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THE ARCHIVES  
THE PRESBYTERIAN  
CHURCH IN CANADA

Go Ye into all the World and Preach  
the Gospel to Every Creature.

# THE MARITIME PRESBYTERIAN.

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WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

APRIL, 1890.

### Literary Notices.

The second, the March issue of the *Theo-ogyne* is before us, and worthily succeeds its worthy predecessor. The contents of the present number are

Foreknowledge and Foreordination, by Principal MacKnight.

Robert Browning, by J. S. Sutherland.

How to write and speak the Gospel :—by Rev. L. G. McNeil.

A strange worthy, (a story of Claverhouse) Spirit mutterings.

Editorials.

College notes.

Book Reviews. *Imago Christi*, by Rev. David Sutherland,

This magazine is published by the students of Theological College, Halifax, the price 20 cents per number, or fifty cents for the three issues of the present session,

Address subscriptions to

Mc L. HERVEY,

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Halifax.

SCRIBNER'S MAGAZINE for February has as its first article "Life among the Congo Savages," by Herbert Ward, illustrated. This is of special interest now when Stanley's march is attracting so much attention.—"John Ericson, the Engineer",—"A day in Literary Madrid",—"Through three Civilizations",—"An Archaeological discovery in Idaho," with several stories serial and complete.

The March issue of the same contains—"In the Footprints of Charles Lamb" illustrated. Expiation, Chapters vi-ix; "A Forgotten Remnant" by Kirk Munro;—"In the Valley" Chapters xxi-xxiv, by Harold Frederic,—"John Ericson the Engineer" concluded; "The Blackfellow and his Boomerang" illustrated;—"A Deedless Drama", etc.

Price 25 cents a number, \$3.00 a year, Charles Scribner's Sons.

### THE MOTHER'S HAND.

There is no instrument so efficient in producing the highest polish on wood or glass as to be compared with the human hand. Lenses, after every other appliance has exhausted its utility, receive their finishing polish from the hand. Piano frames, after having been "filled" and sand-papered and "floated" with varnish, receive their final polish from the hand.

In the family the mother's hand is the great polisher. It keeps little faces and hands clean it keeps little knickerbockers and dresses clean; it closes holes over knees and toes; it fills hungry mouths with

wholesome and palatable food; it tucks in the sleeping children at night and keeps out the cold; it soothes weary limbs to rest, and presses aching heads gently till they forget to ache; it binds up cut and burned and bruised fingers; it holds the cooling draught to fevered lips; it gently closes the eyes that look upon the sun no more;

In a figure the mother's hand polishes the minds and characters of her children. Her finger points out the letters on the books in the primer, the page in history, the noble ideal to be attained, the far-off goal to be reached, the rocks to be shunned, the malestroms to be avoided.

A youth during the war lay very sick in a hospital. His mother had been sent for and came at midnight. The lights were turned low and she begged that she might take the place at his bedside, promising to keep perfectly quiet, as any excitement might be fatal to her son. He moved as if in pain, and she laid her hand silently on his forehead to soothe him to rest. At that touch he started up and exclaimed, "Turn up the lights; let me see who this is; that hand must be my mother's!" Ah, how many a brave man in that terrible struggle longed in vain, to feel his mother's hand laid on him as in childhood.

The loving, gentle hand of the mother, how it restrains and curbs and guides, and that restraint is felt not less but more when "the wrist is parted from the hand" that caressed and corrected the growing child. Said an old lady, "My mother influences me more now than ever as to my consciousness of her influence. As I go back and back over my childhood, girlhood, womanhood, and mature life, what she was comes out clearer and more clear, and I find myself growing into her likeness and image. I remember what she told me of her mother and her household ways, and as I go about my house attending to this thing and that thing, I say to myself, 'Thus did my mother; thus did my grandmother; that must have done her mother,' and the couplet sings itself through my head.

"We are travelling home to God,  
In the way our mother trod."

—Sel.

We are always sinning, though if we are Christians rightly improving our opportunities, our desire to sin will be constantly diminished. Our sorrow for sin, also, will be more quick and keen, both because we have a more acute sense of the dishonor we do to God, and a deeper shame that we are trapped by temptations it was our purpose to master.

# THE MARITIME PRESBYTERIAN

Vol. X.

APRIL, 1890.

No. 4

## The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS.

Price, in advance, 25 cents per year in parcels of 4 and upwards, to one address. Single copies 40 cents.

Subscriptions at a proportionate rate may begin at any time but must end with December.

All receipts, after paying expenses, are for Missions.

All communications to be addressed to  
REV. E. SCOTT, New Glasgow, Nova Scotia.

It may not be amiss to call special attention to some of the articles in this issue.

One is a sermon by Rev. John MacNeil, of London. For years, when a boy, a railway employee, he pushed himself forward, obtained an education, and though only a young man about thirty five years of age, he is minister of Regent Square Church, the leading Presbyterian church in London, if not in Britain, and his fame is in all the churches. Many who have read of him would like to have a taste of his sermons. They are, to say the least, unique. Behind them however is a something that cannot be transferred to the printed page, the intense personality and magnetism of the speaker.

Another article of a different style that should be read and thought over with care is Principal MacVicar's address, "The teacher reproduced in the pupil" The doctrine of heredity both in blood and influence is a solemn, almost an awful, one. Whether for good or evil we live our lives over again in others. No man liveth unto himself.

Do not fail to study also the short article of Andrew Carnegie, the Pennsylvania millionaire iron-monger, and his wise words about the use of wealth. In reading it however, do not apply it to others as the gospel is so often applied. Do not look upon it as

for rich men merely. The principle applies to all, to do what is wisest and best with what God has intrusted to us, neither to waste on the one hand, nor to hoard on the other, but to use this world as not abusing it, remembering that whether our talents of property are one, or five, or ten, we are the Lord's stewards.

With Dr. Cuyler, and his articles our readers are long and lovingly familiar, and those reprinted in this issue from the *New York Evangelist* have about them as usual, all the freshness and vigor of the things new and old which he brings from the treasures of truth.

