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EDITORIAL.

THE MODEL CHURCH.

THE TASK—THE MODEL—THE TRUE CHURCH—SENSE OF SIN—POWER OF RELIGION—SERM. IN SHOES—CHURCH GOERS—GOLD AND THE GOSPEL.

In these days of increasing earnestness and activity in religious thought and work, it is good for us to keep before us the true ideal of Christianity. It is lost labour for sailors to crowd on sail if their ship is headed in the wrong direction. The sculptor who with mallet and chisel is shaping the marble block into the image of a man has beside him or behind him the model after which he wishes to shape his marble. Every true sailor, therefore, to steer aright, must keep one eye on his compass and charts and the other eye on his ship, and every true artist as he works his way through the hard marble to the figure of his hero, must ever keep in view the model after which he works.

THE TASK.

Out of the rough and hard block of worldly society, God has commissioned his people to fashion for Him a church. The question naturally arises, Has God furnished his workmen with a model to guide them in their difficult task? We know that when he com-

manded Moses to build His tabernacle, He gave His servant a complete plan of the building down to its minutest details. That building, as well as the more costly temple that succeeded it, have perished, and a spiritual temple, co-extensive with the peopled globe, built of living stones, must be built to the living God on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. Has God given His workmen a model from which to work? has the Divine Architect given his builders a plan after which to fashion his living temple?

THE MODEL.

It is more than an accidental coincidence that the day of Pentecost, the true birth-day of Christianity, happened on that festival on which the Jews offered to the Lord two loaves (the first bread from the new wheat), as an acknowledgment of the harvest and a sample of the bread that was to be eaten till the next harvest came round. The wheat of which the loaves were made was to be of home-growth, the produce of the land (Lev. xxiii. 17). They were to be leavened and of the finest wheat flour of the new crop. These are the words: "Ye shall bring out of your habitation (the territory of the nation) to wave

loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto the Lord." As the first festival, the *Passover*, with its bleeding lamb typified Christ in His atoning work, and the last festival, the *ingathering*, typified heaven in its rest and gladness, so the middle festival, the *first fruits*, typified the Christian Church as to its origin, (Jewish, the fruit of the land); as to its excellence (the finest of the wheat); and also as to its earthly elements (baken with leaven.

If this view is correct we are warranted, therefore, to regard the Christian Church that came into existence in Jerusalem in the great revival of Pentecost as a specimen and sample of what God intended His church to be to the end of time. As Adam came a full-grown man from the hands of his maker, as Israel "went up out of Egypt 'harnessed,' fully equipped for the long journey, not one feeble person among their tribes," so, if we are anywhere to look for a model church, we must look for it in the Church of the Pentecost, the little society of believers that met in Jerusalem from the ascension of Christ to the first persecution. God's workmanship differs from the workmanship of man in this respect, as in many others, that God begins as he ends, giving at the outset to tree and beast as perfect an organization as we find in that species after a thousand years have elapsed; whereas man begins far from where he ends, from feeble and blundering attempts in science and art, creeping slowly and painfully up perfection's height to end far below where God begins. And as the proud self-righteous man must go back to the disposition and ways of childhood to find the true model of manhood (except ye be converted and become as little children), so must the speculative, accomplished,

scientific churches of our day go back to the primitive days of Christianity to see the model church.

From these considerations it happens, therefore, that the second chapter of the Acts of the Apostles must be peculiarly interesting, useful, precious in days like ours, when there is felt everywhere dissatisfaction with traditional Christianity, and a longing for revived religious life after a Scriptural and not after an ecclesiastical fashion.

THE TRUE CHURCH.

That Holy Apostolic, Catholic Church, to which the churches of all lands must look as the pattern and model after which to build the great spiritual temple, the church of the future (about which we hear much in these days) is described vividly and minutely in a few master strokes of Luke's pen in the last ten verses of the Second of the Acts. May we presume on the reader's acquaintance with (what might be called, after one of Plato's famous treatise) the "*De ecclesia*" of Luke, beginning with the words "Now when they heard this, they were pricked in their heart?"

SENSE OF SIN.

1. The Pentecostal Church had its roots in deep and sharp conviction of sin. Pain and anguish of soul took hold of them because, by crucifying Christ they had sinned against God and his anointed, and incurred the just penalty of such guilt. The fact that these Jews were convinced of their sin and misery is a familiar thought to every reader of the Acts, while we are apt to overlook another important fact that underlies this first fact. It was impossible that they could have such conviction of sin without an anterior knowledge of God, and some sense of his holiness and justice. Missionaries to Greenland tell us that while they preached to the Esquimaux about God and his attributes they had no fruit,

but the people were overcome when they preached Jesus. The account is no doubt true as far as their observation of outward results went, but they perhaps forgot that their explications of God's character may have prepared their hearers to welcome the Saviour. It is a fact beyond doubt that the soul, the household, the church, the country, in which high conceptions of God's holiness and justice prevail, is the very place that soonest opens its door to a crucified Saviour. It is therefore, one of the urgent duties of the pulpit, in order to prepare the way for a deep Pentecostal revival, to exalt the justice and holiness of God, and to set up conscience on the throne from which a materialistic Philosophy has displaced it in our literature. It is a fact worth noting in this connection that lofty conceptions of the attributes of God, and pungent dealings with men's conscience on that ground were characteristics of the preaching of such men as Whitefield and Edwards in the past century as they are of such men as Spurgeon and Moody in our day. "Sinners in the hands of an angry God" was the theme of Jonathan Edwards, on the eve of a great revival. In the conclusion of that sermon, this is the way he dealt with the consciences of his hearers:

"It is everlasting wrath. It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity; there will be no end to this exquisite horrible misery. When you look forward you see a long for ever, a boundless duration before you, which will swallow up your thoughts and amaze your soul; and you will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all. You will know certainly that you must wear out long ages, millions of millions of ages in wrestling and conflicting with this almighty, merciless vengeance, and

then when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is a point to what remains. So that your punishment will indeed be infinite. Oh, who can express what the state of a soul in such circumstances is! All that we can possibly say about it gives but a very feeble, faint representation of it; it is unexpressible and inconceivable; for "who knows the power of God's anger?"

We cannot help feeling how much Peter's way of speaking to sinners, and Edward's way too, differ from the way of some modern preachers who apologize for sin, coddle the sinner, and speak of "developing manhood;" but a tree is known by its fruits, and the preaching that ignores God's holiness and man's guilt sows the wind and reaps, as we see notoriously of late, the whirlwind. It is therefore, a distinguishing mark of a living and true church that it has clear and impressive views of the sinfulness of sin. Incorrect views of sin lie at the root of the leading heresies of our day. According to a church's views of sin will be its views of Christ and His atonement, of the judgment and its awards, and of the eternal condition of the wicked.

POWER OF RELIGION.

2. The Pentecostal Church was composed chiefly, if not altogether, of converted people. It was not simply that the three thousand were convinced of sin, but they were converted, "*they gladly received the word.*" It is an evil thing when people crowd into the Christian Church converted, but not truly converted. In looking back over the history of the Christian Church, it will be found that its darkest and saddest events were owing to the presence in the church of unconverted people; people whose heads were, it may be, enlightened, and their feelings at one time touched, but whose hearts were never savingly changed. The

words of Dr. John Owen on this point, are worthy of attention at a time when there is perhaps too much eagerness on the part of pastors and congregations to hurry into the church and to advance to sealing ordinances, persons who are certainly under conviction, but who have given no satisfactory evidence that they have "gladly received the word."

"The loss of an experience of the power of religion," says this far-seeing theologian, and sharp observer of the ways of men, "the loss of an experience of the *power* of religion has been the cause of the loss of the truth of religion; or it hath been the cause of rejecting its substance and setting up an image or shadow in the room of it. The transformation of all things in religion began and proceeded on these grounds. Thus was the truth of religion once almost totally lost in the world, neither will it ever be lost any other way, or by any other means. When churches or nations are possessed of the truth and the profession of it (*i.e.*, when the church is made up of converted people), it is not laws nor fines, nor imprisonment, nor gibbets, nor fires that will ever dispossess them or deprive them of it. Whilst an experience of the power of religion continued in the primitive times, all the bloody rage and cruelty of the world, all the craft of Satan, and the subtlety of seducers who abounded, did utterly fail in attempting to deprive Christians of the truth and the professions of it. But when this began to decay and be lost amongst them, they were quickly deceived and drawn off from the simplicity of the gospel." Another mark, therefore, of the Apostolic Church, was that its members were converted people in living union and communion with Christ, the head.

SERMONS IN SHOES.

3. These converted persons were

consistent in their lives. They had "*favour with all the people.*" If the only function of the Christian was to secure his own salvation, then it mattered little with what judgment the world judged him. But it is an important part of the Christian's mission so to live, that through his life the world will be compelled to judge favorably of Christ. This business of commending our religion to others by the beauty and consistency of our lives, is what a popular preacher of our day calls "*sermons in shoes.*" It is a style of preaching that is level to the capacity of all men, that requires no college training, that can be practised every day of the week, and at the corner of the streets, and that can be exercised along with some lawful calling. The celebrated historian, Gibbon, specifies the morality of the early Christians as one of the five secondary causes that contributed to the remarkable progress of that religion in its early history. It is within the reach of every believer to seek after, and in some measure to attain to proficiency in the art of "*holy living.*" This is the most eloquent and convincing of all preaching. "Having your conversation honest among the Gentiles," says Peter, "that whereas they speak against you as evildoers, they may by your *good works*, which they shall behold, glorify God in the day of visitation." Unless they who *preach* Christ in the pulpits of our land are sustained by their hearers, *living* Christ in the daily routine of life, the world will give little heed to the preachers. That is truly a model church of which it can be said that its members "*have favour with all the people.*"

CHURCH GOERS.

4. These early Christians joined themselves to the *church*, and adhered to it in all its regulations and ordinances. They were (1) *baptized*; (2) they continued steadfastly in the

apostles' doctrine, both in 'the way of holding fast their form of sound words and of waiting on their public instruction; (3) they entered into full sympathy and close fellowship with the apostles in their labours; (4) they kept up regular communion with the brethren in the breaking of bread and in prayers. This description of the early Christians just amounts to saying in modern language that they were devout, regular and zealous church-goers. There is a great danger of making a religion of mere church-going. This was the essence of what Christ calls the righteousness of the Scribes and Pharisees. It was churchism. This is the essence of Popery. It is churchism in stead of Christ. It is the danger of substituting the church and its ordinances in place of Christ that caused an eminent minister of the gospel to say to his flock, as an old grey-headed man at the close of a long pastorate: "I spent many years of my ministry in driving you to the church, and now I intend spending the rest of my days in driving you from the church." He drove them to the ordinances of religion, because they were living without them, but when he began to fear they were resting on them instead of Christ, he sought to drive them from ordinances to the Saviour. This tendency to churchism in many quarters has driven some good people to the extreme of individualism. Having seen the danger of making too much of organizations and ordinances, some people have rushed to a state of separatism. But the remedy is worse than the disease, for if churchism obscures the beauty of Christ, individualism, if carried to its legitimate issue, would strike at the very root of this visible church, and bring chaos back again. The church, as an end, is ignoble, as a means, sublime. It was, therefore, a marked feature in the Apostolic Church that they gave to the ordinances and outward exercises of re-

ligion a high place in their hearts. The church ordinances were to them what the fountain is to the thirsty traveller. They rested by the fountain to refresh themselves, and they passed on in their heavenward march. Like the captain of their salvation, "They shall drink of the brook by the way; therefore, shall they lift up the head."

GOLD AND THE GOSPEL.

5. These devout church-goers showed themselves open-hearted and open-handed. "They sold their possessions and goods, and parted them to all as every man had need." This is the next step in the grand march of the great argument. Terrified by the awful abyss on whose brink Peter's voice arrested them, rejoicing in the salvation placed within their reach, consistent in walk, and intense in piety fostered by meditation, communion and prayer, they learned the hardest of all lessons—the lesson learned generally by Christians only on the brink of the grave; they learned the uses and ends of money. Finding themselves enlisted under the banner of Christ, and seeing the great work that lay before them, they leaped at once to the sublime conclusion that the use and end of money was to advance the cause of Christ. It is said of Telford, the great engineer who built the Caledonian canal, that he was so enthusiastic on the matter of canals, that he could see no other end of water but for making canals. "What about rivers?" asked one of his friends. "Rivers!" replied he, "they were made to feed canals." When a child is sinking under a deadly disease, the parents feel that the only right use of their money is to save the child. When their land is invaded by a cruel enemy, patriots feel that their property and lives are at the service of their country. So these Christians were so filled with the glory of Christ, with the sweetness of His service,

with the greatness of their mission, that they placed all they had at the service of the church and its work. Gold is the greatest of sovereigns. "A reflective mind," says a modern writer, "is filled with awe, almost with dread when he considers all the attributes of money. It is next to omnipresent and omnipotent; it exalts and abases nations and men. We comprehend the meaning of our Lord Jesus Christ when He ranked it as a god, one who sets up opposition to the true God, reigns supreme over most of our race, and destroys them soul and body for ever. For such is the declaration, "Ye cannot serve

God and mammon." This god the early Christians cast down from his throne, and yoked him to the car of the gospel.

Such, then, is the model church. A church that has pungent, deep, impressive views of sin; clear, bright, joyous views of Christ; consistent in its relation to the world; diligent in the use of ordinances; liberal and self-sacrificing in its use of money. Such was the Apostolic Church. It ought to be the grand debate of our day, a controversy open to all the churches of Christendom, to come forward and lay claim to being apostolic in that sense.

LIVING PREACHERS.

COME AND WELCOME.

BY THE REV. WALTER WRIGHT.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money and without price."—Isa. lv. 1.

This passage contains one of the sweetest invitations to the poor sinner to come and accept of gospel grace and salvation which is to be found in the whole Word of God.

This evangelical prophet speaks to us in the kindest and most encouraging gospel language. Indeed, there is a great similarity between his language and that of the Saviour, when inviting sinful men to accept of salvation.

The words of our Saviour are:—"If any man thirst, let him come unto me and drink." "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I

shall give him shall be in him a well of water springing up into everlasting life."

And again, by His servant John, He tells us: "And the Spirit and the bride say come; and let him that heareth say come. And let him that is athirst come, and whosoever will, let him come and take of the water of life freely." Could any language be more affectionate or better fitted to win our hearts, and lead us to the exercise of an undoubting confidence?

Fellow-sinners, these invitations are addressed to you and me this day, and surely we shall be greatly wanting to ourselves if we do not respond heartily to the gracious call. Let us examine the invitation given in the text more closely, and let us see what great encouragement we have to come to Christ, and accept eternal life from His merciful hands.

