "Whatsoever thy hand findeth to do, do it with all thy might, for there is no knowledge or device in the grave whither thou goest." Little did he know when he penned it how soon he was to be laid down into the grave. You cannot afford, I say, to put off this question any longer. I would like to lay this text across the path of every man and woman here to-night, so that if you put aside the kingdom of God you must trample that blessed word right under your feet. I remember, in the town I spoke of, twenty years before I came to Boston, when I was a wild, reckless young man, I noticed a man at work with me in the field weeping, and I asked him why, and he told me a strange story. It seemed strange to me then, for I was not a Christian. He said when he was a young man he started out of that town to make his fortune, and he had to go afoot, and his mother gave him this text: "Seek first the

kingdom of God." He went from one town to another and got nothing to do. He was very ambitious to get money. He went into a church one day, and the minister took this very text: "Seek first the kingdom of God." Then his mother's voice came back to him, and he thought she must have been there or written to that minister. That text went down into his heart: But he was after money—after position. Well, he got nothing to do in that town, and he went on to another and another, and it was not long before he heard another sermon, from another minister, from the same old text: "Seek first the kingdom of God." And it troubled him a good deal. He wanted to become a Christian, but thought he could first become rich. He would put off the question till he got settled in life, got his home, and his wife, and his property. "And now," he said, "God has given me property; I own the house I live in, and I go to church now, but no sermon has ever touched me since." I didn't know what to make of it; I wasn't a Christian then. Soon after I was converted, that man came into my mind. I went home and inquired of my mother where he was. And she said: "They have taken him to an insane asylum, and when one of his neighbours went to see him he said:

"SEEK FIRST THE KINGDOM OF GOD!"

Although his reason had tottered, that text was there. The next time I went home he was back at his house, and I remember going to see him one beautiful summer's day. He was in his rocking chair, and gave me that vacant look of insanity, and I spoke his name. He did not recognize me, but he reached out his finger, and said, "Young man, seek first the kingdom of God." His reason had gone, but the text was still there. He lays buried in my native town, within a few yards of where my brother lays sleeping, and last October, as I stood by the grave, I could hear, it seemed, as the autumn winds came howling over the graveyard, that text, "Seek first the kingdom of God and His righteousness." O my friends, do not go out of this building without seeking the kingdom of God. To-night you may be summoned into the presence of God, and if you die without God, and without hope, whose fault is it? I set before you life and death. I come with a message from God in glory, and it is this: "Seek first the kingdom of God and His righteousness." If I could shout to heaven and ask Him who sits at the right hand of the Father, what shall I say to the audience? I should hear a voice come rolling down from the throne, "Tell them to seek first the kingdom of God and His righteousness." O! may God bless every soul here, and may you seek the kingdom of God. For five nights I have been

talking about this word "Seek." May it burn deep into your hearts. May the Spirit of God carry it into every heart here, and may you not rest until you have sought and found the kingdom of God.

Once more, Elijah's prayer was importunate. Though he sent seven times in vain to look for an answer, he still kept on entreating, Nay, perhaps in his case, as in that of the Syrophenician woman, the delay only strengthened his faith and increased his earnestness. In any case, his petition was ultimately successful; for though the storm came on in harmony with natural law, and just as similar storms come on at this day in the Levant, its coming at that time was no mere coincidence, but indeed the Divine response to the prophet's entreaty. So, by the coming of the rain after the acceptance of the sacrifice, God made known His greatness and glory to the people, even as under the Gospel dispensation, by the descent of the Spirit in connection with and as the consequence of the sacrifice of Christ He has made manifest His grace unto the nations.

Poetry.

"THE LITTLE SHOES—THEY DID IT ALL."

"ONE night, on the verge of ruin,
As I hurried from the tap,
I beheld the landlord's baby
Sitting in its mother's lap.
'Look here, dear father,' said the mother,
Holding forth the little feet,
'Look we've got new shoes for darling!
Don't you think them nice and neat?'
You may judge the thing was simple—
Disbelieve me if you choose—
But, my friends, no fist ere struck me
Such a blow as those small shoes.
And they forced my brain to reason—
'What right,' said I, standing there,
'Have I to clothe another's children,
And to let my own go bare?'
It was in the depth of winter;
Bitter was the night and wild;
And outside the flaring gin-shop
Stood my starving wife and child.

Out I went and clutched my baby,
 Saw its feet so cold and blue :
 Fathers ! if the small shoes amote me,
 What did those poor bare feet do ?
 Quick I thrust them in my bosom ;
 Oh, they were so joy chill !
 And their coldness like a dagger
 Pierced me. I can feel it still.
 Of money I had but a trife,
 Just enough to serve my stead ;
 It bought shoes for little baby,
 And a single loaf of bread,
 That loaf served us all the Sunday,
 And I went to work next day ;
 Since that time I've been tetotal,
 That is all I've got to say."

"WATCH!"

WATCH! when the evening twilight
 Has deepened o'er the land ;
 It may be ere the dawning
 Thy Lord will be at hand.

Watch! when the midnight shadows
 Are thickly spread around ;
 When earth lies still and silent
 May come the trumpet's sound.

Watch! at the sun's bright rising,
 When the shadows flee away ;
 In the breaking of earth's morning
 May come the endless day.

Watch! in the noon-tide heat,
 'Mid the eager, busy throng ;
 For Jesus may be coming
 With swelling angel-song.

At evening and at midnight,
 At day-break and at noon,
 Lord Jesus, keep us watching ;
 And come, our Saviour soon.

I. S. K.

ANSWERS.

BECAUSE my prayer no answer brought
 I said, ' It will not be :
 Others their good have found when sought,
 It is not so with me.'

I made a grave within my heart,
To hide it from my sight:
'Dead sorrows,' said I, 'cannot smart,
Nor withered blossoms blight.'

And then, O wisest Friend and true!
Who lets no grief o'erflow,
Who makest dead things live anew,
And withered things to grow,

Though we have but our dark and bright,
Thou hast a boundless store,
All good lies hidden in thy sight,
And grows from more to more.

Thou gavest not my wish again,
But love—far-seeing, wise—
Made patience spring out from the pain,
Hope break through cloudy skies.

And this I learnt: no prayer we pray
Strays from the road we mean,
But climbs, on Faith the sunbeam's ray,
Into God's great Unseen.

And God makes answer, soon or late,
Through sky of smiles or tears;
He does not count it long to wait—
He counts not life by years.

I will not mourn the altered case
Of prayer returned to me;
That which hath seen the Father's face
For ever changed must be.

M.

Christian Thought.

SIMPLICITY IN PREACHING.

BY THE REV. CANON RYLE, M.A.

[Canon Ryle was educated at Oxford. He took a first class medal in classical honours in 1837. At the present time he is Vicar of Stradbroke, Suffolk. He has been upwards of thirty years what might be called a country preacher. In appearance he is tall and manly: in speech he is fluent and logical, but never rises, it is said, to enthusiasm: in doctrine he is a thorough Puritan. To the Christian world he is known by his writings, always clear, pungent, telling. His commentaries on the gospels are, in our opinion, the best for popular use that have appeared in our day. His tracts hold the same high

position in tract literature, being almost unequalled for sound doctrine, stirring appeal, apt illustration, cutting home thrusts. He addressed lately the "Church of England Homiletical Society," on "*Simplicity in Preaching*," of which address we give here a condensed report.—*Ed. C. C. M.*]



N ancient writer said truly, that "the greater part of preaching shot over the heads of the people." It may seem an easy matter to write a simple tract or sermon: but it is not so: it is necessary to go over and over again; to polish—polish—polish; to cut—cut—cut; don't put in a word too many, nor one too few.

Goldsmith's "Vicar of Wakefield" is an example of simple, careful writing; but Dr. Johnson's "Rasselas" is not so; it was written right off for money, in long and learned words.

The lecturer said that he always studied simplicity in language; that he had ministered to rural congregations for thirty-four years—ever since he took his degree at Oxford; and that he would rather preach, as regards language, before the University of Oxford, a congregation in the Temple Church, before the House of Lords or Commons, than before his own people on a Sunday afternoon in summer.

Simplicity is not childishness; it does not consist in using words of one syllable, as if we were speaking to children; nor does it consist in using coarse or vulgar words; congregations do not like such preaching.