Mr. Annard's report of their second year's work is most cheering in its record of progress. Even in the short time that our missionaries have been there, signs of the desert blossoming are beginning to appear. The story from the New Hebrides from Mr. Paton's Autobiography shows what dark scenes were witnessed in by gone days, and in the light of those dark days the peace and safety of the present seems the more bright.

The Jubilee of the New Hebrides mission by Dr. Steele, is in season and will be read with interest by many of the older people who remember the days of forty-five years ago when our work in the New Hebrides was taking shape and absorbing interest. As we contrast the New Hebrides of a Jubilee ago with that of to-day we may well say, "What hath God wrought."

Dr. John Hall, of New York, in speaking of the agitation for a shorter creed than the Confession of Faith, well said "Why not use the Shorter Catechism?" It will be long before a better, clearer, fuller, more Scriptural creed is supplied to the Christian world. Let the young of our Church be faithfully instructed in that, and they will be better, stronger, more intelligent and useful Christians.

In a private letter just received from Rev. W. S. Whittier, who has been doing an excellent work in Australia in the Home Mission Field, organizing new congregations he says: "I spent an evening recently with dear old Mrs. Geddie who is quite active. It was just one of the romances of mission life as I got her to dwell on her departure from Halifax in a packet to Boston, the search there for a passage further, the trip of months to the Sandwich Islands, and the stay among the missionaries there. It was a pleasure to her to hear from them as I had spent a night, on the voyage from San Francisco to Australia, with the oldest of the missionaries there well known to Mrs. Geddie.

"I had Rev. H. A. Robertson of Erromanga up a few days with me" (Mr. R. has been in Australia on furlough) "and I was with him at Paramattas. I saw the report from Truro of Mrs. Robertson's death, and indeed she was very ill for a time.

Now that it is becoming a matter of less time than in the old "Dayspring" days, I may manage to take a run over to the island before leaving this South land" Apart from the officers and men of the first Dayspring we do not know of any from our church who have visited this our first foreign mission field. If Mr. Whittier succeeds in doing so it will be both cheering to the missionaries and interesting to the church at home.

One of the items of business transacted at the Presbyterial meeting of the W. F. M. S. at Stellarton, was to recommend each of its 30 auxiliaries to write some one of our missionaries or lady teachers during the year. This is to be a part of its work without expecting any answers from the missionaries. A most admirable plan. Let other Presbyterials do likewise and the missionaries will be all the more gladdened and cheered in their work.

The great interest in the discussion of Revision of the Confession in the Presbyterian Church of the United States has centered in the Presbytery of New York on account of

the size and importance of that Presbytery. The majority there was in favor of Revision. In the three Presbyteries of Philadelphia, however, the result has been different, the aggregate vote there being fifty-four for Revision against it one hundred and fourteen.

If Mr. Moody excels in anything it is in intense earnestness, simple faith, knowledge of Scripture and loyalty to it, and strong practical common sense. Concerning *Church Fairs* he gives no uncertain sound. He pronounces them an "abomination." "The idea," says, "of raffling and voting for the best-looking man, and having the girls all sell cigars! Better you should worship in a barn than resort to any such methods."

Rev. P. M. Morrison writes that during the next few weeks, up to the first of May, some \$2000 must be received for the Home Mission Fund that it may close the year free of debt. \$5,264.00 has already been received for this Fund during the year. It is doing a grand work and is worthy of our most generous support. \$3000 has been given by the Maritime Provinces to Home Missions in the North West in response to Mr. Robertson's appeals. This is generous but we must not forget our own Home Mission Field. But a short time remains before the close of the ecclesiastical year for congregations that have not done so to forward their gifts for this good work.

Thanks to the friends who so kindly returned copies of the February MARITIME.

### Maritime Notes,

D Housie College receives \$10,000 by the will of the late John P. Mott. If a few of our wealthy men when making their wills would remember Pine Hill substantially it would be a deed well done.

The Manse at Souris, P. E. Island, the home of Rev. J. G. Cameron, was burned on the night of the 12th Feb. Most of the furniture was saved.

Rev. T. H. Murray, of Lower Musquodoboit, who was injured by being thrown from his carriage, is making rapid progress toward recovery.

† The Acadia Mines congregation has three preaching stations and five weekly prayer-meetings.

Bay of Islands, Nfld., is again vacant, through the return of Rev. R. Stewart who has been laboring as missionary there.

The Presbytery of Truro applies to the Augmentation Fund for \$150 each for the congregations of Coldstream and Brookfield.

The congregation of Parrsboro has decided to be self sustaining and to ask no more aid from the Augmentation fund. Well done.

Mr. A. B. Fletcher has been obliged, through ill health, to resign the position of of Presbyterial Missionary in the Truro Presbytery,

Rev. Wm. Stuart, late of Carleton, N. B., and of Green Hill, Pictou, has accepted a call to the Presbyterian church at Franklin, New Jersey.

Rev. J. L. Jordan, formerly of St. Andrew's Church, Hx., has tendered his demission of the charge of Erskine Church, Montreal.

The congregation of the First Presbytesian church, Vancouver., B. C., have resolved to extend a call to Rev. T. Chalmers Jack, of Maitland.

Rev. T. Sedgewick has been nominated by the Presbyteries of P. E. Island, Wallace, and Lunenburg & Shelburne as Moderator of Assembly.

Barney's River, Pictou County, supplied by Mr. John S. Sutherland, last summer, has asked to have his services again for the ensuing summer.

The Presbytery of Pictou, at the request of Blue Mountain, has asked that Mr. Duncan Henderson, student, supply that congregation during the summer.

Rev. Messrs. Dustan, Millar, and H. Crawford, ministers, with E. L. Nash, and J. S. Calder, elders, have been appointed by the Presbytery of Lunenburg and Shelburne as Commissioners to Assembly.

Rev. P. M. Morrison, agent of the church, Halifax, has received fifty pounds from the Free Church, and fifty pounds from the Irish Presbyterian church, for the home mission fund, eastern section.