I. Let us enquire into the meaning of the terms in which this invitation is expressed.

And here we may premise that the person who gives this invitation is the Lord Jesus Christ. He, as the angel of the everlasting covenant, "spoke in time past unto the fathers by the prophets," as well as in later times by His servants the apostles. And the same language of grace and mercy runs through the whole Scriptures. Surely the supreme dignity and wondrous condescension of Him who invites us, should induce us to accept His loving kindness. If any of us were invited to a feast by a person much higher in rank than ourselves, we would esteem it a great honour, *e.g.*, if a lord, or high captain, or the Queen of England should thus invite us, we should esteem it a great honor; and if one should refuse such a kindness, it must be considered a grievous insult to the person inviting—an insult great in proportion to the dignity of that person. But here we are invited by no less a person than the King of kings, and Lord of lords to come and partake of His banquet. The manner in which He begins His invitation is peculiarly instructive, as showing His design to attract and rivet our attention. Ho! What could be more expressive of the Master's desire to have us listen to His gracious message? It is equivalent to that word so often used by Him when addressing the people—"He that hath ears to hear let him hear," and without doubt, the want of attention and proper consideration of the gospel is one grand hindrance to men's receiving Christ and His grace. For there are multitudes rejecting His grace who never yet gave a patient hearing or a calm impartial consideration to what the Word of God proposes to them. But let not us be guilty of such gross folly as to refuse the best of blessings without hearing or understanding the value of them. When our Saviour says, Ho! thus calling our attention, let us say, "Speak Lord, for thy servant heareth."

"Ho! every one that thirsteth, come ye to the waters." The waters here represent the Saviour and the blessings of His salvation, and what a rich fulness of grace and blessing there is in Him—an inexhaustible fountain of redeeming mercy and pardoning love! The greatest waters on our globe have their limits; but His grace is unbounded and unfathomable. Here are the waters of rich, free forgiveness; here are the waters of strengthening and refreshing grace; here are the waters of the sanctifying power of the Holy Spirit; and these all in copious abundance for all that will partake of them.

But you observe the figure is varied, "Come, buy wine and milk." This is to set before us the exceeding excellence of the blessings of salvation. Here is not only abundance of cooling water to quench the thirst of the way-worn traveller, but there is wine to cheer and invigorate the feeble, and milk to nourish babes. As water from the cool fountain refreshes the thirsty, so does a sense of blood-bought pardon refresh and revive the poor fainting sinner who is ready to sink under a sense of his sins, as wine invigorates the weary and depressed invalid; so do the precious promises of the gospel, and the gracious influences of the Holy Spirit reanimate the drooping spirit of man. As milk nourishes babes, so every truth in the gospel plan of salvation is fitted to nourish and strengthen the faith of the young and the weak believer.

Observe, too, the earnestness with which this invitation is given. Thrice are we invited to come in this one verse. "Ho, every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat;" and yet again it is added, with peculiar tenderness and affection, "Yea, come, buy wine and milk without money and without price." As if He had said, "Do

come, I beseech you to come and partake of the full benefits of my salvation." Can we resist such kind entreaties? Can we despise such earnest love? Surely He who knows best the dangers of neglecting our own mercies, and who thus beseeches us to come to Him for salvation, surely He should be listened to with profoundest reverence and attention.

Is He who knows all things, and who rules all things to be treated with contempt when He presses His loving kindness upon us so endearingly and so persuasively? And that too for our own present and eternal well-being! Are the blessings of pardon, and peace, and purification, and eternal life of so little value as to be lightly esteemed by us? Rather let us hear His voice of warning and reproof, when He says, "How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof; behold, I will pour out my spirit upon you; I will make known my words unto you."

II. Consider the parties invited. "Ho, every one that thirsteth." Those who thirst are the persons more directly addressed. Not that any are excluded from the offers of gospel grace; but those who feel most their need of salvation, are just the persons who are most fearful lest they should never obtain it; and, therefore, they have all the more need to be encouraged by such direct appeals to their own special case. For, as "the whole have no need of a physician, but they that are sick;" and as the thirsty will welcome and relish most the cool, refreshing draught, so the weary and heavy laden, on account of sin, will give the heartiest welcome to the offers of divine love and mercy. And the more burdened and oppressed with sin any soul is, the more eagerly and earnestly will that soul lay hold

on eternal life, the moment that divine love and mercy are seen in their perfect freeness and fulness.

All men have a natural thirst or craving after happiness, and that craving they seek to satisfy by pursuing the several objects of their delight. But the great evil is, that most frequently men seek not happiness by ways and means which are consistent with God's honour and their own best interests.

Craving enough they have for earthly and sensual delights; but none naturally for spiritual and eternal benefits. Hence it is only when a spiritual appetite has been created anew in the soul by the power of the Holy Ghost, that men begin to hunger and thirst after righteousness, and then only is there hope of such thirsty ones seeking and finding the benefits of salvation.

There must be some sense of need, and some feeling of helplessness, ere there will be any application to the living streams of eternal life. But that longing for pardon, for peace, and for purification is the work of the Spirit of God; and where it exists, is a sure pledge of better things to come. Yea, the sincere desire for grace, is grace itself in its beginnings. The intense longings for the spirit's good work in the soul, is a sure proof that He has already begun that good work, and that He will carry it on unto perfection. Be not discouraged, then, ye thirsty, longing, hungering souls; but come ye to the waters; come and welcome, and drink of the living streams of salvation; drink of the wine and milk of gospel grace and peace; and eat by faith of the bread of life which came down from Heaven to give life, and health, and peace to a fallen world. Be well assured that to come to Christ and accept His offered grace is the sure and the only way to be happy both in this world and in that which is to come. And be well assured

also that you are as welcome to come as Jesus Christ can make you.

III. Let us notice the conditions on which these blessings are to be secured (or received): "buy and eat; without money and without price." The buying here simply means the accepting of the blessings of the gospel which the loving Saviour so freely offers to us. It is just to take Him at His word; and when He says, "Come and accept my grace," that we should say to Him in all honesty and sincerity, "Lo! we come unto Thee; for Thou art the Lord our God;" we accept Thy offered mercy; Lord, enable us henceforth to live only for Thee, and for the good of Thy cause. To eat here signifies much the same as to buy; but is even yet more strongly significant of our making these blessings our own. That which we eat is more thoroughly our own than that which we merely buy. We may possibly part with that which we have bought and receive no nourishment from it; but that which we have eaten is already undergoing that process of digestion which results in the nourishment of our bodies. So in another place we read, "Buy the truth, and sell it not." That is, receive the truth of salvation into your hearts; but not only so; eat it; digest it; live on it; let your souls feed on it. In other words, appropriate Christ and the benefits of His redeeming love to your own individual case. Make His righteousness and peace your own by a hearty faith in Christ. You cannot trust Him too much. Lean on Him with all your sins and cares; He will sustain you and bear your burdens too. Come then and welcome to Jesus Christ; "buy and eat," i.e., receive earnestly and meditate studiously on the words of eternal truth, and so believe, and live forever. But you observe, we are invited to "buy and eat," "without money and without price." That is to say, the blessings

of salvation are not to be purchased by any price that we can give. God is too high to sell them, and we are too poor to buy them; so that if ever we have them, we must accept them as a free, sovereign gift of Divine grace. "The wages of sin is death;" and that we have merited 10,000 times; but "the gift of God is eternal life, through Jesus Christ our Lord;" and that we never can merit by anything that we can do or suffer. Nothing is freer than a gift; and the very idea of buying a gift would be considered an insult among men. And in this case, it is supremely foolish and hopeless to think of meriting salvation. Many, when they become anxious about salvation, set themselves to amend their conduct, and to live better lives; and they think that after a time they may be fit to come to Christ for pardon and salvation. Many lay great stress upon their prayers, their tears, their alms-deeds, and such like; and hope to do something that will recommend them to God, and at least assist the Saviour in saving them. So that what with their own righteousness and amendment of outward conduct, and what with the Saviour's atonement and righteousness, they expect to secure their salvation. Now all these entirely mistake the whole matter. For, "All the fitness He requireth is to feel their need of Him." And the true spirit in which we should come to Christ is very properly expressed by the poet:

"Nothing in my hands I bring;
Simply to the cross I cling;
Naked, come to thee for dress;
Helpless, look to Thee for grace,
Vile, I to the fountain fly,
Wash me, Saviour, or I die."

Let us come to Christ, therefore, just as we are; for "if we tarry till we're better, we will never come at all." Nothing is more clearly taught in Scripture than the absolute perfection of the righteousness of our dear Redeemer, and the sovereign freeness of eternal

life through Him. Let us not then vainly imagine that we can, by our own tattered righteousness, help Christ to save us. Let us not vainly suppose that we can improve our condition; but let us come to Christ at once, in all our filthiness, and poverty, and sin, and He will cleanse our souls with His own precious blood, by the washing of regeneration, and renewing of the Holy Ghost. He will enrich us with eternal life and glory. God's plan of saving us is thus by free grace and unmerited love; and all that we have to do is simply, and at once, to accept His free favour, and ever after bless His holy name for such marvelously free salvation. There is much of self-righteousness in the heart of every man; so that if we can, we will have a part in our own salvation. But it cannot be. Either Christ must save us from beginning to end, "Without money and without price," or we are not saved at all. Come then, fellow-sinner, cast your pride and self-righteousness at the foot of Christ's cross, and receive a full and free pardon, and eternal life, on God's own gracious terms. And here let me call

your attention to the fact that it is a present, as well as a full and free salvation, which is now offered to you. It is not that you may receive a full and free pardon at some future time, but you may have it now. The streams of Divine love and mercy are flowing all around you now. The river of the water of life, clear as crystal, proceeding from the throne of God and of the Lamb, is even now rolling on by your very side, overflowing all its banks, so to speak, by its superabundant fulness. Only come and drink of the water of life freely, and never thirst again after the poor muddy streams of this world's enjoyments.

You need not say, "Who shall ascend into Heaven to bring Christ down from above? or who shall descend into the deep to bring Christ up from the dead? But the word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved, and saved to eternal life.

POETRY.

THROUGH THE FLOOD ON FOOT.

The sun had sunk in the west
 For a little while,
 And the clouds which gathered to see him die
 Had caught his dying smile.

We sat in the door of our tent,
 In the cool of the day,
 Toward the quiet meadow
 Where the misty shadows lay.

The great and terrible land
 Of wilderness and drought,

Lay in the shadows behind us,
For the Lord had brought us out.

The great and terrible river,
Though shrouded still from view,
Lay in the shadows before us;
But the Lord would bear us through.

In the stillness and the starlight
In sight of the Blessed Land
We thought of bygone desert-life,
And the burning, blinding sand.

Many a dreary sunset,
Many a dreary dawn,
We had watched upon those desert hills
As we pressed slowly on.

Yet sweet had been the silent dews,
Which from God's presence fell,
And the still hours of resting
By palm-tree and by well,

Till we pitched our tent, at last
The desert done,
Where we saw the hills of the Holy Land
Gleam in our sinking sun.

And we sat in the door of our tent,
In the cool of the day,
Toward the quiet meadow,
Where the misty shadows lay.

We were talking about the King,
And our Elder Brother,
As we often used to speak
One to another.

The Lord standing quietly by,
In the shadows dim,
Smiling perhaps, in the dark, to hear
Our sweet, sweet talk of Him.

"I think in a little while,"
I said at length,
We shall see his face in the city
Of everlasting strength.

"And sit down under the shadow
Of His smile,

With great delight and thanksgiving,
To rest awhile."

"But the river—the awful river
In the dying light!"
And even as he spoke, the murmur
Of a river rose on the night!

And One came up through the meadow,
Where the mists lay dim,
Till he stood by my friend in the starlight,
And spake to him.

"I have come to call thee home,"
Said our veiled Guest;
"The terrible journey of life is done,
I will take thee into rest.

Arise! thou shalt come to the palace,
To rest thee for ever;"
And He pointed across the dark meadow,
And down to the river.

And my friend rose up in the shadows,
And turned to me;
"Be of good cheer," I said, faintly,
"For He calleth thee."

For I knew by his loving voice,
His kindly word,
The veiled Guest in the starlight dim
Was Christ, the Lord!

So the three went slowly down
To the river-side,
Till we stood in the heavy shadows
By the black, wild tide.

I could hear that the Lord was speakin
Deep words of grace,
I could see their blessed reflection
On my friend's pale face.

The strong and desolate tide
Was hurrying wildly past,
As he turned to take my hand once more
And say Farewell, at last.

"Farewell—I cannot fear,
Oh! seest thou His grace!"

And even as he spoke, he turned
Again to the Master's face.

So the two went closer down
To the river-side,
And stood in the heavy shadows
By the black, wild tide.

But when the feet of the Lord
Were come to the waters dim,
They rose to stand, on either hand,
And left a path for him.

So they two passed over swiftly
Toward the goal;
But the wistful, longing gaze
Of the passing soul,

Grew only more rapt and joyful,
As he clasped the Master's hand;
I think, or ever he was aware
They were come to the Holy Land.

Now I sit alone in the door of my tent,
In the cool of the day,
Toward the quiet meadow
Where the misty shadows play.

The great and terrible land
Of wilderness and drought,
Lies in the shadows behind me,
For the Lord hath brought me out.

The great and terrible river
I stood that night to view,
Lies in the shadows before me,
But the Lord will bear me through.

FAITH AND WORKS.

BY T. T. J.

Two men of culture, sense and worth,
From south of Scotland to the north,
Their journey took together,—
They had to cross a noble stream;
And strange to us as it may seem,
Yet man's salvation was the theme
They had with one another.

With gathering wrath the one declared,
 That by our *faith* we would be spared—
 That doctrine he defended—
 The other waxing warm maintained,
 That *works* alone for man has gained
 The happy home the saints attained,
 When worldly cares were ended.

The ferrymen, who listened long,
 Now saw that both were in the wrong
 And needed to be righted ;
 So with respect he thus began,
 " I really think, kind sirs, that man
 Has had another saving plan
 Than those already cited.

I fear you're both beside the mark,
 For see,—this boat shall be the bark,
 On life's tempestuous ocean,
 The rocks below shall be the shoals
 Where wrecked have been unnumbered souls,
 And oft the angry billow rolls
 Of sternest retribution.

The furthest shore shall be that land
 Where souls redeemed, a happy band,
 Are free from earthly sorrow.
 Now then, the means the end to gain
 Must be these oars,—so that is plain,
 For casting these all would be vain
 We'd never see to-morrow.

Suppose that I this right one name
 The oar of *faith*,—I'll pull the same—
 To see how it shall send us ;
 O no, my friend, we have not made
 The other side. Some other aid
 Is needed, or I'm much afraid
 The cruel rocks will end us.

But let us call the other oar
 By that of *works*, and as before
 I'll give it all attention,
 And as before, my friends, you see
 That *faith* nor *works* can never be
 The means alone of bliss to me—
 Another way I'll mention.

And that is simply to unite,
 What each have held as being right—

And work them both stout hearted.
 But here the other shore we've reached,
 The oars are shelved, the bark is heached,
 And now my sermon I have preached;"

He backed his oars and started.