1. The first essential of simplicity in preaching is that the preacher have a clear view of his subject.

He must see through the text, and have distinctly before his mind the lesson which he intends to teach. If he begins in a fog, he will leave his congregation in midnight darkness. Archbishop Whately says that "many preachers, in their sermons, aim at nothing, and they hit it."

Also avoid taking obscure texts every Sunday; and take very seldom indeed such subjects as Predestination, Free-will, Election, and similar disputed questions.

A very important step in simplicity will have been made by us if we have obtained a thorough grasp of our subject. We ought to study Mr. Spurgeon's sermons for this purpose. He confessed that he greatly admired that eminent preacher. He is very clever; he has an enormous congregation; and he can keep his people together. His sermons are models of ability, clearness, and perspicuity. The Canon was pleased to say that he possessed every sermon which Mr. Spurgeon had published; he was willing to learn from any teacher, and to derive instruction from any minister whatever. King David did not disdain to take Goliath's sword and decapitate the boasting Philistine.

2. A second element of simplicity in preaching is the use of simple, plain language; not words of one syllable, nor yet Saxon terms only. Cicero tells us to make use of language "in daily use among the people,"—"in *quotidiano usu*;" Avoid long Dictionary words, as they are called. As spelling bees are becoming so common, perhaps our stock of words in daily use may be increased; for, at present that stock does not exceed 400 words, consisting of Saxon, Latin, Greek, French, and other elements.

Order in the sermon is also a great source of simplicity. Therefore never be ashamed of making divisions in it. Mr. Spurgeon is an exceedingly good model in this respect. Endeavour to make your people remember your sermons. For this purpose you must have order—order—order.

3. Again, in order to attain "simplicity in preaching," aim at a simple style of composition. Avoid the long, involved sentences which we frequently find in the writings of Dr. Chalmers. Let your paragraphs be short, so that you can take breath; in your composition, write as if you were asthmatic; in this way you will attain simplicity in writing.

Compare a page of Chalmers with a page of Moody; count the number of full stops in each, and you will learn a lesson which will amply repay you for your diligence and trouble.

A long, laboured style of writing may or may not read well; it certainly cannot be uttered or spoken with effect from the pulpit, for an audience cannot understand long sentences. Short epigrammatic expressions, wise sayings, and proverbs have a good effect, if judiciously introduced.

4. In order to attain to simplicity in preaching, we must study directness in addressing our hearers. We must abstain from using "they," "we," and make use of "you" and "I." In this respect both Mr. Spurgeon and Dr. Chalmers make mistakes. When the subject is *personal* our language must indicate it; therefore avoid *abstract* sentiments, and use *concrete* terms; talk plainly and simply.

5. Lastly, we must make a liberal use of illustrations, religious anecdotes, and stories. Our Lord's discourses are full of parables and similitudes. A drowsy, listless audience will be immediately roused to listening activity as soon as a speaker commences an illustration. Bishop Latimer, Wesley, and Moody knew the value of this help in pulpit oratory, and practised it with great effect and success.

In everything we must take great pains, and be diligent. On one

occasion Turner was asked how he mixed his colours to attain such brilliancy. "With brains," was his reply.

Give your mind to your work; study good models; preach for lasting effect; endeavour to attain a good delivery. Do not read like a bee in a bottle; and bear in mind that extempore preaching is decidedly more effective than written sermons.

Christian Life.

DWIGHT L. MOODY AND HIS WORK.

BY THE REV. DAVID WINTERS, PHILADELPHIA, PA.



DWIGHT L. Moody was born in Northfield, Mass., February 5th, 1837. His father, who was a stone-mason, died while Dwight was quite young. His mother, who appears to have been a woman of a good deal of force of character, had a hard struggle to support her children; for at the death of her husband she was left with but very little means for their maintenance. Some of her friends advised her to try to find homes for them with persons who would bring them up and give them some honest employment. But this she refused to do, as she preferred to trust to the providence of God for the means of subsistence, and to have her children under her own care.

Dwight was sent regularly to school; but from the first showed a decided dislike to study, and, consequently, acquired but little knowledge of the contents of books. His mother, who had more control over him than any body else, could, it is said, sometimes persuade him to study a little. Early in life it became evident to all that knew him that he had a very strong will—a feature which is still prominent in the life of this good man—and which, when sanctified by the grace of God, has carried him over many an otherwise insurmountable barrier. He had also an excellent opinion of his powers and capacities at an early date in his history. His mother says, "He used to think himself a man when he was only a boy." In his boyhood he had but little faith in prayer. On one occasion, however, he tested its power under very embarrassing circumstances. While trying to pass through under a rail fence it fell upon him, and held him fast. At first he made a desperate struggle to extricate himself. Failing

in this attempt he called loudly for help, but there was no one within hearing. At last he resolved to ask God to help him out of his unhappy situation, so he prayed earnestly, and at once, he says, he was able to throw off the weight which had held him down.

At the age of seventeen years he started off from home to seek his fortune. He soon directed his course towards Boston, in which city he had two maternal uncles. On his arrival there he put up at the house of one of them. The other was at that time doing a good business in the boot and shoe trade. He would have been glad to have given his nephew employment, but he was afraid to have anything to do with a youth who appeared to be so difficult to manage. What with the rustic garb in which he was clad, and a boil upon the back of his neck, which compelled him to walk with downcast countenance, he did not present a very attractive appearance, and no one saw the gem which was concealed behind the rough exterior, and which was destined to shine so brightly, even in this world, when the Lord should have applied his files and sharp-cutting instruments to it. His money was done, if he had any to start out with, and there was but little prospect of a situation. He began to think of New York, the great city to which so many young men from the country have been attracted, and in whose whirlpools of vice so many of them have made shipwreck. But if he should try to make his way there, he must walk, for he had not the means wherewith to pay his fare. At length his uncle offered him employment on the following terms, viz., that he should board where he (the uncle) should decide; that he should not go upon the streets at night; that he should not attend any place of amusement, except with his uncle's consent; and that he should attend the services and Sabbath School of the Church to which his uncle belonged, and of which the Rev. Dr. Kirk was at that time pastor. To all these terms young Moody agreed, and was forthwith taken into his uncle's store.

Up to this time he had never heard what could be called an evangelical sermon; for the preacher at Northfield was a Unitarian. Dr. Kirk was a strong man; fine looking; and delivered his sermons with great fervor. He was just the style of preacher for Mr. Moody, and he soon became interested in him and impressed with the truth which he preached so powerfully.

In his class in the Sabbath School young Moody was very quiet, answering but few questions, and asking none. At last his silence gave way. In the lesson on one occasion there was something about Moses. He listened to what was said, and then remarked, "That Moses was

what you would call a pretty smart sort of a man, wasn't he?" His teacher was delighted at hearing a remark at all from him.

I have said that, under the preaching of Dr. Kirk the truth made a deep impression on Mr. Moody's heart. Mr. Kimball, his teacher, called upon him at the store, and after a few minutes conversation laid his hand upon his shoulder, and in a kind and earnest manner asked him whether he would not like to give his heart to the Lord. He answered, Yes, and promised that he would do so at once. He says he thinks he can almost feel the touch of that hand upon his shoulder yet.

Soon after this he began to pray and talk in the prayer meetings, and even to exhort, very much to the annoyance of persons who had sensitive ears. One lady went so far as to call upon his uncle and request him to advise the young man to desist from speaking and praying in public. But his uncle would do no such thing, as he was glad to see his nephew have the courage to stand up for Jesus.

About this time he made application to be received into the membership of the church; but after careful examination, the pastor and deacons decided that on account of his defective knowledge he had better postpone this important step for some time. After waiting six months he was received into the communion of the Church on profession of his faith, at the age of eighteen years.

Boston was not congenial to his tastes, and in about six months from the time of his reception into church-fellowship he left it for Chicago. In that city he soon found employment in a boot and shoe store, and proved himself a successful and valuable salesman, till he went into business for himself.

Soon after his arrival in Chicago he united with the Plymouth Congregational Church. But here, as in Boston, his prayers and exhortations were far from acceptable. He did not feel satisfied with being merely a scholar in the Sabbath School. He wanted to work for Christ, but he was not considered qualified to teach. One Sabbath he found his way to a little church, the Sabbath School of which was very small. He tendered his service as a teacher; but the superintendent told him he had no work for him, as he had almost as many teachers as scholars; but added, that if any new scholars should come he could teach them. The next Sabbath he walked into the school followed by eighteen ragged boys, bareheaded and barefooted. This was the beginning of his remarkable career as a Christian worker. He soon recruited scholars enough to fill the school-room. About the same time he rented four pews in the church of which he was a member, and hunted up young men enough to fill them every Sabbath.