Three elders, good men and true, Alexander Hill, Nathaniel Densmore, and Robert McLellan, have been taken from the congregation of Noel, Hants County, by death, within the past few months. A loud call to younger men to fill the places of those who have passed away.

Rev. M. G. Henry has spent a busy winter at Harbo' Grace, Nfld., yet restful when compared with the work of his former extensive charge at Shubenacadie and Stewiacke, now divided into two congregations.

The Hunter Fund Committee has agreed to loan free of interest for a term of years, \$1000 to aid in building a church in Trenton, Pictou County. This station has prospered greatly under the care of Rev. A. W. Thompson.

The Presbytery of Truro asks the Hunter Fund Committee for a free loan, (i. e. a loan without interest for a term of years to be repaid by instalments), to aid the people at Five Islands in the erection of their church.

The Presbytery of Truro has appointed Messrs. James Sinclair, Edward Grant, D. Stiles Fraser, and A. Geggie, Ministers, with Dr. Cox, Eli Dickson, James Hill, James McLellan, and J. Davis, elders, as representatives to Assembly.

Pictou Presbytery appointed Messrs. Boyd Calder, Thompson, Forbes, Scott and McCurdy, ministers, with Hugh Ross, D. McDonald, Wm. McPherson, Dr. Stewart, John McMillan, and R. Murray, elders, as Commissioners to Assembly.

Presbytery applies to the Augmentation Fund for the following grants:—Earlton, \$200, on certain conditions. New Annan, \$145, St. Matthews and Knox churches, Wallace, \$100 each, in each of those two last cases, the amount asked for being \$50 less than last year.

The congregation of Pugwash and Oxford has been divided. The growth of Oxford and the extent of the field made this step necessary. Presbytery asks for a supplement of \$150 for each of them during the coming year. We hope that both will soon become strong self supporting congregations.

The Pictou Presbyterial of the W. F. M. S. held its annual meeting in Stellarton, March 6th. It has now 29 Auxiliaries, 3 branches and 13 Mission bands. The treasurer's report shows \$336 in fund. The meeting was a very good one. The next will be held in Prince St. Hall, Pictou, early in September next.

Rev. A. W. Lewis will leave Carleton and Chebogue, Rev. J. W. McLennan, Waterville and Lakeville, Rev. Robert Stewart, Bay of Islands, and Rev. J. F. Smith, River Hebert. These young men accepted appointments as ordained missionaries for a time to help build up and consolidate our Home Mission Work, and now it is the turn of others to take for a time the work.

## PROFESSORS DODS AND BRUCE.

The Free Church of Scotland seems to have no end of trouble with the professors in the Theological Colleges. A few years ago Prof. Robertson Smith was deposed and removed from his chair on account of his teachings regarding the Pentateuch. Now professors Dods and Bruce are both complained against and College committee has been called upon to take action in the matter.

Says the *Presbyterian Journal* :

"The indictment groups certain passages from the writings of Dr. Dods, under the heads of Holy Scripture, the Atonement, Justification, the Second Birth, the Divinity of our Lord and the Resurrection of our Lord.

First, and chief of all, Dr. Dods is charged with denying the orthodox doctrine of Inspiration, and with holding a theory of the Atonement at variance with that of Paul.

Next he is accused of promulgating views regarding Christ's Divinity and Resurrection incompatible with Christianity.

Under the third head there is said to be a marked omission of any explicit reference to the doctrines of Justification by Faith and of the imputation of Christ's Righteousness, and he is further charged with confounding Justification with Sanctification.

Under the fourth head it is suggested that he ignores the work of the Holy Spirit in regeneration ; and under the fifth, grave exception is taken to sentences in the St. Giles sermon, which seems to imply that one may be a Christian though not acknowledging the Divinity of Christ, and that there may be a Church of Christ, consisting of those who deny his Godhead.

"As to Dr. Bruce, a series of passages is extracted from his book on the "Kingdom of God "

(1) That he regards the authors of the Gospels as not in all respects trustworthy—that it is a possible thing that the Evangelists have intentionally misplac'd incidents in Christ's life in order to produce a false impression ; that Luke may have "invented" narratives as settings for certain of the sayings of Jesus ; and that "it may be doubted whether a real knowledge of the historical Christ be now possible."

(2) That liberties are supposed by Dr. Bruce to have been taken with our Lord's sayings incompatible even with honest biographical writing, to say nothing of inspiration—that the Evangelists have added their own interpretation to the words of the

Lord and represented them as actually spoken by Him ; and that they have changed the character of the sayings of Christ to suit their own tastes.

(3) That not only is there an intimation of a doubt regarding the authorship of the Fourth Gospel but its report of our Lord's teaching is depreciated as being very different from the original ; but, as if intending to tear out the very foundations of the Christian faith, Dr. Bruce questions whether the Synoptists can be regarded as giving a perfectly trustworthy report of the sayings of Jesus ; and that in treating of the motives of the Evangelists no reference is made to the promised guidance of the Holy Spirit. Other passages are cited, relating to the Decalogue and the power which Jesus claimed to forgive sins, which in the opinion of the committee demand serious consideration."

"Though the notes relating to Dr. Bruce are much shorter than the indictment against Dr. Dods, they are really of a much graver character and more likely to sustain a libel."

One unpleasant feature of all these cases is that men accept public and responsible positions in the church as teachers of its students for the ministry, and accept these positions knowing the received teaching of the church and pledged to the same while not in full sympathy with them. When they diverge from that teaching, and are far out of sympathy with the traditions of the church that appointed them, common honesty would suggest that they should resign their positions, instead of trying to retain them and waiting until a process of libel is taken against them. The result is hard to foresee. Both these men have a great many friends and supporters in the Free Church.