Faith or works alone are not complete;
 Faith and works combined alone or meet
 To work out our salvation;
 So they who hold to each extreme
 Lose much of Truth's all glorious beam
 That shines so free o'er all supreme
 For every tribe and nation.

CHRISTIAN THOUGHT.

THE POPE TURNED SCHOOL-MASTER.

—
 BY REV. DAVID WINTERS.
 —

That immortal dreamer, John Bunyan, as he saw pope and pagan, each pining in his cave, little thought that the former, as he sat gnashing his toothless gums at the pilgrims as they passed by, would ever so far revive as to turn schoolmaster, and dictate to the inhabitants of this Western World what books shall be read and what lessons shall be taught in their schools. But the old man has actually arrogated to himself the sole right to superintend the education of our youth. He has hung upon the walls of his cave pictures of the Virgin and many other saints of whom the world never heard till centuries after their escape from purgatory. He has filled it with corps of nuns and Jesuit brothers. He says the Bible must be kept locked up where it cannot infect the minds of the children, the public schools must be closed, and into his cave, dimly lighted by tapers, and from which the light of heaven is most

carefully excluded, the people of this free republic must send their sons and daughters to be educated. He declares, with infallible wisdom, that the Book which says, "Blessed are they that mourn, for they shall be comforted; blessed are the pure in heart, for they shall see God; whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets; the blood of Jesus Christ, His Son, cleanseth us from all sins"—he declares that the Book which speaks thus is a bad book to have in our public schools—that it is unfit to be used by the people, except as it is dealt out in homeopathic doses to them by the holy priesthood of Rome. We are not at all surprised that all the infidels, atheists, scheming politicians, polygamists and free lovers in the land should join with the Pope and his bishops and priests in howling at such a monstrosity as an open Bible in our public schools, and in demanding its immediate and everlasting expulsion. In language which but too plainly indicates that it is inspired by feelings other than those which arise from of sense wrong endured by them they

proclaim the reading of a portion of Scripture and the repeating of the Lord's Prayer daily in the public school rooms an intolerable outrage upon their conscience, and declare the Bible must have no place in our system of free school education. It is high time for the lovers of God's Word, public morality, and the best interests of this nation, to rally around this Lamp of Truth from off the everlasting throne, which all along the ages has lighted up the pathway of the toll-worn pilgrims of earth, and which has been to them as a light shining in a dark place as they waited for the dawn of a more perfect day. It is time for them to raise their voices in thunder tones of righteous indignation, and declare, once for all, that this God-given treasure, this angel of light, and peace, and blessing, shall not be excluded from our schools of learning for the sake of pleasing the prejudices of infidels or Jesuitical priests, who acknowledge allegiance to no power in the universe but a despotic man-god in the city of Rome. Our reasons for taking this stand are numerous and weighty:—

1. The proposed expulsion of the Bible from the public schools, while it pretends to ease the conscience of a professedly aggrieved minority in our land, would deeply wound the conscience of the majority of our best citizens—the men and women who are the bone and sinew, and muscle, and life-blood of our Republic. If conscience is to decide this vital question, whose conscience is to be consulted? Shall it be the conscience of the minority, now clamouring against the Bible? or, shall it be the conscience of the majority, who in almost every State in the Union contend for its retention in the schools? Shall it be the conscience of those who are enlightened in Bible truth? or shall it be the conscience of infidels, atheists, free lovers, heathens, and papists,

who in ninety-nine cases out of every hundred are in profound ignorance of the contents of the Bible? Have not enlightened Christians a right to be heard in a matter of such vital interest to their hearts? If, for the sake of pleasing the sect of Romanists, the Bible shall be expelled from our free schools, then the vast majority of the best people in our country will be estranged from them. For they will not support a system of public education which ignores God, for the sake of pandering to the depraved tastes of a sect or party.

2. The proposed ejection of the Bible from our free schools is based on a false assumption. It assumes that the consciences—rather the prejudices of all men, even the most unenlightened—should be placed on the same level and be regarded as of equal authority with the authoritative word of God. Now, we either know the Scriptures to be the word of God, or we do not know them to be such. If we do not know them to be the word of God, it is sheer folly for us to insist upon their use in the public schools. But if we do know that the Bible is the word of the living God, then no man nor body of men may deprive us of its use in our schools of learning. If it be the word of God, it has a right to go anywhere, and to oppose it is nothing short of high treason against heaven. It is, if we may compare small things with those which are infinite, as if, when the President of these United States issues a proclamation to the people of this Republic, we should say here in the city of Philadelphia, "In other parts of the country it may be listened to and obeyed, but in our city it shall not be regarded." To say that the Bible, God's proclamation from heaven, shall be excluded from any government, society, college, or school, is nothing short of rebellion against the government of God.

3. We protest against the expulsion of the Bible from the public schools, because its expulsion would not satisfy those who clamour for it. It is not merely the reading of the Scriptures in the public schools that the blow is aimed at, but also at our free schools themselves. What Rome wants is that we should concede to her the right to take the control of our educational institutions entirely into her own hands. There are four things which she hates with a perfect hatred—an open Bible, free schools, a free press, and the right of private judgment. And the demand which she makes for the thrusting the Bible out of the schools, or a part of the public money for the support of her parochial schools, if conceded would be but the first point gained by her, in a long but carefully marked out line of policy by which she hopes, ultimately, to gain absolute control of this Western Continent, and to crush its civil and religious freedom. It is nothing less than a covert way of installing Romanism as a sort of State religion in this country. That this is the design of Romanists has been more than once avowed by them when they have had the boldness to declare their animus towards the people and government of this country. "We acknowledge," said one of their own organs, "that the Roman Catholic Church is intolerant of control, but this intolerance is a logical and necessary sequence of her infallibility. She alone has the right to be intolerant, since she alone possesses truth. The Church endures heretics so far as she is compelled to do it; but she has a deadly hatred for them, and makes use of every artifice for their annihilation. As soon as the Catholics here have attained a sufficient majority, religious freedom in the United States will have an end."

4. We are opposed to the expulsion of the Bible from our public schools, because such an act would brand it as

a positively dangerous book. It would cast suspicion upon it in the eyes of more than half the nation. Suppose your little boy wishes to join a company of other boys in their childish sports. But you say to him, "My little fellow, there is one of those boys whose acquaintance I don't wish you to cultivate. I do not think it is best for you to keep company with him." Then you name the boy. Would you not, by thus speaking, excite in the mind of your son a strong suspicion that there must be something really bad about that lad? You would brand his character. And if the youth of this land are to be told that the Bible is not a fit book to be used in the school room, will they not conclude that it is an unsafe book for them to use outside of it? And this is precisely what the priests of Romanism want. They want Protestants to join them in denouncing the Word of God as an unsafe book for all but learned ecclesiastics. Then they will point to us and say, Why even these Protestants don't think it a safe book for the common people to read. If they did would they consent to have it taken away from their children in their schools of learning? Evidently they have no faith in the book, else they would not treat it as they do for the sake of pleasing us. I am persuaded that the ejection of the book from our free schools would, in the minds of multitudes of sceptics, papists, and even Protestants, stamp it with the mark of reprobation.

5. We protest against the expulsion of the Bible from our public school system of education, because it is a non-sectarian book. It belongs to no party, creed, or denomination. It is God's gift to the human race. The separate or sectarian schools may distribute its light through a prism, but the common schools take the light of the Word as it comes to them directly from its native source. And you might

as well say, that because there are prisms we must shut the sunlight out of our schools, and light them with gas at noonday, as to say, because there are sects in the world we must shut the light from heaven out of our school rooms. There can be nothing sectarian in reading a portion of Scripture and repeating the Lord's Prayer every morning in the public schools. There can be nothing in such a practice to offend any right thinking person. And this is all we ask for. If the Bible were a sectarian or Protestant book, of course this demand would be unreasonable under our present system of public instruction. But we have no Protestant Bible. Our Bible is a Catholic book, and the only Catholic book in the world. We have not even a Protestant version or translation of the Bible. We have an English translation of the Scriptures, made from the original languages in which they were written by men who wrote as they were moved by the Holy Ghost. But even that translation was not made by Protestants. It was made, for the most part, by Wickliff, Tyndale, Coverdale, and Matthew, all of them Roman Catholics. The translations, made before the art of printing was invented, formed the basis of our present excellent English translation of the Old and New Testaments. And Romanists might as well say that the sun, as we see him in the heavens, is an American sun, because we see him through an American atmosphere, as to say that the Bible which we use in our common schools is a sectarian or Protestant Bible, because we read it in an English translation.

There is, however, a Romish Bible. The Latin Vulgate, of which the Douay Bible is a translation, is a sectarian Bible. It is but a very imperfect translation of the original Scriptures. It was condemned by several of the earlier popes, and in

later times nearly one thousand capital errors have been pointed out in it by some of the most learned doctors of the Romish faith; while, on the other hand, some of the best scholars of the Romish sect have pronounced our present English translation the most faithful, and, in all respects, the most correct translation of the entire Bible that has ever been made.

6. We protest against the banishment of the Bible from the free schools, because thereby we should deprive, at least, three-fourths of the children of our country of their only means of becoming acquainted with the Bible. Jesus said, "Suffer the little children, and forbid them not, to come unto me;" but those who wish to expel the Word of God from the schools say, in effect, the children shall not come to Jesus, shall not know anything about Him, shall not know that God made them, that Christ died for them, that His blood can cleanse the little children from all sin, or that there is a heaven into which the poor little suffering waifs of the world may enter. They say the children shall not be permitted to know that Jesus loves them. In, at least, three-fourths of the homes of our land the Bible is not read, there is no family worship, the children are not sent to Sabbath school or church, the parents have no fear of God, and if the Bible is banished from the common schools the children must grow up in total ignorance of this, their best birthright.

7. We are opposed to expelling the Bible from our common schools, because we should thereby deprive the schools of the only means of educating the youth of our country in the great principles of sound morality. We cannot have sound public morality without true religion. And we cannot have true religion without a true knowledge of God. And this cannot be obtained without the Bible, and the majority of the children of our land must grow

up in abject ignorance of the Bible, if they be not made acquainted with it in the public schools. Public morality, and consequently public safety, are impossibilities without the influence of Bible truth.

Let us listen to the words of two great statesmen on this subject. In his farewell address, George Washington said, "Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." Daniel Webster said, "It has been held as a fundamental truth that religion is the only solid basis of morals, and that moral instruction not resting upon this basis is only building upon sand. It is a mockery and an insult to common sense to maintain that a school for the instruction of youth, from which Christian instruction is shut out, is not atheistical and infidel." Universal history from the earliest times to the present coincides with the testimony of those eminent statesmen.

8. We oppose the expelling of the Bible from the public schools by state authority, because the state, in order to be consistent with its own requirements, must provide for the religious instruction of its children. It requires oaths as the instruments of investigation in its courts. And no one can understand the sacredness and obligation of the oath without a knowledge of the word of God. An oath is an appeal to Almighty God, the Governor and Judge of mankind—an appeal on the ground of the great doctrines of revealed religion, that God searches the heart, that we are accountable to Him, and that He will one day bring us into judgment for every action, word and thought, and that He will reward the righte-

ous and punish the wicked. Thus the nature of an oath. And the State is bound, in order to be consistent with itself, to provide such religious instruction for its citizens as will qualify them for the intelligent discharge of this most solemn duty. "Let it be simply asked," said George Washington, "where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice?" But that sense must desert them if men are not taught those great truths of religion by which only the oath can be understood in its sacredness, and without which it is worthless.

9. We protest against the ejection of the Bible from our free schools, because this is a Protestant nation, and the Bible, and the Bible alone, contains the fundamental principle of our religion. The foundations of this nation were laid on Protestant principles. It was Protestant blood that bought the independence of this Republic. Protestantism, founded on the eternal verities of God's word, has moulded all the laws and institutions of this country, and made us what we are as a nation. And shall we now, at the inquisitorial demands of a sectarian despot in the city of Rome banish from our free schools that glorious old Heaven given Bible which has made us a nation of freemen? Shall we, for the sake of pleasing the enemy of civil and religious freedom incur the anger of our Heavenly Father?

Romanists are a foreign importation. In most respects they are an unassimilated mass. Their allegiance to the Pope prevents their being true subjects of government, where his mandates collide with those of the State. If they wish to live amongst us they must take us as they find us. They can enjoy all the privileges of native born citizens. No one shall interfere

with them in the exercise of their religious principles. Within the limits of the laws of this Commonwealth they can enjoy untrammelled freedom. But if our open Bible, free-schools, free press, and the right of private judgment in the matters of faith are too much for Popish endurance, then let them go to India, or China, or the heart of Africa, or any where they please, where they shall be rid of these grievances; but they have no right to demand of Americans a radical and sweeping change in their laws and institutions of learning. No one sent for them, and no one will prevent their departure from among us. But far distant be the day when we shall think of pandering to the Pope of Rome, or tearing down the breastworks of our national safety, or pulling from under the feet of the rising generation the ladder of divine truth by which we have risen to our present proud eminence!

Suppose a friend of yours comes to your house to pay you a visit. You say to him, "Now, I want you to make yourself perfectly at home." He accepts your hospitality. But, to your great amazement, he informs you next day that he does not quite like to fall in with the order of your household. He tells you he must have breakfast at ten, dinner at four, and supper at nine o'clock. Next, he gives you to understand that he does not like your practice of reading the Bible and praying with your family morning and evening, and insists that you shall give it up. Besides, he wishes to bring a company of jolly companions into your parlour to spend the night with him in smoking cigars, drinking rum and playing cards. When you remonstrate with him, he reminds you that you told him to make himself at home in your house. Of course, you would inform him that this does not mean that the established order of your house is to be overturned, and that if

he must indulge in such vices as he proposes he must instantly leave your house. So, when Romanists and infidels come amongst us and demand such changes in our laws, institutions, and customs as would destroy the moral and religious character of the nation, we must enter our protest against it, and, at the same time, inform them that, if they do not like us as they find us, they can bid us farewell, and many will be the eyes that will be dry over their departure.

10. We are opposed to the expulsion of the Bible from our free schools, because it affords the only means of uniting the inhabitants of this great country as one people from East to West and from North to South. There are only two bonds by which large communities can be held together as a people. One of these is a common language, the other a common religion. The latter is by far the stronger bond.

It is estimated that this country is yet to support a population of at least three hundred million of souls. This teeming population will be composed of peoples from almost every nation under the heavens. And there is but one means by which they can be consolidated and held together as a Republic, and that is the bond of Divine truth,—the Christian religion, inculcated through the medium of free public schools. And the man who opposes this opposes the permanent unity and prosperity of this great nation.