He soon conceived the idea of organizing a Sabbath School of his own, where he could carry on work on a larger scale. He rented a building in a part of the city which was notorious for its wickedness. As the children sang hymns of praise to God in the school, it is said their voices could be heard in scores of drinking saloons and gambling hells in the neighborhood. So rapidly did the school grow in numbers that the room became in a short time too strait for them, and it was evident that a larger building was needed. From the mayor of the city he obtained the use of a hall in the market house. Here his school continued to increase till it had a membership of upwards of six hundred scholars. In process of time Mr. Moody became convinced that it was his duty to devote all his energies to evangelistic work, and with this end in view he gave up his business, trusting to the Lord to provide for him, and his. A building was erected for the use of his church and school, and in connection with it he labored with marked success.

At the breaking out of the war he became a member of the Christian Commission, and in connection with it he both did a great deal of good, and learned many things which have been useful to him since.

The great fire which in 1871 destroyed a large portion of Chicago burned him out of house and home, and consumed the building in which his congregation and Sabbath School held their meetings. But a frame building soon rose upon the ruins, and Christian work was again vigorously prosecuted.

In 1872 he made his first visit to Great Britain, but after a short time returned to his work in Chicago.

In the summer of 1878, in company with Mr. Sankey, Mr. Moody began his "two years campaign," from Edinburgh and Glasgow to Dublin on the one hand, and to London on the other.

Of the results of Mr. Moody's labors since that time it is not necessary for me to speak. These have been published throughout Christendom, in the secular as well as the religious journals, and every reader must be familiar with them. But there is one question in connection with his evangelistic labours which must engage the mind of every intelligent Christian,—“What are the secrets of Mr. Moody's power? How shall we account for his success as a Christian worker?” He is not a *revivalist*. He does not use the patent machinery employed by what are called revivalists. He is not a *Sensationalist*, in the common acceptance of that term, although he does work upon the deepest feelings of his hearers. But no one can listen to him or read of the effects of his sermons upon his auditors without feeling that he is a man of very decided

power. The Lord has used him to do a work the full extent of which only eternity will reveal.

Here are some of what appear to me to be the secrets of Mr. Moody's success in working as an evangelist for Christ. 1. He never goes to any place to labor till he has been invited by the majority of the evangelical ministers of the gospel in the place. He thus engages for himself their hearty co-operation in the work. Meetings for prayer are held preparatory to his coming, so that the love and faith and zeal of the Christian people are revived, and the way of the Lord prepared. A suitable building, in which to hold the services, is made ready. The best lay, as well as ministerial, Christian workers gather around him. Prayers are offered to God for him by pastors on the Sabbath, and by the people in the prayer meetings, and in their homes during the week. Denominational peculiarities are for the time lost sight of, and all Christian hearts are concentrated upon one object,—the conversion of sinners. I well remember that when he was about to come to Philadelphia to labor in the fall of 1875, union meetings for prayer were held from church to church every afternoon for several weeks. Upwards of \$20,000 were expended in fitting up a building, seated for 10,200 persons, in which to hold the meetings. A choir of several hundred voices was trained to assist Mr. Sankey in singing, and other preparatives were made for carrying out the work in a most systematic manner. All this implied faith on the part of the men and women who engaged in this preparatory work; and God would not,—He could not—go back upon and disappoint that faith. He said "According to your faith be it unto you," and the blessing came.

2. I think that in the matter of bringing the people together, at least, as much is due to Mr. Sankey's singing of the gospel as to Mr. Moody's preaching.

3. But to come directly to Mr. Moody himself, the first grand element of his power is his faith. As you listen to him you feel that he has the utmost confidence in every word that God has spoken. It is evident too from his prayers that he lives in the enjoyment of constant converse with God. He draws his power directly from the fountain-head of God's grace. He has large expectations. As he preaches the gospel he looks to God for great results, and God never disappoints him. He casts out his net for a great draught, and he never brings it in empty. Faith constitutes the might of this distinguished evangelist, as it has that of every man whom God has used to do any special work for Him. To be thoroughly-emptied of self, and to look constantly to the resources of

power and grace which are treasured up in Christ, and to trust in these resources is the first great essential to successful work for the Master. We talk of such men as Paul, and Luther, and Knox, and Whitefield, and McCheyne, and Payson, and Nettleton, and Moody, and we attribute their success to their power in prayer, or their untiring zeal, or their fearless courage, or their exemplary lives. But we must get back of all these graces to that which is the present grace—*faith*—and there we find the main-spring of their power. Strength, courage, and enthusiasm for God's service are never found disconnected from strong faith.

4. As a natural result of Mr. Moody's strong faith, he is intensely earnest in all his utterances. His soul and all that is within him is stirred up as he calls upon men to believe and repent. When dealing with the most terrible truths of God's word where many preachers betray a spirit of severity, Mr. Moody displays a tenderness and pathos which magnetizes his hearers. The great billows of his soul often break into the spray of tears till his auditors weep with him. Heart power is a great element of his power, as it is of that of every distinguished soul-winner.

5. As might be expected in a man who throws his whole moral energy into his preaching, Mr. Moody is very direct and practical in his aims and utterances. He makes you feel that he has a definite object before him in every sermon he preaches, and that object is the conversion of sinners.

The first time I heard him preach I could think of nothing else to which I could so aptly compare him as an auctioneer who had a quantity of valuable wares which he was *determined* to compel men to purchase at the highest possible price. And there he stood in the presence of the seven or eight thousand men and women, who had turned out to hear him, at an early hour of the morning, through pelting wind and rain, and for half an hour, without manuscript or note, he thrust home upon them in a torrent of natural eloquence, the great truths of God's word. Instead of waiting to inform us what he was about to say, he said the thing, and rushed forward with the impetuosity of a race-horse.

6. Another secret of Mr. Moody's success lies in the instruments he uses. His weapons are not carnal but spiritual. He fights God's battles with heavenly armor. He uses "the sword of the Spirit, which is the word of God." He appears to know but little about any book but the Bible but in it he is at home. He can hardly be said to be, strictly speaking, an expositor of Scripture, but he has a remarkable faculty for grouping passages of the word of God together, and illustrating them by one another, and by striking analogies and pathetic anecdotes, of which

he seems to have an almost inexhaustible fund. He honors the Holy Spirit by using his weapon for smiting the sins and sorrow of men, and the Spirit blesses his warfare.

To open up and apply the word of God to men's consciences is the great business of a religious teacher, and his success in this work will be proportioned to his faithfulness to this trust. And what the Church wants, in these times, is more men who will stick to the inspired word as their weapon of defence and offence in fighting the Lord's battles with sin, the world, and the devil. In other words, we need more of the old-fashioned, time-honored, and, what is better still, God-honored practice of expository preaching, instead of the learned and polished essays which men evolve out of their own brain, and which contain almost everything but "the sincere milk of the word." Would to God that many would rise up to give heed to the counsel of Paul the aged to the youthful Timothy, "Preach the word."

7. Mr. Moody is a power for good, because in all his sermons and talks he holds up Jesus Christ as the only one who can do sinners any good. Paul determined not to know anything but Jesus Christ and him crucified, and Mr. Moody evidently has formed a similar resolution. Many preachers know so many things to preach about that they have no time left for preaching Christ. But it is a good thing for this man of God, and for the world, that he knows of no panacea for the woes, and wrongs, and moral malady of mankind but Christ, and him crucified. He has more faith in one drop of the blood of Jesus for curing the ills of humanity than in whole oceans of human quackeries. In Him he has found that for which the heart of man longs and pants; and with simple, unaffected earnestness he urges sinners to come and receive it. Tens of thousands both of the learned and the unlearned in Europe and America have listened with the most profound attention to the "old, old story" of the gospel as it has been told by this plain man of God, and his simple telling of it has been the means of starting thousands of them in the way to heaven.

If we wish to do any permanent good in this life for God and to our fellow-mortals, we must direct sinners to "behold the Lamb of God." He is able to save them to the uttermost that come unto God by Him, seeing he ever liveth to make intercession for them, and there is salvation in no other name.