Regarding the action of these Scottish Professors, Spurgeon speaks as follows :

"The Free Church of Scotland must, unhappily, be for the moment regarded as rushing to the front with its new theology, which is no theology, but an opposition to the Word of the Lord. The Church in which we all gloried, as sound in faith, and full of the martyr spirit, has entrusted the training of its future ministers to two professors who hold other doctrines than those of its Confession. This is the most suicidal act that a church can commit. It is strange that two gentlemen who are seeking for something newer and better than the old faith, should condescend to accept a position which implies their agreement with the ancient doc-

trines of the Church ; but delicacy of feeling is not a common article nowadays. Every man who keeps aloof from the struggle for the sake of peace, will have the blood of souls upon his head. The question in debate at the Disruption was secondary compared with that which is now at issue. It is *Bible or no Bible, Atonement, or no Atonement*, which we have now to settle."

#### ANDREW CARNEGIE ON THE USE OF WEALTH.

Most of the preaching regarding the use of wealth has been done by poor men. It is easy for unmarried people to discourse on the training of children, for the average hearer to tell how preaching should be done, for city folks to run a farm, for the average voter to manage a government, for readers to know what should and should not be in a newspaper, and for people whose purses are like Pharaoh's lean kine, to decide what should be done with wealth. But, when men and women come into any of these positions and face the duties and meet the responsibilities, the task is not so easy as it seemed.

Andrew Carnegie, a name deserving of a high place among the world's benefactors, has shown both by theory and practice how wealth should be used.

Born in Scotland, he came to the United States like many a poor Scotch laddie, with good health, good morals, and push, as his only possession. To day as a result of his energy, ability, and industry he is owner of immense iron works in Pittsburg, Pennsylvania, and worth his millions.

In the June and December numbers of the *North American Review* he wrote two articles "The Gospel of Wealth" and "The Uses of Superfluous Wealth."

He preaches the "Gospel of Wealth" in this style.

"Surplus wealth should be considered as a sacred trust, to be administered during the life of its owners by them as trustees, for the best good of the community in which and for which it had been acquired." *The man who dies rich dies disgraced.* "The Gospel of Wealth calls upon the millionaire to sell all that he hath, and give it in the highest and best form to the poor, by administering his estate for the good of his fellows, before he is called upon to lie down and rest upon the bosom of his mother earth."

He teaches "that to leave great fortunes to children is improper," and also "to hoard during life surplus wealth, and then leave it

at death for public uses." "The possessor should during life administer it for the permanent good of communities from which it has been gathered." He cites the example of Peter Cooper of New York, and Enoch Pratt of Baltimore, as against that of Samuel J. Tilden, the astute lawyer, who failed to make a will which stood the test of the law. Some of the objects for which surplus wealth should be used, are first, the founding and support of universities. But where a sufficient number are founded, "more good can henceforth be accomplished by aiding those in existence." Second, free libraries. Third, hospitals. Fourth, public parks. Fifth, public halls. Sixth, public baths. Seventh, churches. And under the last head he advocates the building by rich men, in places where they were born, especially country places, elegant churches of stone, which shall stand as educators of the people, in art as well as morals.

Better still he has practiced this Gospel of wealth. To his native place in Scotland he has given largely this way. To the city of Allegheny, Pa., he has given a building for a public library, costing \$300,000 which was dedicated on Feb. 20th.

In the course of his address he said :-

"I wish also that the masses of working men and women, the wage-earners of Allegheny, would remember and act upon the fact that this is their library, their gallery, and their hall. The poorest citizen, the poorest man, the poorest woman that toils from morn till night for a livelihood (as thank heaven I had to do in my early days), as he walks this hall, as he reads the books from these alcoves, as he listens to the organ and admires the works of art in this gallery equally with the millionaire and the foremost citizen : I want him to exclaim in his own heart, "Behold all this is mine. I support it and I am proud to support it. I am joint proprietor here."

For a library at Pittsburg Pa. he has given \$2,000,000

As a caution he says : "Take care that the giving shall not have a degrading and pauperizing tendency on its recipients, and so administer it as to stimulate the best and aspiring poor to their own improvement."

I would not do all, but would demand that the communities shall be self-helpful and do their proportion.

"I would help those who help themselves." To this end he has required the cities of Allegheny and Pittsburg to agree to support perpetually these libraries at public expense.



## New Hebrides.

### MR. ANNAND'S REPORT.

Santo, New Hebrides.  
Nov. 1st, 1889.

To the Rev. P. M. Morrison.  
For the F. M. Com. E. D.

In submitting to the F. M. C. a report of our second year's work on Santo, we are called upon to acknowledge the Lord's goodness. His hand has upheld and protected us. He has led us in ways that we knew not; and we trust that in some small measure he has used us as his instruments in his glorious work. We have no great results of our labors yet to show. The foundations are still being laid upon which the edifice is to stand. However, we have no reason to be discouraged with what we see. As much success has attended our efforts as can reasonably be expected from the short time that we have been here. Two years and three months residence among a pagan people of an unknown tongue can not be expected to produce much change. Our Station is however,

#### THE CENTER OF INFLUENCE FOR GOOD.

Every month that influence is enlarging and increasing. It is a place of peace, so that in coming to it, most of the visitors even leave behind their weapons of war. It is a place where people come for help in times of sickness, and when suffering from wounds and sores. To us also they come for aid when their women and boys are stolen away in the semi-slave trade of the islands. Three Santo lads who were wanderers have found a home with us.

#### ONLY YESTERDAY

a lad came applying to be received by us. After fulfilling his three years of service with a Frenchman, instead of being paid and returned to his home, he was kept on at work for another year, at the end of which seeing no hope of payment or returning home he ran away and finally reached Tangoa penniless. He and one of the other lads are from the west side of Santo. In brief our home is an oasis in the wilderness of barbarism, and an example of civilization and religion to those sadly needing such.

During the past year many improvements have been made about the station. Several acres more land have been cleared and planted with a fine variety of couch grass which forms a firm sod and keeps down weeds and bush. Every acre cleared and grassed gives us so much more freedom from fever miasma, hence the expense incurred and labor expended are far from being thrown away. Another improvement effected is that six lime cottages have been erected for the teachers and servants; also a substantial boathouse

with lime walls and iron roof. Our little church has also been comfortably seated, the planks for which were sawn by hand in the woods. This much has been done in the way of health and comfort.