Lastly, we raise our voices against the expulsion of God's Word from our common schools, because it would be the first step backwards towards atheism and complete barbarism. If the objections which are alleged against the imparting of religious instruction from the Bible in the public schools have any weight in them, when carried out to their logical and necessary consequences, we shall not have a government chaplain in this nation,

our Sabbath laws must be set aside, everything which has a religious bias, even the name of God must be expurgated from our school-books, the youth of our land must have a purely atheistic literature in the school-rooms, and we must become, practically, before God and the world, a nation of atheists. These will be the inevitable results which will follow in the wake of the expulsion of the Bible from our institutions of public instruction, if that ever takes place in this land of freedom, which has been through all its history so signally blessed under the benediction of Heaven. From such calamities may the good Lord deliver us!

Already, in some parts of this country, the Bible has been banished from the public schools. And from the animus of Romanists and infidels towards it, it seems as if all over the land the question must soon be decided whether God's Word shall have a place at all in our system of public instruction. Let it be remembered that, when that question comes up for decision, the man who votes for the expulsion of the Bible from our free schools votes against his own interests, against those of his fellows, against the moral weal of his country, and against the honour of the living God!

CHRISTIAN LIFE.

DR. GOODELL OF CONSTANTINOPLE.

PART II.

It is now time to say something of those general principles on which the work of the American Mission Board has been carried on in the East—principles which have been attended with results simply marvellous, and which no one understood better or urged more forcibly than Mr. Goodell.

It must not be forgotten that the American Missions were sent to the ancient Eastern Churches—to Armenians, Greeks, Maronites—and that those communities were governed, both in matters sacred and secular, by their patriarchs, according to their own laws, the various patriarchs being responsible to the Sultan.

Mr. Goodell felt and constantly urged that the missionaries had nothing to do with the ecclesiastical matters in the Turkish Empire any more than

they had to do with the political. Their business was not to attack the rites, convents, superstitions of the clergy, but to "direct men to the Bible and to their own hearts." He sees that there are plenty of men who are enlightened enough to break away from their own Church long before they have "religion enough to bring them through the opposition they will have to encounter." He is sure that the "movement for a purer Church" will come of itself. Some of his brother missionaries were anxious that he should use his influence with Commodore Porter to secure official protection of some schools. He writes: "The fact is, our strength consists in being as quiet as possible.....a great deal can be done in these countries in a silent, harmless, inoffensive way, but nothing in a storm. I do deprecate a storm far more than any of our consuls or worldly-wise men do. If Mr. O—— (the consul in his friend's

town) talks to you of prudence, you may go all lengths with him, and a great deal farther, unless he is different from any consul I have ever seen. Be frank with him, and ask his advice whenever you know it cannot be exactly in accordance with your own views. Ask it, too, whenever you are in any real doubt as to our relations with the Porte, etc. We did not come here to quarrel with governors and pachas, nor with patriarchs and bishops. And as to the Catholics, pray let them entirely alone, and neither curse them at all nor bless them at all." Again: "We are careful to say nothing which shall influence the people against the priests, or the priests against the people; and we take as much pains to avoid an open rupture with either as General Washington ever did to avoid exposing the lives of his few hardy, but ragged half-accounted soldiers, by risking a general battle."

A powerful auxiliary to the general work of the mission was the Lancasterian Schools. According to his principle, Goodell refused to open such, even when asked to do so, under the immediate care of the missionaries. He did what in the event proved far better. He got the Turkish and other officials to do it themselves, advised them as to places, books, teachers; and so, instead of one school there were many. Either the leading ecclesiastics were more enlightened than they appeared to be, or they were singularly short-sighted in not seeing whereto all this would grow. But certainly for a considerable time the work went on, attracting little attention, but powerfully affecting large numbers of the Christian communities. So marked was the non-interference, that at last the Armenian patriarch was replaced by another of fiery zeal, who applied to the Porte for authority to dismiss from the schools all the teachers who were not

prepared to carry out the views of the Synod which had deposed the old patriarch. "He sent a priest to preach in the churches, who denounced the former patriarch as a Protestant, and declared that, had he continued in office but three years longer, he would have made the whole Church Protestant by means of the Lancasterian Schools." On March 5th, 1835, Mr. Goodell writes: "The effect of all this has been very different from what the patriarch intended and expected, for the reaction was tremendous. The preacher had to stop preaching, and the patriarch was insulted to his face. The fact is, there have been so many examinations into this system of school operations, and all without discovering anything treasonable, that the people are heartily tired of it, and seemed determined to submit to no more vexations of the kind."

While we are speaking of the principles on which the mission work was conducted, it may be well to take a step over the time during which all this was drawing to a head, till it resulted in the excommunication of the "Protestants," and the necessity being forced upon them of constituting churches for themselves. After these were formed the same principles of non-interference were carried out. The mission took no supervision of the churches, and no responsibilities as to the support of the pastors, where it was possible to avoid such. Everywhere the converts were taught, that it was their duty to support their own pastors. Native pastors—very often evangelical priests—were set over the flocks; Mr. Goodell being strongly of opinion that though it might diminish the importance of the missionaries, native pastors, and neither English bishops nor American presbyters were the right men in the right place.

The story of the emergence of this infant Church in the Turkish Empire is interesting,—not because the per-

secutions it had to endure in its initial stages were specially fiery or long-continued, though they were severe and often renewed, but because they were closely connected with an organic change at the seat of Mohammedanism, which was legally completed by the promulgation of the famous Hatti-Humaiyoun.

An execution for apostasy took place in August 1843. The sufferer was a young Armenian, who had declared himself a Turk, and had afterwards gone back to the Christian faith. "Resolved not to deny his real faith a second time, he kept out of sight till accident betrayed him to the police, and he was then thrown into prison. In spite of threats, promises, and blows, he there maintained his resolution, refused to save his life by a fresh disavowal of Christianity, and was finally decapitated in one of the most frequented parts of the city with circumstances of great barbarity." Sir Stratford Canning, who had written these words to his government, with the other ambassadors, made such strong representations to the Porte that "the Sultan, on the 22nd March 1844, gave the following written pledge: 'The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate.' On the 23rd of March, the Sultan, in an audience which he granted to Sir Stratford Canning, gave him personally this assurance: 'Henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be persecuted in any way for their religion.'"

In 1847, through Lord Cowley acting in absence of Sir Stratford Canning, civil protection was guaranteed to the Protestant converts. They were formally constituted a separate body, with the same rights as the Greeks or the Armenians, and with a responsible head over them chosen from among themselves.

But by far the most important religious charter ever granted in Turkey was not given till 1866, and as a result of the Crimean war. This, known as the Hatti-Humaiyoun, or Imperial Edict, was regarded as a guarantee of complete religious freedom within the Turkish Empire; but though the missionaries and the Christian Governments so regarded it, it is probable that the Turkish Government from the first intended to evade it as regards its Moslem subjects, and interpret it simply as confirming the liberties already granted to the non-Muslim communities.

But we return to Goodell himself. Of the general principles on which the great work was carried on in which he and others were engaged, we have already spoken. But we should like to speak a little more fully of the missionary's own labours.

Goodell's great work was the translation of the Bible into the Armeno-Turkish—that is to say, the Armenian tongue, written with Turkish characters. This he began at Beyrout; and its completion and revision occupied him till February 1863, near the close of his life. Through the times when the missionaries dared not go to a native Christian, or speak to him in the streets, for fear of compromising him; through the times when all outward work was stopped by the plague, translation went steadily forward. The whole mind of the missionary was saturated with the Bible. He had prayed again and again over every term. No words of ours can so well express this aspect of the man as those which he uses of Panayotes Constantinides, his able assistant:—"His most important, and what may be called the crowning work of his life, was the help he afforded in translating the Scriptures of the Old and New Testaments into Armeno-Turkish. In translating, and revising, and carrying through the press several editions of

these Scriptures, he was a very efficient helper. He was engaged in the work of revision when his Master came and called him home. He had reached the first chapter of Joel, when he laid down his pen, and said to me, with a smile, 'I am going home.' And, indeed, he was already almost there. His health had been failing for many months, but he worked on until he could do no more.....And he has, I doubt not, gone to be with Joseph, and David, and Daniel; with James, and John, and Paul; with patriarchs, and prophets, and apostles; and with his and their Saviour, Jesus Christ. For with all these he seemed much better acquainted than with his nearest neighbours. With the latter he had not associated the hundredth part so much as he had with the former. His conversation had long been with those in heaven, and he seemed to us all to be going there not as a stranger, but as a fellow citizen with the saints, and as one of the same blessed household."

Mr. Goodell had, it will be remembered, finished and printed at Malta the first edition of his New Testament. He completed the translation of the Old on November 6th 1841. "I came in course this morning to the last verse of the last chapter of the last book, which I corrected with shoutings, 'Grace, grace unto it!' At the bottom of the page I wrote, 'Bless the Lord, O my soul, and forget not all his benefits.' I then arose and shut up all the books that have been lying open before me these many years, and fell on my knees to give thanks unto the name of the Lord."

This was a translation from the Hebrew, and done with critical care for a critical people. In 1842, he completed the revision of the New Testament; and in February 1863, his last revision of the whole Bible. He is like a man who has completed the survey of a new world,—the navi-

gation of an unknown sea,—who has come back with the key in his hand. He knows what riches his long toil has brought to his soul, and wishes that all the Lord's people were translators.

One of his smaller translations had a remarkable history. He had given away a copy of Leigh Richmond's "Dairyman's Daughter" in Armeno-Turkish (a translation made at Beyrout) at the door of a church in Nicomedia. This was blessed to the conversion of two priests, who laboured on in their own place preaching Christ. Six years afterwards these two priests came to Constantinople, to have a conversation with their patriarch on the necessity of a revival of spiritual religion in the Armenian Church, and also to request the prayers of the mission for their patriarch and those still in darkness in their district. In 1849 Mr. Goodell visited the little Church of Nicomedia originated by his tract, and found a Protestant community of two hundred persons.

As to the personal work done by this and the other American missionaries, if we are to accept the ordinary standards as correct, there can be little doubt that the work was genuine. In 1845, Goodell remarks that there were meetings for prayer and the reading of the Bible, conducted by native brethren, at different places every night in Constantinople. The tests to which the earnest Armenians and Greeks were put were most severe. They were deprived of their means of support,—their shops being shut up, and their licenses taken away and no one was allowed to supply them with either bread or water. Some of them were even banished by their patriarch into the interior. When civil protection was granted, after the constantly renewed excommunications forced the excommunicated to seek for church and pastors of their own, they showed all the usual fruits of brotherly love, self-denial, Christian liberality,

and even strong missionary zeal; and now, as is well known, there are evangelical churches all over Turkey, and there is at Aintab a Sabbath school which has or had sixteen hundred scholars. The work has been done among communities where morals are widely separated from religion, — communities whose patriarchs are so publicly reputed unjust and corrupt, that Goodell in 1854 chronicles that the Sultan had them before him, among the other officers religious and civil, and admonished them not to oppress their people or receive bribes. We have sometimes wondered whether a little closer acquaintance with the ignorant superstitious clergy from whom they are so anxious to receive ecclesiastical recognition, would cure certain people at home of their foreign inclinations, and dispose them to look less unkindly on some of their nearer neighbours.

From what has been said, it will not have been difficult to gather some idea of the personal character of Goodell. From his age, his singularly happy temper and warm heart, his quiet sagacity, he was a guiding, fatherly spirit to the entire mission. On one occasion, late in his life, he rejoices in the "fine assortment of missionary babies" which had come together to a general council or union of missionaries, there being no fewer than sixteen under three years of age. He holds a prayer-meeting with the sixteen and their mothers, and preaches to some twenty-seven older ones. He describes the ragged Turkish boys, who carry forth the offal of Aintab on donkeys, riding back in a string at full gallop, and singing "I want to be an angel" at the top of voices never touched by bronchitis. In fact he delights in children and child-life, and he never touches it but with the hand of a lover of it and an artist. Perhaps there is nothing more affecting in his "Life" than his account of the death of his first-born son at the age of nine

years and half. Then he has to part with his daughters, who are sent to America to complete their education; and after nearly breaking his heart over this, he receives a mysterious packet at a time when he had reason to suspect a plot against his life. He opens its many wrappers in awful seclusion at dead of night, with much prayer to God, and finds in the heart of the infernal machine daguerreotypes of his girls, whereupon in his joy he wakes the whole house to see the pictures.

Goodell never forgets he is a missionary. Indeed from first to last his Master's work is the one thought he has in him. He speaks little of his spiritual experience. He simply lives a life of strenuous, healthy labour directed to one end. And but one thing seems (1841) to excite him. When he saw the dawn of day in the Turkish Empire, he wrote to a brother missionary:

"Light is kindling up here and there. Truth is prevailing. Priests and people, in some cases, sit up all night to talk about the glorious gospel. I am sometimes quite feverish with excitement. I want to jump; I want to fly; I want a thousand tongues to proclaim the unsearchable riches of Christ. We are unable to do the tenthousandth part we want to do. We do little more than stand and see the salvation of God."

In his most humorous letters, in descriptions, in business correspondence, pious wishes and prayers come forth with the naturalness of happy gestures from a child. There is in his piety nothing strained. His whole soul is permeated by Bible thoughts and feelings as much as his mind is saturated with Bible language. His humour flows into Bible words; and somehow it does not shock or surprise, because the man is always at the same level, his entire living is in the same atmosphere. One cannot help conceiving a liking for him: he is so innocent, so good, so funny.

Of his humour we can give only the following specimens. The former is part of a letter supposed to be written by his last-born baby to an officer of the American Board, by whose name it had been called:—

“MY DEAR SIR,—I joined this mission on the 20th ult., and though I was not wholly unexpected, yet I arrived at so early an hour in the morning as to take some of the missionary circle by surprise. For the present I board in Mr. Goodell’s family, which seems to be the case with all new missionaries till they have learned something of the language, with the manners and customs, of the people; and this whether they are to remain permanently at Constantinople, or whether they are to pass on, after awhile, to the regions beyond. I make more trouble than I could wish, and increase the cares and burdens of the family instead of doing much to lighten themI came, too, without any outfit whatever. To have seen me on my first arrival, a stranger might have concluded naturally enough that I had suffered shipwreck and had not a friend in the world, so entirely destitute was my condition. I lifted up my voice and wept aloud, and my situation excited universal sympathy. I was received as a beloved child, and I have had every possible kindness showed me. I assure you no person could have done more for me than Mrs. Goodell and her eldest daughter.True, I joined this mission without any appointment from the Board; but I assure you, I should not have done so had I not been under a higher appointment than any that could emanate from the Prudential Committee.It is also true that living here is very expensive; but as I came unattended, and as I have no thought at present of seeking a partner, especially without the advice of my friends, a suitable maintenance from the funds of the Board will doubtless be allowed.”