And let no one think that the Holy Spirit reserves any special honors for the subject of this sketch. Whoever will labor in the same spirit, with the same end in view, using the same heavenly weapons, and draw-

ing all his strength from the same Divine source, shall find his labors, according to his opportunities for doing good, crowned with corresponding success.

Christian Work.

THE GOSPEL AMONG THE FRENCH ROMANISTS.



HERE is no Gospel enterprise in the Dominion more important in its religious, social, and civil aspects than the attempt being made by various Protestant societies to evangelize the French Catholics of the Province of Quebec.

We have frequently given extracts from the annual reports of the work done by the *French Canadian Missionary Society*, and this month we make room for extracts from a report just issued by the Board of French Evangelization of the *Presbyterian Church in Canada*. We intended to abridge this report, as our space is limited, but we found, on a careful re-reading, that this could not be done very well, as the paper is crammed full of the most interesting facts and figures, each item so important that it would spoil the harmony of the whole to delete a single paragraph. The Board show commendable courage and enterprise in pushing forward their attacks on the Jesuit stronghold of Canada so vigorously in times of great commercial depression. It is the duty of the Presbyterians of the Dominion to support their Board at this critical juncture. We know a good Christian who gave up, some years ago, the use of tobacco, that he might give that money to sustain the missions of his church, at a season when the hard times threatened ruin to various good enterprises. He says he is to-day a healthier, happier, and wealthier man by this little bit of self-denial. To wise people one word is enough. Let us now ponder these facts and figures following:—

“The entire population of the Dominion of Canada is 3,750,000. Of this number there are about 1,250,000 French Roman Catholics, nearly a million of whom are in the Province of Quebec. Previous to the union of the Presbyterian Churches in June 1875, the several branches of the now united Church conducted Missionary operations among this people on a limited scale. Since the union a great impetus has been given to

the work, and at present upwards of thirty missionaries, colporteurs, and teachers are in the service of the Board; several of whom were at one time priests of the Church of Rome.

“In the Province of New Brunswick we have two large and encouraging Missions among French Romanists. In one of these fifteen heads of families last year abandoned the Romish communion, and fifty families received the Word of God. In the other, where a year ago there was not a single communicant in connection with our church, we have a commodious church building, a communion roll of thirty members, and a Sabbath School and Bible-class attended by thirty young persons.

“In the Province of Nova Scotia an ordained missionary labours in a field of wide extent in the county of Pictou, where last year satisfactory progress was made, 125 Romanists having signed a declaration of Protestantism, and attached themselves to the Mission of our Church. An application has recently been received for the opening of another mission in a destitute district of Nova Scotia, where there are large settlements of French Catholics.

“In the Province of Ontario there are several fields occupied by the Board. A prosperous Mission is carried on in the county of Huron, in a French settlement formed twenty years ago, of parties driven by priestly persecution from the Province of Quebec. In the county of Essex a new field was opened last summer with hopeful prospects. Ground has been broken at Chrysler, Scotch River, and Fournierville, where our colporteurs began work last spring, and in the eastern counties of Prescott, Glengarry, Stormont, and Russell, all in the Province of Ontario, where we have recently begun operations with somewhat cheering prospects.

“At St. Anne, Illinois—Rev. C. Chiniquy's former field—we have a large and prosperous congregation of upwards of 150 families, all of whom were a few years since in the Romish communion. Here we employ three teachers in our day-school—the school in which some of our French missionaries received their early training, and here we have a well conducted and well attended Sabbath School, in which the Westminster Assembly's Shorter Catechism is a prominent feature.

“In the Province of Quebec we have missions at Suffolk in the county of Ottawa, at Desert on the Gatineau River; at New Glasgow, Valcartier, Metis, St. Chrysostom, St. Paul de Chester, Port-au-Percil, and Riviere-aux-Canards. Beside the ordinary Sabbath services, Sabbath Schools are taught in all these fields, and in most of them Student Missionaries are employed in the summer months in teaching day-schools.

“The cities of Ottawa, Quebec, and Montreal—three most important

centres—are now occupied by our Board. In *Ottawa*, where there are 120 names on the congregational roll, the Rev. M. Ami is our missionary. Here a church edifice is urgently required, the Hall in which the services are now held being neither central nor comfortable, yet notwithstanding these disadvantages the Sabbath attendance is gradually on the increase. Ours is the *only* French Protestant congregation in the capital of the Dominion. In the city of *Quebec*—a stronghold of Romanism—the Rev. L. Langel has laboured for several years in connection with the 'French Canadian Missionary Society,' but has recently, along with his congregation, been taken under the care of our Board, and is now one of our recognized labourers. A commodious church erected for this congregation at a cost of \$10,000, was opened for public worship in November under very favourable circumstances. It is the *first* French Protestant Church built in *Quebec* city. The opening services were largely attended, chiefly by French Romanists, though the priests sought in every way to deter their people from attending. The average Sabbath attendance has largely increased since the new church was occupied. Mr. Langel visited Britain in 1875 in the interests of the 'French Canadian Missionary Society.' Being now a minister of the Presbyterian Church he is supported by the Funds of the Board. In the city of *Montreal* we employ a number of missionaries, colporteurs, &c. Prominent among these is the Rev. C. Chiniquy, through whose instrumentality thousands of persons have abjured Romanism. Mr. Chiniquy was removed from *St. Anne* to *Montreal* in 1875. The French Presbyterian Church in the city having been much too small for the large crowds that thronged to hear him, another—named 'Russell Hall'—was purchased eighteen months ago at a cost of \$20,000. This also proving insufficient, the Board have just completed the erection of another church, to accommodate 600 persons, in the west end of the city, where there are about 80 families of converts. In connection with it a day and Sabbath School are now being organized, similar to what exists in the east end in 'Russell Hall' Church. A spirit of enquiry is abroad among the French Catholics, as is evidenced by the numbers who visit the homes of the missionaries for instruction and counsel,—the house of Rev. C. Chiniquy especially being besieged daily by large crowds of anxious Roman Catholics.

"A Mission House has recently been opened in a central part of the city, under the auspices of the Ladies' French Evangelization Society—an auxiliary of our Board. Here Bible and Sewing Classes for both old and young are conducted, the poor among the converts relieved, and situations procured for those who have been thrown out of employment

on account of their abandonment of Romanism. Under the direction of the Ladies' Society a Bible-woman is employed, who renders efficient service in the work.

Owing to bitter persecution many of the converts have been compelled to leave the city. A settlement of these has been formed in the county of Ottawa on Government lands. We have sent a missionary with them, Sabbath and day-schools have been instituted, and at present we are erecting Mission premises in the settlement.

Besides the new churches just completed in the cities of Quebec and Montreal, mission buildings are being erected in three of our outlying stations, necessitating an expenditure for building purposes this year of about \$30,000. Such have been the marked success and unparalleled growth of the work during the past eighteen months, that the Board are greatly crippled by lack of funds to carry it on. The increased number of missionaries, teachers, and colporteurs employed, necessitates a much larger revenue than our Canadian Church seems at present well able to furnish. In addition to the ordinary expenditure, the large outlay consequent on the erection of churches, &c., has almost paralyzed the Board.

The converts, though generally poor, and frequently deprived of their means of livelihood by becoming Protestants, have in many cases generously contributed to carry on the work. In three of the stations, sites for mission premises have been gratuitously given them, besides material aid promised. In one of the fields the entire expense of pulpit supply was last year defrayed by the people, and only recently two of our French congregations have forwarded liberal sums in aid of the new church edifice just completed in Montreal.

The burden of the work must, however, be borne by others. At present the treasury is empty. The Board, unwilling to relinquish any part of the work, have secured a temporary loan to meet payments due on buildings and the salaries of the missionaries, &c., in the hope of obtaining liberal contributions from Christian friends without delay.

A department for the training of ministers for French work—supported by the Funds of the Board—has been instituted in the Presbyterian College, Montreal. There are enrolled 19 French students this present session.

The Board very earnestly commend the claims of their work to the confidence and large-hearted liberality of those into whose hands this appeal may fall.

Contributions should be addressed to the Rev. R. H. WARDEN, 210

St. James Street, Montreal, Canada, by whom they will be duly acknowledged.