IN THE MORE DIRECT WORK of imparting gospel truth much also has been done. In this department, however, unskilled labor avails but little, hence this has devolved almost wholly upon ourselves. Two services are conducted every Sabbath in Tangoa. Hymns are sung, prayers offered, and the Word proclaimed in audiences ranging from fifteen to eighty. For the last three months the average has been about sixty.

#### ALL THE MEN OF TANGOA VILLAGE

excepting four, attend church more or less regularly. All who come dress decently and their conduct at service is commendable. Sabbath is only partially observed, but very few of the people here now go to their plantations on that day. Their own holy day, every fifth, is largely disregarded now.

We have morning school five days each week but the attendance is not good, and consequently the progress is slow. Our present teacher came only three months ago, and not knowing the language can give us little help yet. He is from Erakor. We hope soon to get a second from Mr. Mackenzie. To-day I made arrangements for beginning

#### SABBATH SERVICES ON THE MAINLAND.

Our literature is yet very scarce. I am now expecting a fourteen page addition to our first book from Sydney by the Day-spring. This is composed chiefly of Scripture extracts and hymns. Every Sabbath I read a chapter—or a part only, if long—of the gospel by Matthew. I have translated and copied out Matthew as far as the 4th verse of the 27th chapter. I do not propose having it published until it is carefully revised and corrected. (Who will bear the expense of publishing it?)

In regard to health we have had a fair measure, mine has been good throughout the year; but for some months Mrs. Annand suffered considerably from fever, neuralgia and nervous prostration. However, she is now about entirely free from fever and neuralgia, and has gained much strength, so that duty is again a pleasure.

Now with our united greetings to yourself and all the members of Committee, I am my dear brother,

Yours faithfully,

JOSEPH ANNAND.

P. S.—Nov. 11th. I have finished Matthew ready to revise it. For the last two Sabbaths I have held a service in an old dancing ground on the mainland with an audience of 22, yesterday.

## THE JUBILEE OF THE NEW HEBRIDES MISSION.

BY REV. ROBERT STEEL, D. D., SYDNEY,  
NEW SOUTH WALES.

In November, 1839, fifty years ago, the "Apostle of Polynesia"—John Williams—gave his life in an endeavor to pioneer the gospel of Jesus Christ in the islands of the New Hebrides. He had heard of the savage cannibals of Eromanga, and of the many atrocities committed by them; but as he knew the effects of Christianity on some of the Polynesian islands, he was anxious to extend its blessings to other groups. He had awakened an immense interest in South Sea Missions by his visit to England and by the publication of his "Missionary Enterprises." No book of its class ever created so great a sensation. The Archbishop of Canterbury, after perusing it, declared that it read like a new chapter of the Acts of the Apostles. Peers and Peeresses not only read it, but sent their donations to aid the work of evangelization in Polynesia. The press reviewed it with favor. In a few years 40,000 copies were sold. John Williams became the hero of the hour, and many sympathizing friends breathed their benedictions as he sailed away on his new mission for the extension of the gospel among the isles of the Pacific. It was not long after his return to the scenes of his triumphs in Raratonga and Samoa that he set his heart on a visit to the New Hebrides. It had been one of his philanthropic utterances: "It is our duty to visit surrounding islands. For my own part, I cannot content myself within the limits of a single reef." He, therefore, took twelve native teachers as pioneers and sailed in the *Camden*, under Captain Morgan, for the New Hebrides in 1839. As the vessel neared the group he was all anxiety as to whether the savages would receive him in a friendly spirit, and allow the landing of a few of the teachers to prepare the way of the Lord. The first island of the group at which the vessel touched was Futuna, a huge rock which rises up 2,000 feet above the sea. The natives there were friendly, but there was not opportunity for making arrangements to locate teachers. It was otherwise at Tanna. The harbor of Port Resolution was a safe anchorage, and had been visited by European traders. The chief promised protection to the Samoan teachers, and three were left. To Mr. Williams this was a notable event. He wrote of it in his journal thus: "This is a memorable day, a day which will be transmitted to posterity, and the record of the events which have this day transpired will exist af-

ter those who have taken part in them have retired into the shades of oblivion."

He little thought that the very next day would be rendered still more memorable, not indeed by the landing of teachers, but by his own martyr death at Eromanga, on the 20th of November, 1839. He landed, along with Mr. Harris, a young man sailing in the *Camden*, and seriously thinking of giving himself to missionary work. Captain Morgan and Mr. Cunningham also landed. All seemed pleasant at first, and the party proceeded inland along the banks of the river at Dillon's Bay. Suddenly a shout was heard. The natives became hostile, and it was necessary to seek safety in the boats. Captain Morgan and Mr. Cunningham were nearest the shore and got into their boat. Mr. Harris was struck and fell into the river. Mr. Williams was clubbed just as he reached the bay. No help could be given, and their friends in the boat saw the natives spear and kill both Williams and Harris. Arrows flew around the boat, and the men had to pull for their lives. The bodies of the martyr pioneers were dragged into the bush by the infuriated cannibals for their horrid feast. When the vessel reached Samoa great sorrow was awakened by the heavy tidings of the death of John Williams. From island to island the wailing cry arose, "Aue Williamu! Aue Tawa!—Alas, Williams! Alas, our Father!"