Again:—

“For the last week I have been quite ill—confined to my couch most of the time—from a cold in my head, teeth, and throat. One who has been a grinder in my household for forty-six or forty-seven years, and who has done me a great deal of hard and important service, I have had to expel for ever. For some time past he has been disabled from doing any kind of service, and the latter part of the time he gave me constant annoyance from his peevish habits, and had begun also to make disturbance among the other servants. Whether at the time of the restitution of all things he will be found in his place again, I cannot say. Some of my children think he will, and others not. However, it does not depend at all on our reasonings.”

After forty-three years’ labour the aged missionary goes home to die. He had for some time felt the burden of years. He signs himself “Your aged brother.” He begins to lose sleep. But he repeats the hymns he and his scattered children used to sing in the old times.

In America he still toiled on, giving addresses on missions, conducting a Bible-class for business men, taking the deepest interest in the Sabbath school of the church of which he was a member. On one occasion a little girl waited after service to speak to him. Her question to the beautiful old man from the East with the snow white beard was this: “Have you ever seen the Lord Jesus?” And not long after he saw him, for he fell asleep in February 1867.*

JOHN JAMES LUIE.

—*The Family Treasury.*

* The book from which the information has been received about Dr. Goodell is published by Carter & Co. of New York, under the title of “Forty Years in Turkey.” Its editor, Dr. E. D. G. Prime, has performed his part in the work most admirably.

CHRISTIAN WORK.

MONTHLY SURVEY OF MIS-
SIONS.—
PERSIA.

The Rev. R. Bruce, whose return to Persia to establish a mission there we mentioned in our March number (p. 89), was warmly received sixteen miles from Julfa, and rode into that town, where he resides, with an escort of forty horsemen, Armenians, Jews, and Persians. A few days afterwards, he waited upon the Prince-Governor, who told him that the Roman Catholic priest and the Armenian monk of the place had made several complaints to him about the school. "I replied," says Mr. Bruce, "that I had got up the school at the special request of the Armenians; that the Armenians were free, and I used no compulsion to make them send their children; that they did so because the school was a good one. He said, 'No, they are not free in Persia, they are my slaves; I do not want the school. If I wish them to continue barbarians, they have no right to educate their children; you must close the school at once.' His Royal Highness would listen to no further explanation from me, but calling in an official, bid him go to the Armenian monk and tell him to issue orders to all the Armenians in his name not to send their children to the Church Missionary Society school on pain of incurring the displeasure of the Governor, and to go himself to the Mohammedans and prevent them sending their sons; adding, 'If you fail in carrying out my order, I shall cut off your ears.' His Royal Highness also told me, in the presence of several Persians, that

if I were murdered, he would not be responsible." The Prince-Governor, however, has been called to account by the Government at the capital, and now displays much more courtesy. Lord Derby, we are glad to learn, has directed the British Minister at Teheran to press for the liberty of action which Mr. Bruce requires.

TURKEY.

The Rev. Mr. Greene (of the American Board of Missions) writes from Constantinople: "The Minister of Foreign Affairs has recently summoned various distinguished representatives of the non-Mussulman communities to a series of conferences on various subjects of importance to those communities. Hagop Effendi Mattosian (the civil head of the Protestants) has been invited to these conferences, and has taken a leading and honourable part. The subjects discussed have been such as these: What course is to be taken when a non-Mussulman wishes to become a Mussulman? All the demands of the Christian representatives on this subject were agreed to. Hagop Effendi inquired whether the same rights and safeguards were not to hold when a Mussulman becomes a Christian. It was replied that the Sultan being not only the head of the State, but also the head of the Mohammedan Church, could not allow the discussion of this question. Odian Effendi, the representative of the Armenian community, replied: 'Then there is no religious liberty in Turkey.' Another subject discussed was the erection of churches and schools, and the ringing of bells; and it was decided that no objection should

be made on any of these points, unless they were of a municipal character. Other conferences are to follow, discussing the subject of proselytism, colportage, the rights and privileges of corporations, etc., etc. The like of these conferences, with Greek, Armenian, Catholic, Protestant, and Jewish representatives, has not hitherto been known in Turkey." On this subject the Rev. Mr. Dwight writes: "The Government has been asking of the Christian communities their views upon the carrying out of reforms. As these communities, in answering, demand real equality, as promised, the Government finds itself in very hot water, and now wishes that it had not asked any such questions; for real equality with Moslems is just what it will not grant to Christians, and just what the Moslem common people will rebel against."

SYRIA.

The Rev. H. H. Jessup, of the Syrian mission (Presbyterian), writes of the outcoming of an entire town of five hundred inhabitants, six miles from Beyrout, from Maronite darkness to Protestantism. A chapel and school-house have been hired, and a native preacher and teacher established there. A great proportion of the people attend the services held by the missionaries. Some of the young men have established a club to put a stop to lying, each member pledging himself to speak the truth.

INDIA.

The conversion of a thief, named Mesuba, in the Mahratta Country excited, some time since, not a little interest. A missionary of the American Board, who recently visited the village Walwad, where he resides, found him surrounded by a band of twenty-one Christians. They have now been organized into a church, of which Mesuba has been chosen deacon. There are no missionaries or educated

Christians in the neighbourhood; but the man, using only his Bible and hymn-book, has grown greatly in a Christian experience which remains steadfast and cheerful amid persecution.

Miss Seward, M.D., of the Presbyterian Mission at Allahabad, has a very large dispensary and zenana practice, having seen 2,980 patients during the past year. She has been asked into many high-caste Hindu zenanas and even into the secluded Mohammedan homes. Her medical practice is often very discouraging. The native doctors have wrought their very worst before the Christian physician is called in to counteract the results of their ignorance; or it may happen that, just as the patient is beginning to mend, an astrologer is summoned, and the Western medicines are thrown to one side. Still, many lives are saved, and the physician has the encouragement of entering into houses into which no other Christian is admitted. Their inmates will have no Bible-reader or school-teacher, but will listen readily to the conversation of the "Doctor Lady."

CENTRAL ASIA.

The report of the Moravian mission in Central Asia for the past year states that two persons were added to the Church at Kyelang during the year. One of these is a lama from Lhassa; the other is the wife of one of the converts, who followed her husband to that place. A journey of six weeks to Leh and the northern part of Ladak was undertaken by Mr. Heyde, of the mission station at Kyelang. The impression of former tours was confirmed—namely, that in Ladak the soil is more prepared for the Gospel seed than in Lahoul; at all events, interest in Christian truths is there decidedly on the increase. It is pleasing to make the repeated experience that portions of Scripture distributed

on previous tours have been carefully and intelligently perused, and are readily made the subject of conversation and discussion, wherever the missionary appears. This applies to the villages in Ladak proper along the valley of the Indus, not to the more distant districts visited last year by Mr. Heyde. Fourteen years ago he had visited the Shapok valley, and had then been unable to cross the rapid river: last year circumstances were more favourable; he passed the river, though not without peril, and visited several villages where the Gospel had never been proclaimed. In this remote spot he met with a remarkable proof of the power of God's Word unaccompanied by the preaching of the missionary. A man of good family and superior education resides here, into whose hands some Scripture texts had found their way. He read them again and again, feeling the power of revealed truth in his own heart. On Mr. Heyde's appearance in the district, this man hurried to meet him, and at once expressed the wish to be allowed to go to Kye-lang and become a Christian. With this view he was prepared to forsake house and lands, and only take his wife and children with him. Glad as Mr. Heyde was to hear the man's expressed resolve, he could not but point out to him what results must follow the step he proposed to take, and begged him to seek earnestly for Divine guidance in this matter. When Mr. Heyde reached Leh on his return journey, this man had taken the trouble to come there to meet him, in order to have further teaching and reiterate his resolution to become a Christian. Another Ladakese native expressed the desire to come to Kye-lang for the sake of receiving further Christian instruction. Mr. Heyde adds: "Looking at the experience of this year's tour, we are constrained with renewed earnestness to beg the

Lord to remove the obstacles which the ruler of Ladak places in the way of settled missionary work in that country. It was originally the intention of our missionaries to establish a station at Leh, but thus far all efforts in this direction have been vain."

With reference to the station at Poo it is remarked that the missionary, Mr. Pagell, is liked and valued as a friendly and able adviser and helper, but there is no interest for the message of which he is the bearer, or the Master whom he serves. "When the dryness of the spring threatened destruction to the crop, and the repeated performances of the lamas had failed to produce rain, the heathen came to Mr. Pagell with the request that he would pray the God of the Christians to send rain. He did so, and God graciously answered his earnest petition. An acknowledgment of the power of Christianity even in this slight measure is not without encouragement. The attendance at school has been better than ever before, fifteen boys and twelve girls having come during the winter with fair regularity. Considering that local authorities do nothing whatever to induce the children to go to school, we cannot but thankfully recognize in this improvement an encouraging feature of the work. Some parents have even consented to allow their children to attend school, at all events for one day in the week, during summer. Quite recently Brother Pagell reported that God favoured him still, in the midst of long waiting for results and many disheartening experiences, with such evidences of His grace and favour, that his courage does not fail."

The number of Christians at Kye-lang is seventeen; at Poo, nine; making a total of twenty-six.

CHINA.

In the *American Foreign Missionary*

appears a very interesting letter from Dr. Nevins, of the North China Presbyterian Mission. In this letter he communicates important intelligence with regard to the work in China, where Mr. Corbett baptized 130 members of the "Nameless Sect," more than two years ago. The whole number of Native Christians is now nearly 300. They mostly belong to a small branch of the widely-extended "Nameless Sect." This branch, being somewhat isolated from the main body, was comparatively free from control. A considerable portion of it, including the leader, have entered the Christian Church together. The people were formerly very illiterate; but have, since becoming Christians, learned to read, and are rapidly advancing in Christian knowledge and general intelligence. The persecution to which they were at first subjected has almost entirely ceased, and the Christians are now living peaceably among their heathen neighbours. The native pastor has proved himself equal to his work, and the churches have developed a surprising degree of self-support. One chapel was built for them, but a second and better one they are building for themselves. When this is completed they will be ready to assume the entire support of the pastor who presides over their three churches. They are also making efforts to extend the Gospel among the adherents of the sect with which they were formerly connected.

CENTRAL AFRICA.

At a meeting held at Magdalen College Lodge, Cambridge, the following facts were stated with respect to the Universities' Mission to Central Africa. The first idea of a mission was started, in response to an earnest appeal made by Dr. Livingstone, at a meeting at Cambridge, in 1857. It may be regarded as having been formally instituted at a second meet-

ing at Cambridge, on November 1, 1859. The first head of the mission was Bishop Mackenzie, who established a station at Magomero, on the River Shiri, where a large settlement of slaves, liberated by the mission party, was formed under the guidance of Dr. Livingstone. The following is a summary of the work that has been done by the mission at the present time: 1. On the site of the old slave market at Zanzibar, purchased by the liberality of the Rev. A. N. West, of Pembroke College, who died whilst in sole charge of the mission, Christmas day, 1874, a fine church is far advanced towards completion. Adjoining it the Bishop hopes soon to erect houses for the clergy and mission workers, schools, and a hospital. 2. At Mhweni, four miles from Zanzibar, a settlement of adult liberated slaves has been formed, and attached to the station is a girls' school. 3. At Kiungani, two miles from Zanzibar, is a large boys' industrial school, which is partly self-supporting. Much of the carpenters' and other work for the fabric of the Zanzibar church has been done here. 4. A house in Zanzibar was opened as a hospital on December 12, 1875, upon the arrival of Miss Allen and two nurses. It has already done excellent service. 5. Magila, the mission station on the mainland, is in charge of the Rev. J. P. Farler and Mr. Moss, and has lately been reinforced by Mr. Clarke; the reports are favourable. Bishop Steere has just returned to Zanzibar after five months' absence on an expedition to Nyassa country. It is considered feasible to extend the operations of the mission over 300 miles or upwards on the mainland in the direction of the country first occupied under Bishop Mackenzie towards Lake Nyassa. The Bishop's journey affords convincing evidence of the existence still of the slave-trade in the number of caravans which were met. It re-

veals likewise, incidentally, the self-devotion and perseverance of the Bishop, who, when the European members of his party failed him through ill-health, started on the journey with native bearers only. The Bishop estimates that by this means some 10,000 slaves were conveyed to the coast. By God's providence, the journey was, notwithstanding difficulties and privations, accomplished safely. In a letter recently addressed by Bishop Steere to the members of the Universities of Oxford and Cambridge, he says: "I have just returned from a walk of some 700 miles, through almost unknown country, undertaken in your name and for your honour. I have agreed with the greatest of the native chiefs (Mataka) near the Lake Nyassa for a site and for countenance in our mission. I find that my appeal for personal help is being nobly responded to. We paid during the year twenty outward passages. I hear of four more perhaps now on their way, and of others pressing to follow them.

There remain fourteen of us, mostly young students, out of whom I feel no doubt the most efficient missionaries will ultimately be formed. Not one of my helpers is desiring money profit from his work. So, then, I feel sure that if not the Universities, the English Church will find us the men and women we need."

The Church Missionary Society has despatched a small pioneer mission party to East Africa in a new yacht, presented by friends, named "The Highland Lassie." This vessel is a sea-going, 80-ton sailing yacht, with auxiliary steam power, which had already proved her good qualities by a voyage to the Mediterranean. She will be exceedingly useful to the mission, to go backwards and forwards to Zanzibar and other places on the coast; and for such river navigation as requires a smaller craft. A missionary,

who is a shipwright by trade, has constructed a sailing boat on the spot, which has been named "The Alice." The "Highland Lassie" has sailed for Mombasa under very interesting circumstances. Lieut. Shergold Smith, R.N., the first missionary for the Victoria Nyanza, has taken command of her. He superintended the fitting of her out at Teignmouth (where she was lying when purchased), engaged the crew, and is now sailing her out.

SOUTH AFRICA.

The Basutos, in South Africa, among whom the French are labouring, are themselves establishing a mission. A party of them, who had been educated on mission stations, were travelling far inland, about a year ago, when they came upon a tribe who had a belief in a chief's son, who died for his people, and was to rise again. The Basutos told them that this was Jesus, whereupon the chief begged them to return to their missionaries, and ask them to send teachers to his people, offering land for stations, and other inducements. Four Basuto preachers volunteered to go, and the native Christians gave them a large sum of money and some oxen as their outfit in part. This indicates the appreciation which even the benighted tribes of Africa have of the blessings of Christianity, as brought to them by missionaries.

WESTERN AFRICA.

There has been, we regret to say, a renewal of persecution at Bonny. On the occasion of a heathen festival, several Christian natives refused to join in the rites or to eat of the sacrifices. They were beaten and put in irons, but, by God's grace, remained steadfast; and one sealed his testimony with his blood. Joshua, for that was his name, on his repeated refusal to partake of things offered to idols, was thrown alive into the river;

and while he floated his skull was most barbarously smashed with a paddle, and his body thrust through with a sharp-pointed pole. Bishop Crowther, hearing of the persecution, proceeded to Bonny, and demanded a meeting of all the chiefs. After much waiting he succeeded in getting them together, but failed to draw from them any satisfactory assurances of a more friendly spirit for the future. Hence Christian worship, in public, is still prohibited to adults in Bonny. The school children only are allowed to attend church.