D. H. MAONICAR, LL.D., *Chairman.*

ROBT. H. WARDEN, *Secretary-Treasurer.*

Montreal, January, 1877.

THE GOSPEL AMONG EUROPEAN JEWS.

BY THE REV JOSIAH MILLER, M.A., SECRETARY OF THE LONDON CITY MISSION.

Read at the Southport Conference of the Evangelical Alliance, October, 1876.

THE religious condition of the Jews in Europe is no unimportant part of the whole problem presented by the Continent as a field of Christian enterprise. Israel—unique in interest as the chosen people of God, His prominent agents in all the dispensations, the chosen writers of His Word, the chief illustrators of His providence, the fulfillers of his predictions and promises in the past and in the greater future—is in Europe to-day. From carefully prepared statistics recently published, we find that of the total of some 7,000,000 of Jews to be found now in all countries, more than 5,000,000 are in Europe. Thus, by a strange series of events, the ancient people have come to be an important element in the neighboring continent; and it is generally admitted that their position is more important, and their influence even greater, than their large numbers would suggest. They are found in the high places of journalism and general literature, they are powerful at the Bourse, and in everything affecting property their influence is paramount. But it is especially on account of their religious condition that the Jews of Europe claim our consideration. About half of their number are, I believe, under the reign of traditionalism, with its accompanying formalism, self-righteousness and fear. That ancient and pernicious system existed long before the time of Christ, and was branded by Him as “making the word of God of none effect.” No doubt the reign of the Talmud is at an end in many of the cities of Germany; and that it is everywhere shaken; but in Poland, Austria, Roumania, and Turkey, as I saw for myself in 1874, its dominance is still very powerful. Even now there are Rabbis, who inflict the penalties and bodily chastisements appointed in the Talmud for transgressors of its laws. Many thousands groan under its yoke, and spend anxious, burdened lives in a constant effort to meet its innumerable

requirements. And yet during so many ages of the Christian era, Western scholarship has done next to nothing (and I do not overlook the labors of Wagenseil, Eisenmenger, Lightfoot, and others) in the work of translating and commenting on this great congeries of wisdom and folly. May I suggest that in these days, when Professor Max Müller and his learned co-workers are translating the "Sacred Books of the East," this book, held sacred by many, should not be overlooked, but be translated out of the difficult language in which it is at present buried, and placed within the reach of modern scholars.

A large proportion of the Jews on the Continent who are not traditionalists are, I believe, under the influence of modern rationalism and scepticism. It has been often said truly of them, they must first be made Jews and then Christians. They have not only given up the Talmud and tradition, but they have also departed from their ancient faith in Moses and the prophets. This unbelief is not Jewish in origin, but results in a great degree from the indifference to the spiritual interests of the Jews on the part of a large proportion of professing Christians. Hence has arisen an injury and a peril to all the Churches, from which our own are not exempt. A people of such antecedents, with such numbers, wealth, learning, and social and political power, cannot throw a large part of their weight into the scale of unbelief, and cast discredit upon the simplest facts of revelation, without exerting a most pernicious influence and lending formidable support to the spiritual adversaries that we have to overcome.

Modern Protestant Christian missions to the Jews began with the Society, which afterwards divided into two parts; the larger, the "London Society," having at the present time an annual income of about £37,000, and 118 agents; the smaller, the "British Society," with 27 agents, and an annual income of about £8,000. In addition to these, there is the mission of the Presbyterian Church in Ireland, that of the Presbyterian Church in England, and that of the United Presbyterian Church in England. There are also several small societies on the continent, and two very small ones in America. The London City Mission aids in the work, and there is some useful work due to individual Christian enterprise.

But how small is the total of all these efforts! An annual income of about £67,000 and about 220 agents. And if we take the total number of Jews in the world to be 7,000,000, this gives but one missionary to every 31,000 Jews, and these are very unequally distributed. For example, London, with 80,000 Jews, has twelve missionaries; Warsaw, with 90,000

Jews, has only two or three missionaries; and large towns in Austria, Roumania, and Russia, with from 20,000 to 50,000 Jews each, have but one missionary each, and in some cases are wholly without Protestant teaching. The countries with large Jewish populations, and especially destitute of missionary effort at present, are America, where the Jews are increasing in numbers rapidly, Northern Africa, and especially Morocco, Arabia, and, above all, Russia.

But, it will be asked, have these missions borne fruit in proportion to their size? We unhesitatingly reply in the affirmative. It is true there are places where the visible results are very small; as, for example, Rome, where the Jews are numerous—about 4,000—and the mission has existed for some years, and has been conducted with zeal and ability; and yet there are no converts. But is there not a cause? Will it not, perhaps, require a generation to pass before the injured minds of the Roman Jews can be freed from the belief which has been forced upon them by ages of misrepresentation and persecution that Christianity is superstition, idolatry, and oppression. On the other hand, we can point to places where, in spite of a thousand difficulties, great results have been obtained: For example, Constantinople, in addition to the good fruits of other societies, has, as the result of the work of the Free Church of Scotland's mission, more than a hundred Jewish children under Christian instruction, and a church consisting almost entirely of Hebrew Christians. This church has existed for about forty years, and has received into it about seventy proselytes. Where results have been tabulated they have not been without significance and encouragement. Those baptized by the London Society during a series of years in London amount now to 1,395. We may also refer to the encouraging fact that more than one hundred of the missionaries to the Jews are themselves proselytes. Besides many well-known eminent Hebrew Christian laymen, there are, it is believed, about 100 ministers of the different churches who are of Jewish origin, but now preach the truth as it is in Jesus. And we have only to mention such names as Neander, Da Costa, Cappadose, Delitzsch, Ridley, Herschell, Eder,shem, and Saphir to remind ourselves that the work of modern missions to the Jews has not been in vain.

The events of the present day are giving unexampled prominence to everything affecting the Jews and their ancient and ever-venerable country. Prophecies seem to brighten to their fulfilment, and many thoughtful men hope and believe that the time of Israel's greatest redemption draws near, and that soon her people will take an important part in the christianizing of the nations. However this may be, the religious condition of

the Jews in Europe is a most important element in the spiritual state of that continent, as an object of solicitude to us and as affecting ourselves. The agency at present employed is quite inadequate to the great work, and there is the most urgent need that the Christian churches at home and on the continent should at length rouse themselves to engage in this as well as in other departments of the whole Christian enterprise.

FRANCE.

THE CLOSING YEAR—REVIEW OF CHRISTIAN WORK.

POSSIBLY no preceding year has witnessed a greater amount of Christian work accomplished in this country. The old established societies have pursued their course; the Central Society of Evangelization of the Reformed Church, the *Societe Evangelique* of the Free Churches, and the Geneva Society have been at work on Home Missions, and have founded and sustained operations in neighbourhoods where, previous to their efforts, no evangelistic efforts had been commenced, and where, without their aid, none could be sustained. The lately organized Society of the *Missions Interieures* has supplemented the Home Missionary enterprise by stimulating Christians to earnest work, and by seeking, in more entire consecration to God, to prepare the churches for the grand enterprise of evangelizing the whole land. The regular forces enlisted in the holy war throughout this country have been ably sustained by foreign auxiliaries; specially we may note the work of the British legion, headed by the indefatigable R. W. M'All, at whose summons the little band has gathered, and under whose able generalship they have pursued their crusade through another year. The crowds gathered at the numerous stations have been larger, and the spiritual results have been more marked during the past year than before. The rooms now opened in different quarters of Paris number eighteen; the various services held for adults and children are not less than ten each day, and the average attendance may be set down at 100 at each gathering; hence it would appear that about 1000 persons per day, making a grand total of more than 860,000 during the year, are brought under the elevating influence of Christian truth.

The gatherings, of a somewhat similar order, at the *daily* evangelistic service in the Rue Royale must not be forgotten. The excellent pastor, Armand Dehille, has been encouraged through the year in his arduous work. Probably an average of about 100 per day are brought

under the sound of the Gospel of Christ in that little room, so strangely spared when the flames kindled by the Communists destroyed the buildings all around.

Another work amongst the indigent poor of the east-end of Paris has during the year been extended. A large iron room has been built on ground purchased at considerable cost, in which have been established Sunday and day-schools, as well as workrooms for women, and public services for proclaiming the Gospel of salvation. A medical mission has also been established, and the poor who come for the relief of the body are directed to Him who is the Physician of the soul. This enterprise owes its existence and its efficiency to the energy and guidance of Mdlle. De Broen, a lady of Dutch lineage.