But as of old, "the blood of the martyrs was the seed of the church." It was at once resolved by the mission brethren in Samoa that another effort should be made to place Christian teachers on blood-stained Eromanga. The Rev. T. Heath offered to lead the forlorn hope on the condition that if he also fell, another man should take the colors. He succeeded in his effort, and in 1840, six months after the death of Williams, two Christian Samoan teachers were landed. A veteran survivor of that eventful period, the Rev. A. W. Murray, author of the "Martyrs of Polynesia," "The Bible in the Pacific," and other works on missions, visited the island in 1841, when Mrs. Williams was on board the mission vessel on her way to England and saw the scene of her devoted husband's death in the cause he loved. The teachers were found alive, but they had a tale of living martyrdom to relate, and had experienced so many sufferings and hardships that they had to be removed. In England, after the sad intelligence of the death of the heroic Williams, it was also resolved by the directors of the London Missionary Society to endeavor to plant the standard of the Cross at once as near as possible to the spot where the apostolic pioneer had fallen. Two young missionaries, with

their brave wives, were forthcoming, ready to take their lives in their hands and go on the perilous enterprise. Messrs. Nisbet and Turner reached Tanna in June, 1842, and got what seemed a hopeful reception from the chiefs and natives of Port Resolution. "But," Dr. Turner says, "we had not been twenty-four hours on shore until we found that we were among a set of notorious thieves, perfect Spartans in the trade, and like the ancient code of Lyeurgus, the crime seemed to be not the stealing, but the being found out." For seven dreary months the little mission party tried all their arts of conciliation in vain. Difficulties increased, and their lives were in imminent danger. At last, in dead of night, they had to seek safety in an open boat, but they were driven back. It was a critical condition for them to occupy; but providentially a trading vessel called the next day, and they got a passage to Samoa, where for many years they rendered fruitful service to the work of missions, and in the closing years of their residence trained many native teachers and pastors, and aided the work of translation and revised translations of Scripture, till they carried through the press an edition of the whole Bible with references in the language of Samoa. The London Missionary Society's vessel from year to year sailed through the New Hebrides group, and the deputies on board, as Mr. Murray minutely testified, watched for opportunities of locating teachers on several islands. Much is due to the brave enterprise of these devoted brethren in connection with the New Hebrides Mission, and it becomes us, as we recall the work of fifty years ago, to record the fact that it was the London Missionary Society that pioneered the gospel to these islands where, in subsequent years, the Presbyterian missionaries had their trials and triumphs. It was their vessel that conveyed the first Presbyterian missionary. It was one of their missionaries that stayed with him during the first year. By their deputies he was visited and cheered from time to time. The Jubilee honors and rejoicings of the mission must, therefore, be shared by that great society.

The first resident missionary on the New Hebrides was a Presbyterian the Rev. John Geddie. He was a native of Banff, in Scotland, but had been taken in his infancy to Nova Scotia, where he became, in course of time, a student for the ministry. He was licensed to preach when he was only twenty-two years of age, and was ordained as a pastor at Cavendish, in Prince Edward Island, within a year thereafter. He was connected with a church comparatively small and poor, and unable to afford

more than a scanty income, often much in arrear, to its ministers, yet he had the courage to propose that a *Foreign Mission should be adopted*. It is recorded that when he made known his views "there was not a man in the church who thought it practicable. Many looked upon it as utterly chimerical, and were ready to pour contempt upon it as folly, while even his friends received the proposal with a smile of incredulity." The Church had in all only thirty congregations in the Provinces, and most were poor and struggling. Mr. Geddie, however, persevered, and in the course of a few years, carried his motion in the Synod. When the proposal to seek a missionary was made, it was carried only by a majority of one! The attention of the Board was directed toward the islands where John Williams laid down his life, and at length it was agreed that New Caledonia should be the field of their mission. That island had been named by Mr. Williams to the Secession Church in Scotland as a sphere that might be occupied by their agents. Mr. Geddie belonged to that branch of the Presbyterian Church in Nova Scotia. He offered himself to the work, and was accepted. He knew how little could be expected in the way of support; but he was not to be daunted. After visiting all the congregations of the Synod, and endeavoring to excite a prayerful and liberal interest in the mission, he studied medicine for a time. In November, 1846, he sailed along with his wife and family. He was detained at Boston for two months before he found a vessel sailing for the Pacific, and even then the port to which a passage could be got was Honolulu, in the Sandwich Islands, far from the contemplated sphere in the South Seas. Six dreary months were spent in rounding Cape Horn ere they reached Honolulu, and seven weeks passed before a passage could be got to Samoa. Mr. Geddie had, however, an opportunity of seeing the working of the Hawaiian Mission, and afterwards that of Samoa. When he reached the latter place, he found that no opportunity could be got to reach New Caledonia or the Loyalty Islands for six or seven months, when the mission vessel *John Williams* would call. Besides, there then seemed no opening in these islands, as the energetic Bishop of New Zealand (Dr. Selwyn) had expressed a wish to conduct missionary work there. One of the islands of the New Hebrides afforded a single gleam of hope, and Mr. Geddie, with the advice of brethren at Samoa, agreed to undertake a mission there. The venerable Mr. Murray, who still survives, was a chief adviser and helper of Mr. Geddie during this period. It was proposed that one of

the Samoan missionaries should accompany Mr. Geddie for a year, and the Rev. Mr. Bullen was chosen to do so, but amidst preparation for the expedition Mr. Bullen died. The Rev. T. Powell at the last moment offered to go with Mr. Geddie, and they left in July, 1848. They reached the most southerly island of the New Hebrides—Anceityum—where some native teachers had been settled, but what was the surprise of the mission party to find eight Roman Catholic priests and eight lay brothers already established in the island! The mission vessel then cruised throughout the group, calling at the stations where native teachers had been left. It was hoped that Mr. Geddie might find a home on the island of Fate. An awful tragedy had, however, taken place there the previous year when the *British Sovereign* had been wrecked. The crew were all saved with one exception. The natives appeared at first to treat them kindly, but it was only to allay suspicion. The whole of the survivors, twenty-one in number, each being placed between two savages in a march, on a given signal were brutally massacred, and their bodies, divided among the villagers, were cooked and eaten by the cannibal people. It was self-evident that a missionary could not at that time be safely settled in that quarter. The mission vessel returned to the South, and Mr. and Mrs. Geddie, with an assistant, found an opening at Anceityum, where they settled under the protection of the chief at the harbor. The Rev. T. Powell remained with them for a year. The Roman Catholic priests and brothers left soon after and never returned.