Of Brass, however, where in past years there was bitter persecution, Bishop Crowther, in his annual report, now gives a more favourable account than from any other station. Towards the erection of a church which has been lately opened, the chiefs gave on the spot, in money and kind, upwards of £200. In the course of the year, fifteen candidates were baptized, making forty-seven for the year at this station. A chief (till lately a bitter persecutor), with twenty-seven of his household, are now candidates for baptism. "He is a wonder to many," writes the Bishop; and the current question is, "Is Chief Short Oruwari also among the church-goers?" He has given up his three "protective idols," and two of these have just been sent home to England.

NEW HEBRIDES.

The "Dayspring," after a run of nine days from Anceyrum to Sydney, has brought most encouraging tidings. Mr. Macdonald's new converts are holding on their way consistently, and have built a village in which to live near the station. At Efate the Rev. J. W. McKenzie reports that a heathen village has recently embraced the Gospel. Land has been secured for a station at Tongoa, in the Shepherd Isles. The First Epistle of

John has been forwarded by Mr. Milne, in order to its being printed.

MICRONESIA.

Important news comes from Micronesia, in the Pacific, in the report of a delegate of the Hawaiian Board, who returned to Honolulu after an absence of seven months spent on the "Morning Star," attending to Mission work on twenty islands. The Gilbert, Marshall, and Caroline Islands were visited. It was a memorable experience, this touching from island to island, learning the status of the people as to civilization and religion, observing the work which Hawaiian missionaries are doing in some places, with none but they to counsel; also to observe the better-known work of missionaries from America, on the Marshall Islands and Ponape. Converts were baptized, churches organized, and at least one pastor ordained, and one people encouraged to build a meeting-house during the tour. At one of the islands, which received a preacher less than two years since, the delegate found the people clothed, and their preacher provided with the best natively-constructed house which any missionary in Micronesia has. The church, 65ft. by 45ft., with walls 14ft. high by 4ft. thick, is built of solid blocks of coral, some of them requiring fifty-five men to carry them from the reef to the place of building. This Micronesian work is under the care of the Hawaiian Board, and therefore the out-growth of the now-finished work of the American Board.

LABRADOR.

The Moravian missionaries at Nain mention the following remarkable adventures with wild animals as having occurred to two of their people: An Esquimo, when walking on the shore of an island, on looking behind him, saw six wolves advancing at a rapid pace towards him. Having no

weapon of defence at hand, he began to smoke his pipe, which he happened to have in his mouth, as hard as he could, so that sparks fell from the bowl, and a cloud of sparks enveloped his person. The wolves, which most probably were not very hungry, alarmed at the strange sight, turned round, and made off in the direction from which they had come. The Esquimo was, of course, thankful for the turn the affair took, although the pleasure he felt at his happy escape was marred by the disagreeable effects arising from his violent smoking, which did not wear off until next day. On another occasion, an Esquimo, when fetching a seal suddenly came upon a polar bear. His first thought

on being thus confronted was, that the animal had been sent by God to devour him. His position was indeed full of danger, as he had left his gun at home. Quickly seizing the comforter from round his neck, and setting it on fire by means of a match, he placed it on the spade that he had in his hand, and thrust it in the face of the enemy. Before the bear recovered from the fright, the Esquimo was a considerable distance on his way home, which he succeeded in reaching in safety. Doubt was thrown on the veracity of the narrative by his countrymen, which gave him a good deal of trouble; but he repeatedly assured us of the truthfulness of his statement.—*Evangelical Christendom.*

PRACTICAL PAPERS.

THE PARABLE OF A PILGRIM.

BY AN OLD AUTHOR.

1. There was a man that had a great desire to go to Jerusalem, and because he knew not the right way, he addressed himself for advice to one that he hoped was not unskilful in it, and asked him if there was any way passable thither. The other answered, the way was both long, and full of very great difficulties; yea, that there were many ways that seemed, and promised to lead thither, but the uncertainty and danger of them were too great. Nevertheless, one way he knew, which, if diligently pursued, according to the directions and marks he would give, might be safely travelled, and went straight thither. Not, says he, that I can promise thee a security from many frights, beatings, and other ill-usage, and also tempta-

tions of all kinds. But if thou canst have courage and patience enough to suffer them without quarrelling, resisting, or troubling thyself, and pass on, having this only in thy mind, and sometimes on thy tongue; "I have nought, I am nought, I desire nought, but to be at Jerusalem;" my life for thine thou shalt escape safe with thy life, and in a competent time arrive at that city.

2. The pilgrim, overjoyed with this news, answered: "So I may have my life safe, and may at last come to the place that I above all things desire, I care not what miseries I suffer in my way. Therefore, let me know only what course I am to take, and, God willing, I will not fail to observe carefully your directions. The guide replied, "Since thou hast so good a will, though I myself never was so happy as to be in Jerusalem, yet be confident, that by the instructions I shall give

thee, if thou wilt follow them, thou shalt come safe to thy journey's end.

3. Now the advice that I am to give thee in brief is this. Before thou set the first step in the road that leads to Jerusalem, thou must be firmly rooted and grounded in the love of God and faith in Jesus Christ; moreover, whatsoever sins thou findest in thy conscience, thou must seek to purge them away by hearty, sincere repentance. This being done, begin thy journey in God's name; but be sure to go furnished with two necessary instruments, or companions, viz., Humility and Charity, both which will unite in the before-mentioned speech, which must always be ready in thy mind; I am nought, I have nought, I desire but only one thing, and that is our Lord Jesus Christ, and to be with Him in peace at Jerusalem." The meaning and virtue of these words, therefore, thou must have continually, at least in thy thoughts, either expressly or virtually. Humility says I am nought, I have nought. Love says I desire nought but Jesus Christ. These two companions thou must never part from, neither will they willingly be separated from one another, for they accord very lovingly together; and the deeper thou groundest thyself in humility, the higher thou raisest thyself in charity; for the more thou seest and feelest thyself to be nothing but a worm, with the more fervent love wilt thou desire Christ, that by Him who is all thou mayest become something that may be acceptable to God.

4. Now this same humility is to be exercised, not so much in considering thy own self, thy sinfulness, and thy misery (although to do this at the very first, be good and profitable), but rather in a quiet, loving sight of thyself in the infinite, endless being, and goodness of God, in His Son Jesus Christ. He which beholding of God's love must be either (through grace) in

a feeling knowledge of Christ, formed in thee in the new birth, or at least in a full and firm faith in Him. And such a beholding, when thou shalt attain to it, will work in thy mind, a far more pure, spiritual, solid, and perfect humility than the former way of beholding thyself, the which produces a humility more gross, boisterous, and unquiet. For by seeing the love of God in Christ Jesus, thou wilt both see and feel thyself not only to be the most wretched, filthy creature in the world, but also in the very substance of thy soul (setting aside the foulness of thy actual sin), to be nothing but a mere worm; for truly, in and of thyself, and without Jesus Christ, who really and in truth is all that is acceptable to God, thy soul is a horrible image. And until thou receivest the image of Christ, and feel thou hast His love (notwithstanding thou hast done, to thy own thinking, never so many good deeds), yet in truth thou hast nothing for thy comfort; for nothing will abide of good in thy soul, and satisfy it, but the love of God in Christ. Therefore, cast all other things behind thee, and forget them, that thou mayest have that which is best of all. And by thus doing thou wilt become a true pilgrim, that leaves behind him houses, and wife, and children, and friends, and goods; and makes himself poor, and bare of all things, that he may go on his journey lightly, with joy, and without hindrance.

5. Well, now thou art in thy way, travelling towards Jerusalem, the which travelling consists in walking inwardly, and (when need is) outwardly too, in such works as are suitable to thy condition and state, and such as will help and increase in thee this gracious desire that thou hast to be united to Christ in Jerusalem. Let thy works be what they will, thinking, or reading, or preaching, or labouring, etc., if thou findest that they draw

thy mind from worldly vanity, and confirm thy heart and will more to the love of Christ, it is good and profitable for thee to use them. And if thou findest that through custom such works do in time lose their savour and virtue to increase this love; and that it seems to thee that thou feelest more grace and spiritual profit in some other, take these other and leave those; for, though the inclination and desire of thy heart to Christ must ever be unchangeable, nevertheless, thy works that thou shalt use in thy manner of praying, reading, etc., to the end to feed and strengthen this desire, may well be changed, according as thou feelest thyself by grace disposed in the applying of thy heart. Bind not thyself, therefore, to voluntary customs, for that will hinder the freedom of thy heart to love Christ, if grace should visit thee in a special manner.

6. Before thou hast made many steps in the way thou must expect a world of enemies, of several kinds, that will set thee round about, and all of them will endeavour busily to hinder thee from going forward; yea, if they can by any means, they will either by persuasion, flattery, or violence, force thee to return home again to those vanities thou hast forsaken; for there is nothing grieves them so much as to see a resolute desire in thy heart to love Christ, and to travel to find Him. Therefore they will all conspire to put out of thy heart that good desire and love in which all virtues are comprised.

7. Thy first enemies to assault thee will be fleshly desires and vain fears of thy corrupt heart; and with these will join unclean spirits, that with subtle temptations will seek to allure thy heart to them, and to withdraw it from Jesus. But whatsoever they say believe them not, but betake thyself to thy old, only, secure remedy, answering always thus: "I am nought, I have

nought, and I desire nothing but the love of God in Christ;" and so hold on thy way, desiring nothing but Christ, Christ only.

8. If they endeavour to put doubts and scruples into thy mind, and would make thee believe that thou hast not repented as thou ought for thy sins, but that some old sins remain in thy heart not yet repented of, and that therefore thou must return back to repent of those sins before thou hast the boldness to go to God through the merits of Christ; do not believe a word of all they say, for by thy sincere repentance the blood of Christ has cleansed thee from thy sins, and there is no need at all that thou shouldst stay to ransack thy conscience; for this now will do thee harm, and either quite put thee out of thy way, or at least unprofitably delay thy travelling in it.

9. If they shall tell thee that thou art not worthy to have the love of God, nor to see Christ, and therefore that thou ought not to be so presumptuous as to desire and seek after Christ, believe them not, but go on and say: "It is not because I am worthy, but because I am unworthy of God's love, that I desire to find Christ, who is worthy, and who will, by uniting my soul to Himself, make me worthy. I will, therefore, never cease desiring to be united to Christ till I have obtained it. For it was for that union only that my soul was created; therefore, say and do what you will, I will desire it continually; I will never cease to pray for it; and by so doing I hope, through God's mercy, to obtain it.

10. If thou meet with any that seem friends to thee, and that in kindness would stop thy progress by entertaining thee and seeking to draw thy soul to sensual mirth by vain discourses and carnal solaces, whereby thou wilt be in danger to forget thy pilgrimage, give a deaf ear to them;

answer them not. Think only on this, that thou wouldst fain be at Jerusalem; and if they proffer thee gifts and preferments heed them not, but think ever on Jerusalem.

11. And if men despise thee, or lay any false calumnies to thy charge, giving thee ill names; or if they go about to defraud thee, or rob thee; yea, if they beat thee and use thee despitefully and cruelly; for thy life contend not with them; strive not against them, nor be angry with them; but content thyself with the harm received, and go on quietly as if nought was done, that thou take no further harm. Think only on this, that to be at Jerusalem deserves to be purchased with all this ill-usage, or more; and that there thou shalt be sufficiently repaired for all thy losses, and recompensed for all hard usages by the way.

12. If thine enemies see that thou growest courageous and bold, and that thou wilt neither be seduced by flatteries, nor disheartened by the pains and troubles of thy journey, but rather well contented with them, then they will begin to be afraid of thee; yet for all that they will never cease pursuing thee. They will follow thee all along the way, watching all advantages against thee; and ever and anon they will set upon thee, seeking either with flatteries or frights to stop thee, and drive thee back if they can. But fear them not, hold on thy way, and have nothing in thy mind but Jerusalem, and Jesus Christ, whom thou wilt find there.

13. If thy desire of Christ still continues, and grows more and more strong, so that it makes thee go on thy way courageously, they will tell thee that it may very well happen, that thou wilt fall into corporal sickness, and perhaps such a sickness as will bring strange fancies into thy mind, and melancholy apprehensions; or perhaps thou wilt fall into great want, and no man will offer to help thee; by

occasion of which misfortunes thou wilt be tempted by thy ghostly enemies, who will then insult over thee, and tell thee that thy folly and proud presumption hath brought thee to this miserable pass; that thou canst neither help thyself, nor will any man help thee, but rather hinder those that would.

All this they will do to the end that thou mayest increase thy melancholy and unquiet apprehensions; or to provoke thee to anger or malice against thy Christian brethren, or to murmur against God; for perhaps Christ may, for thy trial, seem to hide His countenance from thee. But still resist these suggestions, and be as though thou heard them not. Be angry with nobody; and in all thy diseases, poverty, and whatsoever sufferings (for who can reckon all) that may befall thee, keep Jesus Christ in thy mind; think on the lesson He has taught thee, and go on saying: "I am nought, I have nought, I care for nought in this world, I desire nought but the love of God in Christ, and to be united to Him, and to dwell in peace at Jerusalem.

14. But if it shall happen sometimes, as likely it will, that through some of these temptations, and thy own frailty, thou mayest stumble, and perhaps fall down and get some hurt thereby; or that thou for some time wander a little out of the right way; get up again as soon as possibly may be; come again into thy inward man, and return into the right way. Do not trouble thyself over much, or too long with thinking upon thy past misfortune, for that will do thee more harm, and give advantage to thy enemies. Therefore repent, take more care, and make haste to go on in thy journey and working again, as if nothing had happened. Keep but Christ in thy mind, and desire to gain the love of God in Him, and nothing shall be able to hurt thee.

15. At last when thy enemies perceive that thy desire to be united to Christ is so strong that thou wilt not regard either poverty, mischief, sickness, melancholy, doubts, nor fears, life nor death, but will go on in thy desire of that one thing needful—the obtaining of God's love in Christ, and will be satisfied with nothing else;—that thou despisest all earthly things, and dost hold on praying for the assistance of God's Holy Spirit, and with submission and resignation to the Divine will, then they will grow enraged and spare no manner of cruel usage. They will come closer to thee than they ever did before, and betake themselves to their last and most dangerous assault. That is, they will bring into the sight of thy mind all thy good deeds and virtues, shewing thee that men praise thee and love thee, and bear thee very great veneration for thy holiness, &c.; and all this they will do to the end to raise vain joy and pride in thy heart. But if thou desire thy life in Christ, thou wilt hold all this flattery and falsehood to be a deadly poison to thy soul mingled with honey. Therefore away with it, cast it from thee, saying thou wilt have none of it, and that thy desire is to be at Jerusalem.