In the west end of the city—at Boulogne—efforts of a similar description are superintended by another lady, Madame Dalencourt, sister of the young Lieutenant Bellot, so well known in connection with the Arctic Expedition, whose monument stands in front of Greenwich Hospital. Here also children are instructed in the schools, and poor women are gathered for sewing classes at which Christian instruction is imparted to them.

The year has witnessed also great success crowning the devoted efforts of another lady in Paris. Miss Leigh has consecrated her energies to the Englishwomen who are found by thousands in this capital. She has, at the cost of between £10,000 and £12,000, purchased and furnished a home, where any destitute Englishwoman may find a temporary refuge, and where those who can pay a moderate sum may secure a safe retreat from the snares and difficulties of this great city. During the past month of November Miss Leigh has had great encouragement in an unlooked-for extension of her work. The large house for many years sustained by the Messrs. Galignani as an English hospital, has been, since the war, found to be less imperatively demanded, because of the establishment of a second hospital through the munificence of Sir Richard Wallace. The surviving brother of the well-known firm has accordingly given the whole property into the hands of Miss Leigh. It has just been inaugurated as an Orphanage for destitute English children, and as a Convalescent Home for those who leave the Hertford Hospital, or any others recovering from sickness. One branch of the work of this excellent lady must not be forgotten, viz., a Young Women's Christian Association, which is open for young Englishwomen especially on the Sunday, when such a refuge is specially required by the class for whose benefit the institution is designed.

The Young Men's Christian Association has never had a more pros-

perous year than during that now closing. Its commodious rooms in the Rue Montmartre, No. 160, are devoted to the best interests of young men, both English and French. The various similar associations throughout the great cities of France are also doing a good work.

ITALY.

THE VAUDOIS SYNOD AND THE ITALIAN FREE CHURCH ASSEMBLY.

THE Waldensian Synod met on September 5, at La Tour, the capital town of the Valleys, at which place it has been decided the next meeting shall be held of this annual ecclesiastical assembly. The preacher was the Rev. A. Malan, of Messina, who chose for his text 2 Corinthians iv. 5: "We preach not ourselves, but Christ Jesus the Lord." At the close of the discourse, which urged the presentation of Christianity rather than "Churchianity" to Gospel hearers, Augusto Stefano Malan and Guilio Bonnet were ordained to the ministry, thus making ten new men who have been admitted to the pastorate of the church during the year, while no deaths have had to be registered. The nominal strength of the assembly is above 100, counting retired pastors, ministers of churches, professors, deputies, and lay members of the various administrations. Allowing for distance and illness, and other causes of absence, ninety members took part in the deliberations.

So great a mass of business stood on the records for disposal in the short space of four days, that the subject was mooted beforehand, and has again been since the Synod met, of either omitting many interesting matters or extending the meeting over two weeks; but in a free assembly it is not easy to speed on, and the greater hurry sometimes results in the less speed. Although the usual reports from two parishes and two missionary stations were this year omitted, and every effort was made by prolonged and special sittings to overtake the whole business, a considerable number of topics had to be remitted for full consideration to a future assembly. Dr. Lantaret was chosen President, Professor S. Malan Vice-President, and Messrs. Bosio, Selli, and Longo, Secretaries.

The labours of the "Table," the governing body of the churches in the Valleys, were examined for more than a day with great minuteness of detail. Under the first head of "The Religious condition of the Churches," it was found that the pastor of the metropolitan charge was overwrought. He is also Moderator of the Church and Director of the Normal School, to which latter department he himself proposes another

year to devote his undivided attention. The influx of commercial enterprises into the town calls for increased pastoral watchfulness. The minister of the parish of Ferrero, after a five hours' private conference, was suspended; that is to say, he gave in his resignation, which was accepted; and the rule was adopted that all who resign their offices must within a month announce whether they propose remaining in connection with the Waldensian Church or not, so that the Table may acquiesce or otherwise, according as they judge of the reasons and motives adduced for any resignation. The second head contained the reports of the Hospitals and Orphanage, and other works of beneficence; while the third embraced the wide subject of Schools. Discussions ensued as to the primary schools, which contain 4,200 pupils; the Normal School, which this year have sent out a pupil to teach in Africa; the Superior Female School, the College at La Tour, and the Theological Hall at Florence, of which it can be affirmed that no pastor who has studied within its walls these twenty years of its existence has given any cause for anxiety, either on the score of behaviour or orthodoxy.

Various decisions were reached in each of these branches of education, the chief of which was the constitution of a fourth independent administration in the Waldensian Church, responsible only to the Synod, to care for the Theological School. These four administrations are the Table, the Hospital Commission, the Evangelization Committee, and the Theological Board.

The Evangelization Report, though shorter than usual, was full of interest. The Waldensian Church now contains five presbyteries, in which there are 40 churches, 16 stations, 50 places regularly visited, 108 agents, including pastors, evangelists, teachers, and colporteurs. It numbers 3,830 worshippers, 13,320 occasional hearers, 2,268 communicants, 336 catechumens, 185 members recently admitted, 1,847 pupils in day-schools, 1,493 children in the Sabbath-schools, and contributions to the extent of about £1,000 sterling from the membership of the church for missions, worship, schools, and works of charity. The committee have cared less for extension than consolidation during the past year. Their desire has been to make each mission station a centre of activity, each missionary acting as bishop in his wide diocese, so as to save the expense of an evangelist in isolated places where a small handful of evangelicals are found: £8,000 sterling per annum are needed, and so adverse have been the times that, but for a noble legacy of £1,000 sterling of the late Miss Portal, four-fifths of which were allotted for evangelization, the account would have closed with a deficit. Deputations from Scotland,

England, and Canada addressed the Synod, which also considered the question of religious conferences, now becoming common in Italy as at home. A report was given in by the pastor who had gone to care for the 1,500 Waldenses now settled in Marseilles; and it was noted that all but three pastors in the Valleys were men who had been actively engaged in the field of Italian evangelization, and that the spirit of missionary enterprises was already reacting on the old parishes of the church. Although I had not the privilege of being present; I have tried to give you, from all the notices of the Synod which have reached me, and in full sympathy with the work of the Waldensian Church, as correct an account as possible of the proceedings of the recent Synod.

The Seventh General Assembly of the Free Christian Church in Italy was convened in Leghorn, on Tuesday, the 10th inst., in the large premises lately secured and fitted up as schools, church, pastor's residence, etc. The 200 school children were busy at work as the numbers gathered for ecclesiastical work. Four days were much too short for overtaking the wide range of business from all parts of Italy; but by a judicious distribution of the subject-matter, and by the adoption of home methods, and strictly adhering to the allotments of time for each topic on the part of the President and Business Committee, the Assembly got through all its labours comfortably, and the new Evangelization Committee sat on the fifth day and carried into effect the suggestions which had been made. The Rev. Damiano Borgia, of Milan, preached from 1 Cor. xvi. 13, 14: "Watch ye, stand fast in the faith, quit you like men, be strong: let all your things be done with charity," and pressed these various apostolic counsels on the hearts and consciences of his hearers. Thirty-seven deputies presented credentials from twenty-nine churches at the opening of the proceedings, and several others came to hand at later sittings.

The Rev. Professor De Michelis was chosen President, Rev. Signor Jahier Vice-President, and Messrs. Beria and Mariani, Secretaries. The Business Committee and other commissions for expediting work were also chosen. It was decided, as usual, to hold the forenoon meetings private, and the evening ones public, and to spend a large portion of time at intervals in prayer for God's blessing on the Assembly, which was accordingly done, to the great edification of the members present.


Each evening an hour was spent in hearing reports from three of the churches, so as to note the progress of evangelistic work over the land; and another hour in listening to evangelistic addresses from three evangelists to the crowded audiences, which followed with deep interest the proceedings.