The Geddies had to pass through a hard and trying experience in dealing with a people so low and savage. Their property was stolen, their house threatened with fire, and their very lives imperilled. Meantime the horrid custom of strangling widows on the death of their husbands continued. Inter-tribal fighting was chronic, and people were afraid to go from one side of the island to the other for fear of being killed, cooked and eaten. There was little to encourage the mission party. They were, however, cheered by a friendly visit of Bishop Selwyn, who remained a fortnight on the island, and travelled on foot with Mr. Geddie to see as much of native life as he could. He kindly offered the use of a cottage at Auckland to Mr. and Mrs. Geddie should they need a change for a few months to recruit their health. On his voyage in 1852 the Bishop conveyed the Rev. John Inglis and his wife, with all their furniture, house and luggage, to Anceityum. Mr. Inglis was a minister of the Reformed or Covenanting Church in

Scotland, and it was a pleasing circumstance that an Anglican prelate thus aided the Covenanters. Bishop Selwyn thereafter kept up this friendly relation, and also introduced Bishop Patterson to these brethren. He even asked Presbyterians in New Zealand to contribute, and on one occasion brought over £100 to Messrs. Geddie and Inglis,

By the time Mr. Inglis had settled on the opposite side of the island, the tide had turned in favor of Christianity at Mr. Geddie's station. Fifteen had been baptized, and the Lord's Supper had been observed on the visit of the London Missionary Society's deputation that year in the *John Williams*. The two missionaries occupied different sides of the island, but labored with equal zeal and great cordiality. They preached, taught in schools, translated Scriptures, composed, and Mr. Geddie printed a class-book, built premises, and exercised an influence for good all over the island. Young people were all taught to read and write, congregations were organized with elders and deacons, fifty day-schools established, and over 2,000 persons admitted into the visible Church by baptism. The whole people were evangelized. It was a marvellous change in a degraded and cannibal people. At length the whole Scriptures were translated, and first the New, and ultimately the Old Testament were printed by the British and Foreign Bible Society in London, but paid for by the contributions of arrowroot from the Christian converts. After a visit to Nova Scotia in 1863, where he got the translation of the Book of Psalms printed, Mr. Geddie returned with the honorary degree of D. D., from the Queen's University in Canada, to resume his labors. But he had to retire in 1872, prematurely aged by his toils and exposures. He died at Geelong in the end of that year, leaving a widow, one son and four daughters. Two of the latter were married to missionaries on the New Hebrides. He was a noble, self-denying pioneer, and led many into the fold of Christ. He had a happy way of dealing with the natives, and was also very handy in work. It was my privilege, by the kindness of a few friends, to place a wooden tablet to his memory on the wall of the stone church he had erected at Anelgauhut, Anceityum. The record of his labors, inscribed on it in the native language, concludes with these words. "When he landed here in 1848, there were no Christians, and when he left here in 1872, there were no heathens." Since first published, this inscription has gone round the world, increasing in value, as it was retold, until the latest account makes the tablet marble and the letters gold!

Mr. Inglis continued at his station till 1877, and then retired to carry the Old Testament through the Press in London. He also published his translation of the Shorter Catechism and Mr. Geddie's abridged translation of the first part of the "Pilgrim's Progress," and some hymns. He added a Dictionary of Aneityumese. He received the honorary degree of D. D. from the University of Glasgow, and in a green old age still served the mission both by speech and by books in Scotland. His patient toil, his wise management, his clear style of instruction, and his benevolent life, aided by his late excellent wife, did much for the Christianity of Aneityum. It is meet that both Dr. Geddie and Dr. Inglis should be held in grateful remembrance for their successful efforts in bringing a whole island of cannibal people into the peaceful fold of the Good Shepherd. Amidst a decreasing population the cause of Christ has flourished on the island, and the contributions of arrowroot from the Christian church at Aneityum nearly supported their resident minister—the Rev. J. H. Lawrie. This church was the first of the Papuan race embraced within the visible kingdom of God, and it became the pioneer of others among the thirty islands of the New Hebrides.

#### THE SYMPATHY OF JESUS.

"In all their affliction He was afflicted."—Isaiah lviii. 9.

The union between the Lord and his people is real—it is close—it is vital. Whatever affects them affects Him. He has a fellow-feeling with them. They never suffer alone. He is always present; and as the parent suffers with the child by sympathy, so the Lord is said to suffer with His people. Their afflictions may be many, they are often deep, they are frequently very painful; but in *all* their afflictions He is afflicted; and the angel of His presence saves them.

Believer, art thou suffering? In thy mind? In thy body? Jesus at the right hand of the Father knows it, He sympathises with thee. Sweet thought! Jesus at this moment is sympathising with me! He is touched with the feeling of my infirmities. He knows my weakness, my fears, my many trials; He presents them all to the Father, and pleads for me that I may obtain mercy, and find grace to help me in my time of need. Precious Lord Jesus! may I ever cherish the thought, that thou takest part with me in all my trials and afflictions, and wilt in Thine own time bring me through them all. *Gospel Trumpet.*

#### THE TEACHER REPRODUCED IN THE PUPIL.

BY PRINCIPAL D. H. MACVICAR, D. D., LL. D.  
PRESBYTERIAN COLLEGE, MONTREAL.

*An Address delivered before the Provincial Sunday School Convention, Montreal, Jan. 30th, 1890.*

I solicit consideration of this:—

1. *As a fact.*—What you are yourself your pupil gradually becomes, a very serious matter both to you and to him. All the relations of life are infinitely serious and fraught with momentous issues. We mingle in social intercourse, and life and death are the outcome of our doing so, for God says "evil communications corrupt good manners." We see this terribly verified where unsuspecting young persons are drawn into haunts where the wicked are supreme. It is equally true, and blessed be God for the law of his kingdom which makes it a truth, that strong intellectual and spiritual natures impress themselves upon others. If vice is contagious, virtue is undoubtedly so. If man is naturally qualified and disposed to disseminate evil, he can, by grace, attain and wield the power to propagate good. He can sow to the spirit as well as to the flesh. If, for example, as a godly and devoted teacher, you are successful in your work the very lineaments of your soul are being stamped more or less accurately upon your pupil. He is the index or exponent of your thinking, of your spiritual activity and intensity.