16. And to the end to put thy soul out of danger and reach of such temptations, suffer not thy thoughts willingly to run about the world, but draw them all inwards, fixing them on Christ only, to think only upon Him, to possess Him, to love Him. And after thou hast brought thyself to do thus, then whatever thou seest and feelest inwardly that is not Him will be unwelcome and painful to thee, because it will stand in thy way of seeing and of enjoying His presence,

whom thou only desirest.

17. But yet if there be any work or outward business which thou art obliged to do, or that charity or present necessity requires of thee, either concerning thyself or thy brother, fail not to do it; despatch it as well and as soon as thou canst, and let it not tarry long in thy thoughts, for it will but hinder thee in thy principal business. But if it be a matter of no necessity, or that concerns thee not in particular, trouble not thyself, nor distract thy thoughts about it; but get rid of it quickly out of thy heart, saying still thus: "I am nought, I can do nought, I have nought, and nought do I desire, but only to live in Jesus Christ and be at Jerusalem.

18. Thou wilt be forced, as all other pilgrims are, to take oftimes by way of refreshments meat, and drink and sleep, yea sometimes innocent refreshments, in all which things use discretions and take heed of foolish scrupulosity.

19. To conclude, remember always that thy principal aim, and indeed only business, is to be united to Christ, to strengthen this desire daily by prayer for the assistance of God's Holy Spirit, and by other spiritual workings, to the end it may never go out of thy heart. And whatsoever thou findest proper to increase that desire of being united to Christ, be it by praying, or reading; speaking, or being silent; travelling, or reposing, as long as thy soul finds savour in it, and as long as it increases this desire of having and enjoying nothing but the love of God in Christ, and being with Him in true peace in Jerusalem. And be assured this good desire thus cherished and continually increased will bring thee safe unto the end of the pilgrimage. Amen.

CHRISTIAN MISCELLANY.

WITHERSPOON AND THE
ATHEIST.

The Rev. Dr. Witherspoon, formerly of Princeton, was once on board a packet ship, where, among other passengers, was a professed Atheist. This unhappy man was very fond of troubling every one with his peculiar belief, and of broaching the subject as often as he could get any one to listen to him. He did not believe in God, and a future state, not he! By and by there came on a terrible storm, and the prospect was that all would be drowned. There was much consternation on board, but no one was so greatly frightened as the professed atheist. In this extremity, he sought out the clergyman, and found him in the cabin, calm and collected in the midst of danger, and thus addressed him:—

"Oh, Dr. Witherspoon! Doctor Witherspoon! we're all going; we have a short time to stay. Oh, how the vessel rocks! We're all going; don't you think we are, Doctor?"

The doctor turned to him with a solemn look, and replied, in broad Scotch, "Nae doobt, nae doobt, mon, we're a' gangin'; but you an' I dinna gang the same way!"

WOMAN'S POWER.

Woman's power is in her influence. And how many in their eager haste to be acknowledged rulers, overlook the power they wield. It is true that in many instances she is circumscribed, but in deploring what she has not, she should not lose sight of what she has. When Columbus braved the perils of unknown seas, to add America

to the world, it was the white hand of a woman that fitted him for his venturesome voyage of discovery. So woman equips man every day for the voyage of life. Woman, as man's helper, rises to her peculiar and best altitude. He represents the intellect, she the mind governing the heart. Power appertains to him; but her influence is more subtle and penetrating than power in its most delicate and all-pervading form. So everywhere; man executes the performances, but woman trains the man. Every effective person, leaving his mark on the world, is but another Columbus, for whose furnishing some Isabella, in the form of his mother, lays down her jewelry, her vanities, her comforts. Then take courage, ye over-burdened ones, who think your lives are a blank, because your world is within the four walls of your home. You little know but a Martin Luther, or John Knox, or Wesley, an Isabella, a Lady Huntington, a Harriet Newell may go out, moulded by your hands, to mould the world for God and eternity.

WORRY.

Believers have rest. God gives them this great comfort. Worry comes from doubt. It nearly always arises from foreboding evils that never come, or undoubting promises that are sure. Usually, neither joys nor sorrows are what we anticipate. Why not wait, then, till they come? The present is all that we know with certainty, why then take thought for the future? David says, "I hate vain thoughts," and so should we, and do not most of our fears and many of our

hopes and desires, prove to be utterly vain? Our Saviour forbids anxiety when he says: "Take no thought for the morrow. Forecasting is well if seasoned with trusting; looking ahead is proper if we look in hope, and allow for unseen results. Our greatest griefs are unexpected; our highest joys break suddenly upon our hearts. The connection of divine agency with human action is such that no one can forecast the future exactly. Often, what we most fear is changed to blessing, and what promised highest pleasure drives thorns to our hearts. Will worry make one hair white or black? It whitens hair without cause, excludes peace where the Lord would give it, exhausts life where rest is offered, creates evils out of good, begets fear where no fear is lawful, prevents blessings that are sent to our doors, consumes energies needed to win success, invites enemies that hope would repel, grieves the Spirit and hinders his gracious helpfulness.

DON'T STAY LONG.

FOR WIVES' HUSBANDS ONLY.

"Don't stay too long husband," said a young wife, tenderly, in my presence one evening, as her husband was preparing to go out. The words themselves were insignificant, but the look of melting fondness with which they were accompanied, spoke volumes. It told all the vast depths of a woman's love—of her grief, when the light of his smile, the source of all her joy, beamed not brightly upon her.

"Don't stay too long, husband,"—and I fancied I saw the loving, gentle wife, sitting alone, anxiously counting the moments of her husband's absence, and every few moments running to the door to see if he was in sight, and, finding that he was not, I thought I could hear her exclaiming in disappointed tones, "Not yet!"

"Don't stay long, husband,"—and I again thought I could see the young wife, rocking nervously in the great arm-chair, and weeping as though her heart would break, as her thoughtless "lord and master" prolonged his stay to a wearisome length of time.

"Don't stay long, husband,"—and the young wife's look seemed to say— for here in your own sweet home is a loving heart whose music is hushed when you are absent; here is a soft breast to lay your head upon, and here are pure lips, unsoiled by sin, that will pay you with kisses for coming back soon.

Oh, you that have wives to say, "Don't stay long," when you go forth, think of them kindly when you are mingling in the busy scenes of life, and try, just a little, to make their homes and hearts happy, for they are gems too seldom replaced. You cannot find amid the pleasures of the world the quiet joy that a home, blessed with such a woman's presence, will afford.

Husbands, would you bring sunshine and joy into your homes? Then spend your leisure hours with your families, and employ the time in pleasant words and kind actions, and you will realize in all its richness what is so beautifully described by the poet:

"Domestic happiness, that only bliss
Of paradise that has survived the fall."

Mother's Magazine.

THE OLD FOLKS AT HOME.

Dr. Aikman, in his "Life at Home," urges children not to forget the old folks at home. He says: There is always a liability, when sons and daughters have gone away from the home of their childhood and formed homes of their own, gradually to lose the old attachment and cease to pay those attentions to their parents which were so easy and natural in the olden

time. New associations, new thoughts, new cares, all come in, filling the mind and heart, and, if special pains be not taken, they crowd out the old loves. This ought never to be. You should remember that the change is with you, and not with those you left behind. You have everything new, much that is attractive in the present and bright in the future; their hearts cling to the past, they have most in memory. When you went away, you knew not, and will never know, till you experience it, what it cost them to give you up, nor what a vacancy you left behind. They have not, if you have, any new loves to take the place of the old. Do not, then, heartlessly deprive them of what you still can give of attention and love.

Visit your parents. If you live in the same place, let your step be, perhaps daily, a familiar one in the old home; if you are miles, yea, many miles away, make it your business to go to them. In this matter do not regard time nor expense; the one is well spent and the other will be fully, yea, a hundredfold repaid. When some day the word reaches you, flashed over the telegraph, that father or mother has gone, you will not think them much, those hours of travel which last bore you to their side.

Write to your parents. I have known father and mother wait with sick hearts through weary months, longing that some word might reach them from an absent son. They have watched the mails till in despair they have ceased to expect any more, and while they may not have the grief of a great bereavement, they have what is almost as bad, the bitter consciousness that they are not in mind enough to even call out a few poor lines from one whose infancy and early years they watched with sleepless love. Sons are often guilty of this crime—I cannot call it less—from sheer neglect or indolence. While an hour,

perhaps a few moments, would suffice to write a letter which would give unspeakable satisfaction, they let months and even years slip away in utter indifference to all the pain they are causing. Oh! how full is many a mother's heart of sorrow and foreboding when just a few words from an absent son would fill it with joy and praise! Such indifference or neglect is shameful and wicked. One need not wonder that sons guilty of it are not prospered, that they wait in vain for those turns of fortune which will send them home, as they dream, to surprise the old neighborhood with their wealth. Their thoughtlessness has been productive only of disaster.

Keep up your intercourse with father or mother; do not deem it sufficient to write when something important is to be told; do not say, "No news is good news." If it be but a few lines, write them; write, if it be only to say, "I am well;" if it be only to send the salutation that says they are "dear," or the farewell that tells them that you are "affectionate" still. The little messengers shall be like caskets of jewels, and the tears that fall fondly over them will be treasures for you. Say, with a warm-hearted son:

"The hills may tower, the waves may rise,
And roll between my home and me;
Yet shall my quenchless memories
Turn with undying love to thee.

ERRORS IN MARRIAGE.

Many of the errors of life admit of remedy. A loss in one business may be repaired by a gain in another; a miscalculation this year may be retrieved by special care the next; a bad partnership may be dissolved, an injury repaired, a wrong step retraced.

But an error in marriage goes to the very root and foundation of life. It has been said that no man is utterly ruined till he has married a worthless

wife; and so every woman has a future before her until she is chained, in a wedlock, which is a padlock, to a wretched and unworthy man. The deed once done cannot be recalled. The wine of life is wasted and the goblet is broken, and no tears or toils can bring back the precious draught. List the young think of this, and let them walk carefully in a world of snares, and take heed to their steps lest in this most critical event of life they go fatally astray.

But here we must guard against another error. Many people think they have made a mistake in marriage, when the mistake is only in their own behaviour since they were married. Good husbands make good wives, and good wives make good husbands; and the scolding, or intemperate, or slatternly partner often has but himself or herself to blame for the misery that clouds the life and desolates the home. Multitudes who feel that their marriage was a mistake, and who make their existence a life-long misery, might by a little self denial, and patience, and forbearance, and gentleness, and old-time courtesy, make their home brighten like the gates of Eden, and bring back again the old love that blessed the happy golden days gone by.

Suppose the wife does not know quite so much as you do;—well, you showed *your* great judgment when you thought her the chief among ten thousand! Or if your husband is not the most wonderful man in the world, it simply illustrates the wit and wisdom of the young woman who once thought he was, and could not be convinced of the contrary! So perhaps you are not so unevenly mated after all; and if one has had better opportunities since marriage, then that one should teach, and cultivate, and encourage the other, and so both journey on together. But if one has grown worse and sunk lower than at the beginning,

perhaps even then, patience, and toil, and sunshine may bring back the erring one to duty, lift up the fallen, rescue the perishing, and save the lost. How glorious for a wife to pluck her husband from the jaws of ruin and bring him safely to the heavenly home; how blessed for the husband to bring back to the gates of paradise the woman who through weakness had been led astray!—*The Common People.*

“I WAS SAVED AT THE BOTTOM OF THE SEA.”

BY THE REV. E. W. VANDERKISTE.

So said one of our Sydney divers to a city missionary. In his house, in one of our suburbs, might be seen lately what would probably strike the visitor as a very strange chimney ornament—the shells of an oyster holding fast a piece of printed paper. But devoutly do I wish that every chimney ornament could tell such a tale of usefulness. The possessor of this ornament might well value it. He was diving amongst wreck on our coast, when he observed at the bottom of the sea, this oyster on a rock, with this piece of paper in its mouth, which he detached, and commenced to read through the goggles of his head dress. It was a gospel tract, and coming to him thus strangely and unexpectedly, so impressed his unconverted heart that he said, “I can hold out against God’s mercy in Christ no longer, since it pursues me thus.” He tells us that he became whilst in the ocean’s depth a repentant, converted, and (as he was assured) sin-forgiven man—“saved at the bottom of the sea.”

THE DYING SAINT.

I asked her if she had no fear of death and the grave. I knew her faith in Christ was strong; but I thought that, possibly, she might have

a dread of death itself and the loathsome grave.

Her face shone as she replied, "Oh! no; I am not afraid, Jesus is now leading me into the river of death. The water is a little cold; but I can bear it, for I am thinking of His love. He will take my hands in one of His almighty hands, and with the other He will hold me. *I know He will not lose me.* For a moment I shall not see the sun, nor hear the voices of those I love; but when He raises me up, I shall hear the Church triumphant singing on the hills of Heaven. Oh! no; I am not afraid. Why should I be afraid?"—*Rev. Hyatt Smith.*

A GUILTY CONSCIENCE.

If a man be sick, wear he never so stately robes, he minds them not; have he never so dainty fare, he relisheth it not; lay him in never so soft a bed, yet he cannot rest; his diseased body feels nothing but the afflicting, peccant humour.

Even so when the remorse of conscience works, all our gifts and parts, be they never so great, appear not; riches, though in great abundance, satisfy not; honours, preferment, though never so eminent, advantage not; though we have them all for the present, yet we have not the use of them; we see, we hear; but we feel nothing but sin, as experience teacheth them that have been distressed in this kind.

SOME DEATHBED WORDS OF A CONVERTED PRIEST OF ROME.

Satan blinded my eyes; but he could not have done that but for my own unbelief—the evil heart of unbelief departing from the living God. . .

Only think! the Lord Jesus would not rest without unworthy me. He bought me with His own blood, and

sought me by His own free Spirit, and sent all these dear ones to help in the search.

I dare not deny His grace. He came into the world to save sinners, of whom I am chief, chief, chief; and I can do nothing but just lie down at His feet, and let Him cover me with His blood and load me with His loving gifts. . . .

His love just kills me! Help me to praise Him! My thoughts are all confounded whenever I think of Him.

It's *forgiven sin* that breaks a fellow down. The sense of *unpardoned sin* will bruise and torture, and leave scars on one's heart for life; but to see the Lord Jesus look into my face, to feel His blessed eyes looking into my heart, and hear Him say, "I have died for thee; I have forgiven all thy sins freely and forever." I think even in Heaven I must weep when we sing, "*He was slain for us.*"

NO TIME FOR FAMILY WORSHIP.

How comes it to pass that prayerless heads of families find time to trade or farm, time to gossip, time to visit friends, time to attend elections, time to frequent the theatre, time to dance, time for a thousand other things, but no time to pray with their families?

We once accosted a busy and prosperous young merchant as to his neglect of this among other duties.

"No time, sir, no time, sir," replied he, in urgent haste.