The various reports given in were well received. That of the Secretary, detailing the work of the Evangelization committee during the past year, entered faithfully into all the trials and difficulties of the work. The Treasurer enlarged on the various sources of income, urging still larger collections from the churches, and gratefully exhibited, even in these bad times, a balance capable of closing the financial year in December without a deficit. The vested funds, both in America and Italy, were dwelt upon, as well as the five purchases of buildings made during the last five years, closing with the most remarkable of all, that of Milan, which has been secured by one single noble friend of the Free Church at an expense of £3,630 sterling. Mr. Haskard read the gratifying report of the Aged and Infirm Ministers' and Widows' and Orphans' Fund, congratulating the Assembly on the fact that as yet there had not been a single applicant for aid. The College Report referred to the immediate prospect of an able theological professor from Scotland being settled in the new premises in Rome, and the likelihood of a second professor being sent from America to aid this young church. The Report of the Deputation had much to tell of the wonderful way in which God had opened the hearts of His children to give of their substance for this work. Various objects which had been given by enthusiastic foreign friends as pledges of sympathy were exhibited; and as the Report of the Revising Committee of all the administrations of the church was more than ordinarily laudatory, the whole Assembly was greatly moved, and special thanksgivings were offered to God for all His care and kindness during the past year.—*Cor. of Evan. Christendom.*

Practical Papers.

THE GREAT BATTLE.

BY REV. J. O. RYLE.

LL men ought to love peace. War is an immense evil, though it is a necessary evil sometimes. Battles are bloody and distressing events, though sometimes nations cannot maintain their rights without them. But all men ought to love peace; all ought to pray for a quiet life.

All this is very true, and yet there is one war which it is a positive duty to carry on. There is one battle which we ought to be always fighting. The battle I speak of is the battle against the world, the flesh,

and the devil. With these enemies we never ought to be at peace. From this warfare no man ought ever to seek to be discharged, while he is alive.

Give me your attention for a few minutes, and I will tell you something about *the great battle*.

Every professing Christian is the soldier of Christ. He is bound, as a member of Christ's church, to fight Christ's battle against sin, the world, and the devil. The man that does not do this, breaks his vow; he is a spiritual defaulter; he does not fulfil the engagements made for him. The man that does not do this, is practically renouncing his Christianity. The very fact that he belongs to a church, attends a Christian place of worship, and calls himself a Christian, is a public declaration that he desires to be reckoned a soldier of Jesus Christ.

Armor is provided for the professing Christian, if he will only use it. "Take unto you," says Paul to the Ephesians, "the whole armor of God." "Stand, having your loins girt about with truth, and having on the breast-plate of righteousness." "Take the helmet of salvation and the sword of the spirit, which is the word of God." "Above all, take the shield of faith." Eph. vi. 13-17. And not least, the professing Christian has the best of leaders, Jesus the captain of salvation, through whom he may be more than conqueror; the best of provisions, the bread and water of life; and the best of pay promised to him, an eternal weight of glory.

All these are ancient things. I will not be drawn off to dwell on them now.

The one point I want to impress on your soul just now is this: that if you want to be saved, you must not only be a soldier, but a *victorious* soldier. You must not only profess to fight on Christ's side against sin, the world, and the devil, but you must actually fight and *overcome*.

Now this is one grand distinguishing mark of true Christians. Other men perhaps, like to be numbered in the ranks of Christ's army. Other men may have lazy wishes and languid desires after the crown of glory. But it is the true Christian alone who does the work of a soldier. He alone fairly meets the enemies of his soul, really fights with them, and in that fight overcomes them.

One great lesson I wish you to learn this day is this: that if you would prove you are born again and going to heaven, you must be a *victorious* soldier of Christ. If you would make it clear that you have any title to Christ's precious promises, you must fight the good fight in Christ's cause, and in that fight you must conquer.

Victory is the only satisfactory evidence that you have a saving religion. You like good sermons perhaps; you respect the Bible, and read it occasionally; you say your prayers night and morning; you have family prayers, and give to religious societies. I thank God for this. It is all very good. But how goes the battle? How does the great conflict go on all this time? Are you overcoming the love of the world and the fear of man? Are you overcoming the passions, tempers, and lusts of your own heart? Are you resisting the devil and making him flee from you? How is it in this matter? My dear brother or sister, you must either rule or serve sin, and the devil, and the world; there is no middle course. You must either conquer or be lost.

I know well it is a hard battle that you have to fight, and I want you to know it too. You must fight the good fight of faith, and endure hardships, if you would lay hold of eternal life. You must make up your mind to a daily struggle, if you would reach heaven. There may be short roads to heaven invented by man; but ancient Christianity, the good old way, is the way of the cross, the way of conflict. Sin, the world, and the devil, must be actually mortified, resisted, and overcome.

This is the road that saints of old have trodden in, and left their record on high.

When Moses refused the pleasures of sin in Egypt, and chose affliction with the people of God, this was overcoming: he overcame the *love of pleasure*.

When Micaiah refused to prophecy smooth things to king Ahab, though he knew he would be persecuted if he spoke the truth—this was overcoming: he overcame the *love of ease*.

When Daniel refused to give up praying, though he knew the den of lions was prepared for him—this was overcoming: he overcame the *fear of death*.

When Matthew rose from the receipt of custom at our Lord's bidding, left all and followed him—this was overcoming: he overcame the *love of money*.

When Peter and John stood up boldly before the council, and said, "We cannot but speak the things we have seen and heard"—this was overcoming: they overcame the *fear of man*.

When Saul, the Pharisee, gave up all his prospects of preferment among the Jews, and preached that Jesus whom he had once persecuted—this was overcoming: he overcame the *love of man's praise*.

Reader, the same kind of thing which these men did, you must also do if you would be saved. They were men of like passions with yourself,

and yet they overcame. They had as many trials as any you can possibly have, and yet they overcame. They fought; they wrestled; they struggled. You must do the same.

What was the secret of their victory?—their faith. They believed on Jesus, and believing were made strong. They believed on Jesus, and believing were held up. In all their battles they kept their eyes on Jesus, and he never left them nor forsook them. They overcame by the blood of the Lamb and the word of his testimony, and so may you.

I set these truths before you. I ask you to lay them to heart. Resolve, by the grace of God, to be an overcoming Christian.

Christian Miscellany.

HOLD YOUR TONGUE.

MEN can guide ships, bridle horses, tame lions, run telegraph cables under the ocean, navigate the air, signal the storms and tunnel the mountains, but the tongue remains unconquered.

The tongue was made to speak words of hope, to sing anthems of praise, to console the broken hearted, to encourage the doubting, and proclaim the beauties and glories of an immortal world. Its words were to distil like the dew, and to be as sweet as honey, but how perverted. It is sharper than a sword, stings like the viper and wounds the heart of men. Words of blasphemy, of distrust, of despair are uttered, when there should be only words of hope, of truth, and of love, falling like rain-drops on the new-mown grass.

It was the tongue of an elegant Greek which calmed the stormy passions of the multitude. It was the tongue of an angel that proclaimed the tidings of love and hope to the fallen earth. It was the tongue of our blessed Lord that proclaimed the world's forgiveness in His name. And we behold cloven tongues of fire ready to proclaim the pentecostal Gospel, when the tidings of life were to go forth to the nations. Unknown tongues were heard in the infant Church, and uttered the wonderful words of the Father's love.

But there are times when the tongue should be silent. Men are to be judged by their words. When two men are in a quarrel, hold your tongue; when you have nothing good to say of others, hold your tongue; when your words are to be carried by feet that are swift in running to mischief, hold your tongue.

Remember that the seven sins of the body include the sinful tongue. Says Solomon:—"These six things doth the Lord hate; yea, seven are an abomination unto Him:"—A proud look, a *lying tongue*, and hands that have shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness, and he that soweth discord "among brethren," Prov. vi. 16-19. He who would see long days, enjoy the comforts of truth, be ready for angel-greetings, must refrain his tongue from evil, and his lips, that they speak no guile.

The tongue is indeed a little member but it boasteth great things. Let the heart be imbued with love and purity, then from its abundance of goodness the tongue will utter words of hope for the fallen, and messages of peace to those who sit in darkness.

A LAZY CHRISTIAN.—A lazy Christian shall always want four things, viz., comfort, content, confidence and assurance. God hath made a separation between joy and idleness, between assurance and laziness, and therefore it is impossible for thee to bring these together that God hath put so far asunder.—*Thomas Brooks*.

Children's Treasury.

GIVE THE LITTLE BOYS A CHANCE.

Here we are! don't leave us out
Just because we're little boys;
Though we're not so bold and stout,
In the world we make a noise.
You're a year or two ahead,
But we step by step advance:
All the world's before you spread—
Give the little boys a chance!