"Well, my dear young friend, God may give you time by and by."

Only one week after, he was driving rapidly along the street, when the tire of one of the wheels broke. His splendid team, being frightened, became unmanageable and flung him against an iron lamp-post, so that both his legs were broken. His very

first thought, he afterwards confessed, was a question addressed to himself, "Will you have time enough now to pray, Alfred?" For three long months that eager merchant was, like a chained eagle, confined to his couch. By God's mercy this proved to be eternal gain to his soul.

The truth is, it is want of heart for the duty that makes men neglect family prayer. Men find it a hard task to play the hypocrite even alone. But to subject themselves to the searching glance of children and servants—this is too much.—*Van Doren.*

CHRISTIAN EXCELLENCE.

"True Christian excellence can only be the outcome of true, calm, deep piety. Beautiful and diverse as are the parts of a blossom, each one is but the modification of a leaf. For the beauties of spiritual life, no new faculties are required; all that is needed is a change in the form and colouring of the same powers that formerly were devoted to selfishness or sin. Until the flower fully blooms, no indication of its beauty can be discerned. A cactus has a form destitute of beauty. No one unaware of the fact would imagine that a plant so rugged in appearance and of such slow growth would, at the appointed time, burst into such magnificent bloom. On some back shelf in the conservatory for years, it enjoys its share of watering and sunshine, and continues its slow and rugged growth almost unnoticed. But, by and by crimson buds appear on every part, and all the past culture is repaid by an affluence of beauty that delights each beholder. Let not any one despair of making life glorious." Let them first be assured that the Divine life has been implanted and exists within their hearts, and then, waiting on God in the way that he appoints, searching His word and being mindful

of the teachings of His spirit, they may watch, and pray, and wait before the Lord, assured that in His own good time he will cause fruit to abound and abide to the glory of God and the well-being of their fellow-men.

SECRET PRAYER.

Besides the open return there is a secret reward of secret prayer. There is a peculiar and present joy in communion with God. The deeper pleasures are the purest; and of all pleasures the purest is the peace of God. To feel that He is love—to draw so near Him as to forget the world—so near as to lose the love of sin—is of all pleasures the sweetest, of all blessedness the purest and most profound.

And next to this high communion with God—next to this joy of passions lulled, and sins slain, and of self forgotten in adoring fellowship with the Father of lights—is their sedate comfort who can pour their griefs into their Heavenly Father's bosom, or who feel that they have bespoken help against coming trials at their Heavenly Father's hand. To know that God is near—to know that He is trusted, honoured, loved—to feel that you are acting toward Him as a reverential and affectionate child, and that He is feeling toward you as a gracious and compassionate Father—there is in this itself an exquisite satisfaction, a present reward.

ADVICE TO A BRIDE.

"Hope not for perfect happiness, said Madame Maintenon to the Princess of Savoy, on the eve of her marriage with the Duke of Burgundy; "there is no such thing on earth, and though there were it would not be found at court. Greatness is exposed to afflictions often more severe than those of a private station. Be neither

vexed nor ashamed to depend on your husband. Let him be your dearest friend, your only confidant. Hope not for constant harmony in the married state. The best husbands and wives are those who bear occasionally from each other sallies of ill-humor with patient mildness. Be obliging, without putting great value on your favours. Hope not for a full return of tenderness. Men are tyrants, who would be free themselves and have us confined. You need not be at the pains to examine whether their rights be well founded; it is enough if they are established. Pray to God to keep you from jealousy. The affections of a husband are never to be gained by complaints, reproaches, or sullen behaviour.

GIVING.

"The system of redemption, from first to last, is one grand system of giving. God loved the world, and gave His only begotten Son to save it from eternal ruin. The Son loved us, and gave Himself to death for us. This giving does not rest at the point of bounty, but passes on to that of inconceivable sacrifice. Every man on whose spirit the true light of redemption breaks finds himself an heir to an inheritance of givings which began on the eve of time, and will keep pace with the course of eternity. To giving he owes his all; in giving he sees the substantial evidence he can offer that he is a grateful debtor; and the self-sacrifice of Him in whom he trusts says, far more pathetically than words can say: 'It is more blessed to give than to receive.' Christianity ordains that giving shall be both beautiful and cheerful. It does not satisfy the demands of our religion that we give; we must give much. 'He that soweth sparingly shall reap also sparingly.' This refers to the amount of gifts. But Christianity is

not content here; that unsparing amount must be given with a cheerful heart, 'not grudgingly, or of necessity; for God loveth the cheerful giver.'—*Wm. Arthur.*

LIGHT AT EVENING TIME.

Perhaps this paper will be laid upon some sick-bed, to be read by eyes that are soon to close on all earthly scenes. It may give cheer to read what God has done for others in like hours of need.

Said Mrs. Hemans, the sweet poetess, "I feel as if I were sitting with Mary at my Redeemer's feet, hearing the music of His voice, and learning of Him to be meek and lowly. No poetry can express, nor imagination conceive, the visions of blessedness that flit across my view, making my waking hours more delightful than repose from suffering."

Said a blind Hindoo boy, joyfully, "I see! Now I have light! I see Him in His beauty. Tell the missionary that the blind sees. I glory in Christ."

"Dying," said the Rev. S. Medley, "is sweet work, sweet work. Home, home!" and he was there.

"Do you find that gloom in death that you apprehended?" was asked of Dr. Henry.

"A sweet falling of the soul on Jesus. Ah, what mercy! I don't understand it."

"Surely this cannot be death," said another. "How wonderfully is He softening my passage!"

"I shall go to my Father this night," said Lady Huntington.

"O tell them," said another, "that the Lord does deal familiarly with men."

What could be more comforting than to feel that God spoke to us as friend to friend; that He drew near in our hour of sorest mortal need, and cheered us!

"I have experienced more happiness in dying, these past two hours," said a believer, "than in all my life before. It is worth a whole lifetime to have such a close."

"Children, when I am dead sing a psalm of praise," said the mother of John Wesley.

"Almost well," said Richard Baxter, when asked concerning his bodily state.

The martyr, Robert Glover, was overwhelmed in view of his approaching suffering. Even on his way to execution, he was cast down and almost in despair. But no sooner did he come in sight of the stake, than he cried out in ecstasy, clapping his hands, "He has come! He has come!" He seemed to go up to heaven, in his chariot of fire, with little consciousness of suffering.

GET THE MEANING.

The Bible is, indeed, a deep book when depth is required—that is to say, for deep people. But it is not intended particularly for profound persons; on the contrary, much more for shallow and simple persons. And, therefore, the first, and generally the main and leading idea of the Bible is on its surface, written in plainest possible Greek, Hebrew, or English, needing no penetration or amplification; needing nothing but what we all might give—attention. But this, which is in every one's power, and is the only thing that God wants, is just the last thing any one will give him. We are delighted to ramble away into day dreams; to repeat pet verses from other places, suggested by chance words; to snap at an expression which suits our particular views; or to dig up a meaning from under a verse, which we should be amiably grieved to think any human being had been so happy as to find before. But the plain, intended, immediate, fruitful meaning, which every

one ought to find always, and especially that which depends on our seeing the relation of the verse to those near it, and getting the force of the whole passage in due relation—this sort of significance we do not look for, it being truly not to be discovered, unless we really attend to what is said, instead of to our own feelings.—*Ruskin's Modern Painters.*

"CONVERSION" TONED DOWN.

Professor William Everitt is a Unitarian, not of the radical type, but leaning rather to the conservative wing. In a late sermon he treated of the "conversion of St. Paul," and, according to the report, he analyzed the great apostle's character, and showed how the "conversion" was not the change which is sometimes described by religionists—from utter badness to good—but that it filled out the noble traits of his character with a larger spirit, and completed it with "sweet and gracious elements, which it lacked before."

What is "utter badness?" Standing by to see a saint of God stoned to death, and "consenting thereto," seems something like it. "Breathing out threatenings and slaughter against the disciples of the Lord" seems like it. Being "exceedingly mad against them, and persecuting them even unto strange cities," looks like it. "A blasphemer, a persecutor," and an "injurious" person, seems to have been one of utter badness. Because of this, he says that he was not "meet to be called an apostle," and in the same strain confesses that he was chief of sinners. And back to that life he looked, when he said, "For we ourselves also were sometime disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another,"—all which may be summed up under the phrase "utter bad-

ness." And then the turning from this "utter badness to good"—how meagerly that sounds, compared with Paul's words, "when it pleased God to reveal his Son in me," or, "the grace of God which came to me was effectual," or, "by grace I am what I am." Why must the bold, unhesitating, radical utterances of the great apostle, touching the thoroughness of the regeneration accomplished in him, be toned down into "filling out the noble traits of his character with a larger spirit." We are sure that he himself, were he living, would describe himself as he did of old, as a sinner, saved by infinite mercy; turned from "utter badness to good."

A VISIT FROM GOD.

"Never had I such a visit from God, since I knew him," said Mr. Grimshaw, a devoted minister of Whitefield's time, when he was attacked by an infectious disease, which he felt assured would prove fatal. He had long enjoyed the light of God's countenance, but now the angel of death stood over him, he had such a manifestation of the Divine presence as led him to make the exclamation above recorded. With such a support he could exclaim, "My last enemy has come! The signs of death are upon me, but I am not afraid. No. no!

Blessed be God, my hope is sure, and I am in his hands."

This confidence was the result of a life of faith of many years' continuance. Those who would have peace in a dying hour, and have God's visit to their soul precious then, must not spend their days at a distance from him.

Mr. Grimshaw did not look upon his precious visit as a reward of merit. He looked to Christ alone as the ground of his hope. When he looked at himself, he exclaimed, "Alas! what have my wretched services been! And now I have need to cry at the close of my unprofitable life, "God be merciful to me, a sinner!"

Let us not yield place to the idea entertained by some, that good men are disposed to exaggerate their faults. When good men are on the borders of eternity, and expect soon to pass into the immediate presence of God, they adhere in their statements most scrupulously to the truth. In the light that shines into their souls from eternity, they see themselves more clearly than ever before. Hence their despair of themselves, and their estimate of the great imperfection and utter worthlessness of all they have done. If with visions partially cleared, the best of men see how far short they have come, and form such a low estimate of their services, how must our services appear in the eye of God, who sees things just as they are.

CHILDREN'S TREASURY.

RULES FOR DAILY LIFE.

- Begin the day with God;
- Kneel down to Him in prayer;
- Lift up thy heart to His abode,
- And seek His love to share.

Open the Book of God,
 And read a portion there,
 That it may hallow all thy thoughts,
 And sweeten all thy care.

Go through the day with God,
 Whate'er thy work may be;
 Where'er thou art—at home, abroad,
 He still is near to thee.

Converse in mind with God;
 Thy spirit heavenward raise;
 Acknowledge every good bestowed,
 And offer grateful praise.

Conclude the day with God;
 Thy sins to Him confess;
 Trust in the Lord's atoning blood,
 And plead His righteousness.

Lie down at night with God,
 Who gives His servants sleep;
 And when thou tread'st the vale of death,
 He will thee guard and keep.

THE HANDSOME SOUL.

One day last winter, a little boy from the South, who was on a visit to the city, was taking his first lesson in "sliding down hill," when he suddenly found his feet in rather too close contact with a lady's rich, silk dress. Surprised, mortified and confused, he sprang from his sled, and, cap in hand, commenced an earnest apology.

"I beg your pardon, ma'am; I am very sorry."

"Never mind," exclaimed the lady; "there is no great harm done, and you feel worse about it than I do."

"But, dear madam," said the boy, as his eyes filled with tears, "your dress is ruined. I thought you would be very angry with me for being so careless."

"O, no," replied the lady; "better have a soiled dress than a ruffled temper."

"O, isn't she a beauty?" exclaimed the lad, as the lady passed on.

"Who?—that lady?" returned his comrade. "If you call her a beauty, you shan't choose for me. Why, she is more than thirty years old, and her face is yellow and wrinkled."

"I don't care if her face is wrinkled," replied the little hero; "*her soul is handsome any how.*"

BLUE SKY INSIDE.

"I think the rain is very provoking," said Bessie Jones, looking out of the window with an angry frown upon her brow. "It is very provoking. It always rains when I don't want it. It is spoiling the slides, and in an hour there won't be an inch of ice left to skate on. Now, where's my fun this afternoon, I should like to know?"

"You can stay at home and sew," said her aunt.

"I want to skate," said Bessie. "This rain is very provoking."

"The provoking is all in your own heart, Bessie," said her brother. "If you only had blue sky inside, you would not mind the rain outside."

Yes, it is so. Blue sky inside—that is, a sweet, serene temper—takes all the little disappointments of life without fretting.

HEAVEN.

A little boy was walking in the fields with his mother, one day. He looked up to the sky and said:

"O, mother, heaven is so far off, I'm afraid I shall never get there."

"My dear," said his mother, "heaven must come to us, before we can go to it."

He did not understand what she meant. Then she told him what Jesus said when He was on earth. These were His words:

"If any man love Me, my Father will love him, and he will come unto him and make our abode with him."

Jesus is willing to come into your heart. He is standing and knocking for you to let Him in. And when He comes in He brings heaven with Him. He will make a heaven in your heart, if you will let Him come and dwell there. But if we do not let Him come and dwell in our hearts here, He will not let us go and dwell with Him in heaven hereafter. Heaven must come to us before we can go to it.

THE SNAKE AND THE FILE.

A smith left his shop for a short time, and in went a snake to see what he could find to eat. Close to the forge was a large file. The snake went to it and bit it. The snake hurt its mouth, but could do the file no

harm. This put the snake in a great rage, and he bit the file all the more; the more he bit, the more he hurt his own mouth. At last the file said:

"Snake, you may as well cease; you will not hurt me in the least if you try all day. Do you know that I can bite hard steel?"

Then the snake left the shop in a great rage, and in great pain too.

Some folks think that they are so sharp, and can say such smart things, that those who do not love them will dread them, and be friends with them for the sake of peace. But at times one who thinks thus gets more than his match. It is well, at all times to rule the tongue, and not to use sharp words if there is no need for them.

"THINKING OURSELVES OVER."

"Please tell me, mother, what is self-examination?" said a child; our superintendent said something about it, and he told us to spend a little while every Sunday practicing it—practicing *what*, mother?"

"Self-examination is *thinking ourselves over*," answered the mother. "You know how apt we are to forget ourselves, what we did and thought yesterday, and the day before, and the day before that. Now it is by calling to mind our past conduct that we can truly see it as it is, and improve upon it."

Self-forgetfulness is a virtue in the common acceptance of the meaning of the word, but it is not safe for one to forget one's self. A bad man never likes to "think himself over." It is only those who aim at self-improvement who are willing to review the past, and to profit by its lessons. If we would become truly good, and wise, and successful, we must "think ourselves over." Our past mistakes must be corrected, and our lost opportunities redeemed.