Never slight us in your play—
You were once as small as we:
We'll be big, like you, some day,
Then perhaps our power you'll see.
We will meet you when we've grown,
With a brave and fearless glance;
Don't think all this world's your own—
Give the little boys a chance.



Little hands will soon be strong
For the work that they must do ;
Little lips will sing their song
When these early days are through.
So, you big boys, if we're small,
On our toes you needn't dance ;
There is room enough for all—
Give the little boys a chance.

—Selected.

THE KIND PIER MASTER.

HAD occasion lately to go a short distance by one of the steamboats on business. On coming back to the pier in the river, with the view of returning home, I had to await a short time for the steamboat to arrive, and I noticed a number of sparrows hopping about the pier or perched on the chains which hang around it, in a very fearless way, quite contrary to their usual habit. I was not long, however, in finding out the cause of this, for I saw at one end of the pier a small wooden trough containing bird seed, and the old pier master had a piece of bread in his hand which he broke up and threw to the sparrows, a piece at a time, which was quickly carried away by one of them.

I entered into conversation with the old man, and he told me, amongst other things, that he knew the sparrows from each other, but that now and then he missed one of them, which he feared was caused by wicked boys throwing stones at his pets, and thus injuring or killing them.

I said to him that the sparrows seemed to know him ; to which he replied—" Yes ; they know the hand that feeds them ; a lesson which " (he went on to say) " we too often forget ! " And the good pier master was right ; as we do, indeed too often forget our heavenly Father, who sends the rain and sunshine to cause the wheat and other food to grow and ripen for our use and enjoyment.

The old pier master feeding the sparrows should lead us to think of God, who really feeds us all ; and not only to think of Him, but also to return thanks to God for His goodness and mercy in providing for our bodily wants, and especially for sending Jesus Christ, His dear Son, to die that we might have everlasting life. Let us also imitate the good pier master by being kind to all dumb creatures, for cruelty to even the smallest animal is a thing which is displeasing to God, who is love.

Book Reviews.

THE JUDGMENT OF JERUSALEM predicted in Scripture, fulfilled in History.
By the Rev. Dr. Patton of New York. London: Religious Tract
Society. John Young, Yonge Street, Toronto.

This is an excellent book on an excellent theme. Who is there that does not feel a deep interest in the rise, progress, glory, decline, fall, and restoration of Jerusalem? The author seizes one of the above points in the romantic history of this ancient city,—viz., its *Fall*, and concentrates on that event the whole argument of this little volume, in ten chapters. He sketches rapidly the history of the city and temple to the time of Christ, shews its great sin in rejecting Christ, quotes the leading prophecies regarding its doom, and shows from the language of historians, who were ignorant of these prophecies, how they were fulfilled to the minutest particular in the destruction of the city by the Roman army.

It was not to be expected that such a book as this could show any originality in thought or plan; but it shows ability in handling, with clearness in historical details, and it shows sound wisdom in directing these details to urge home on the understanding and conscience of the reader these two great truths,—(1) That God's *Word*, wherein the destruction of Jerusalem was foretold, is *true*; and (2) that God's *government*, which punished with such severity his own people, is *just*. The book is, therefore, an interesting historical volume; it is also a practical discourse on men's duty to believe and obey Christ; and, further, it is chiefly a contribution to the evidence of the truth of the Christian religion, founded on the fulfilment of the prophecies of the Bible, in regard to the desolation of Jerusalem and the dispersion of the Jews.

With books like this Christian societies should supply the public in rich abundance; and it is with books like this,—as readable as a tale, as full of facts as a school history, as telling in its argument as a college lecture, and as practical and pungent as a Puritan sermon,—it is, we say, with books like this that Christian people should supply copiously their Sabbath school and congregational libraries.

We cannot make room for extracts; but must give this interesting fact, found in a footnote on page 189. It is there stated that *The History of the Jews*, just published in New York by the Jewish Publication Society (p. 279), admits as an indisputable fact, the common story that the workmen, of Julian, the apostate, were driven from their work in trying to rebuild the Jewish temple, by balls of fire bursting forth from the

foundation. This is an interesting and important acknowledgment, coming from Jews who cannot be supposed to know, or care for, those prophecies that Julian thought to falsify by bringing the Jews to their own land, restoring their city, and rearing the temple with the greatest magnificence on its ancient foundation.

THE FULNESS OF BLESSING; or, The Gospel of Christ. As illustrated from the Book of Joshua. By Sarah F. Smiley. New York: Anson D. F. Randolph & Co.

About eight years ago Miss Smiley became known as an author by her able treatise in defence of the Divinity of Christ. Previously she was well known to her own denomination by her labours among the Freedmen at the South. More recently she became better known by her reputation as a preacher, especially by the stir caused by her appearance in the pulpit of Rev. Dr. Cryler, of Brooklyn, N. Y., in 1871. Whatever difference of opinion there has been about the right of Miss Smiley to preach, on account of her sex, no one doubts her piety, modesty, or ability. She is an accomplished scholar, well acquainted with the Hebrew and Greek languages, and extensively read in our best theological literature. She now comes before the public again as the author of the book whose title is given above. It is a work full of devout thoughts, and replete with happy and striking suggestions. It is written in a strong and terse style. It abounds with pertinent Scripture quotations and allusions, and is enlivened by imagery and analogies which add greatly to its interest and charm. We do not agree with Miss Smiley in all her spiritualizings on the book of Joshua. Some of the types which she thinks she finds in the book we think have no existence except in her imagination. But the work consists of an introduction and fifteen chapters which deserve to be read by every Christian who can obtain a copy of the book. We will give a few quotations from its pages, and leave them to speak for themselves. Speaking of God's leading Israel out of Egypt in order that He might bring them into Canaan, she says: "The scope of our redemption also is two-fold, 'God hath saved us and called us with an holy calling.' This salvation and this calling are always coupled in the promise of God, and yet must be wrought out at separate stages. But as He brought them out that He might bring them in, so we find the main stress of the Gospel falling upon this ultimate design. The Scriptures speak not so much of what we are saved from, as what we are saved unto; and even the very word salvation is sometimes limited to the latter meaning." Further on she says, "But Sanctification is not so much a removal as an impartation. That which

Christ takes from us is as nothing to that which he gives us; and it is this positive rather than the negative-side of the truth which the Scriptures everywhere present, and which is most clearly set forth in this type of the call to Canaan. It was a bestowment, an inheritance, a foreshadowing of all those spiritual blessings with which God has blessed us in Jesus Christ."

Speaking of the true rest of believers, she says, "This rest can be ours in no other way than as a gift from Christ; such deep repose of soul is neither found in man, nor can be evolved out of any of his powers. Only as the strong and loving arms of Jesus are folded around it, shall the tired and tossed soul be rested.

On page 58, where she speaks of Christians doubting the Divine promises, she says, "Yet Christians who would be shocked beyond measure at the thought of committing such sins as either theft or falsehood, commit, with scarcely a thought of wrong, this great sin of *making God a liar!* And then as he lets it happen to them according to their fears, they are foolish enough to accept this as a confirmation that they were right in their judgment. And because He still keeps over them His fatherly care, they are presumptuous enough to think that there is nothing so greatly amiss in their present position."

Exhorting Christians to be courageous, she says, "Timid soldier of Christ, called to pass over this Jordan and possess the good land and large—listen to the first charge of all, 'Be strong! be firm!' And to win this holy courage, look unto Jesus. Never look downward to thy fears—never around to thy foes—look solely unto Jesus."

In speaking of love to God, she has this passage of singular beauty;—"No forced surrender can possibly meet the claim of God upon you. It is the citadel of the will itself that must be yielded, even to its last reluctance. It is the love and loyalty of your inmost souls that Jesus calls for, and they are never self commanded. As you fully believe you will fully love. As you fully love, you will fully give yourselves to God. Thus only can you be consecrated to Him. Love has no will save this, 'I delight to do *Thy* will.' Love makes all labor light; love makes all sacrifices sweet; love sees the crown over every cross; love has no fear; love never stipulates; love never needs to test itself by future possibilities; and love, when Christ Himself tests it, can straightway answer, 'Yea, Lord, thou knowest all things, thou knowest that I love thee!' These passages are specimens of the contents of a volume of 885 pages, in which from beginning to ending, the author holds up Christ, and Him crucified, as the only Saviour of sinners.