The medium upon which you thus work may be dull and comparatively unimpressible, or it may be highly sensitive and receptive, and hence, without any special fault or merit on your part, your image may reappear obscurely or vividly, all imperfect and blurred or accurate and clearly defined. But reappear it must in some form. You are to have immortality in your pupils. They will speak of you when you are gone, and speak and act under the controlling power of your teaching without being conscious of it, or being able to distinguish it from what they claim to be the product of their own minds. They will be the mirrors, the reporters of your failure or success, and well will it be with you if able to say in Apostolic words, "Ye are our epistle written in our hearts, known and read of all men, being made manifest that ye are an epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God.

This fact of the reproduction of the Teacher in the pupil is exemplified in the formation and history of great schools of Art, Poetry, Theology and Philosophy. The critical and almost the untrained eye can easily distin-

guish Italian Art from that which is French, German, or English. Each of these nations has had its great masters, and these have re-appeared a thousand times in their admiring pupils.

So in Poetry, while commonly counted a divine gift, it cannot be denied that the vast majority of the votaries of the muses sing as they are taught by loftier spirits.

Theologians follow their leaders. Great masters in Israel like Augustine, Calvin, Arminius and Luther leave their impress upon generations of feebler thinkers.

Philosophers are no exception to this rule. They may theoretically assert absolute independence of thought; and each one who appears in an essay or voluminous treatise may promise to show the world truth never before disclosed, yet, when closely searched, what they are least remarkable for is originality. Their utterances are the echoes of the near or distant past. Take but one example.

God sent Socrates into the world endowed with amazing power of thought, and while he founded no college, and presided over no great university, yet as a teacher he so reproduced himself in his pupils that after the lapse of more than two thousand three hundred years they have not ceased to speak of the Socratic Philosophy. And so in numerous other well known instances Plato, Hegel, Kant, Hume and Hamilton might be mentioned.

But high above all teachers stands the one who spake as never man spake—the perfect one—who is the pattern and guide of all true Sunday School workers. They cannot improve upon his methods. Their business and wisdom is to understand and follow them. Having in himself the fulness of the God-head, and having come to teach our whole race, he is represented in and by his pupils in all ages and countries of the world, and will be seen in them to the end, and throughout eternity, for the ecclesia, the Church or company of those whom he shall at last have effectually taught are to continue forever to be his very body. "The fulness of Him who filleth all in all."

The fact that the teacher reappears in his pupil is very generally acknowledged, and is made much of in educational circles. On this principle parents select the institutions in which they place their children for training and culture, and it is usual to speak of a person as well educated because he bears the imprimatur of a certain school. Witness the importance which a young man attaches to the fact of his being a graduate of Oxford, Cambridge, Edinburgh, Harvard or Yale, and he is supported in his belief by a widespread public opinion. He regards himself as the embodiment of the Spirit and the

learning of his *Alma Mater*, and he is so far right, making all due allowance for the very common danger of exaggeration as to the extent to which this embodiment has taken place. It may be conceded, with necessary limitations, that the strength and the weakness of a teaching staff can be more or less distinctly discerned in the conduct and character of those who pass through their hands. "By their fruits ye shall know them." Hence the state of the classes is the best practical test of the efficiency of Sunday School teachers. There are, of course, exceptions to this rule for which full allowance must be made. The power of the very best teacher to stamp himself upon his pupil may be largely neutralized by noisy surroundings and lack of isolation where he is called to do his work. Then there are wayward persons, old and young, of limited capacity, and abundant dullness and stubbornness. Persons whose natures are not plastic, but hard and rigid, and incapable, especially because of overweening conceit, of being moulded to any considerable extent. But this is not commonly the case in childhood, at the time we have to deal with pupils, it is rather true in manhood. Then, indeed, it must be acknowledged that in some instances the very best teacher may fail to reproduce himself in his pupil. For example, Judas Iscariot entered the training class of Jesus Christ as a thief, although he listened to the lessons of his Master against serving Mammon and as to the sin and danger of inordinate desire for riches, he closed his three years' course in the best college ever instituted, without being cured of his over-mastering vice. The teacher and the lessons were not at fault, they were most impressive and successful in the case of eleven out of twelve students. So much so that when Annas, the High Priest, and his distinguished associates saw the boldness of Peter and John as they stood before them, and "perceived that they were ignorant and unlearned men"—according to their standard of learning—"they marvelled and took knowledge of them that they had been with Jesus." The clearness, courage and convincing power with which they uttered their views, and the spirit which governed them brought forcibly to the mind of the Council the Great Master by whom they were taught. They saw in Peter and John a reproduction, a *fac simile*, shall I say, however imperfect, of that unequalled teacher sent from God—as all teachers should be,—who was constantly followed by multitudes.

#### 11.—*The rationale of the fact.*

The question now is by what principles or law does it happen that the teacher reappears in the pupil? We answer (1) *The dominant thought or passion in the instructor*

*lays hold upon and pervades his class.*

They are all affected in degree as he is himself. This specially the case in teaching spiritual lessons. The sincerity and intensity of conviction with which the truth is held by the Teacher, is in some measure communicated to the pupils. Just as when one string upon a harp or violin is made to vibrate forcibly all the rest are moved in sympathy with it. Thus it is that a hearty burst of laughter carries a whole household into a similar state of mirth. A sudden rush of anger from one heart quickly spreads among hundreds. A piercing wail of sorrow issuing from a desolate broken heart often moves to tears those it reaches. When the perfect man stood by the grave of Lazarus and saw the two sisters of the deceased sobbing with grief "Jesus wept." This is not an incidental occurrence, but an illustration of the law of our common humanity. The call to strike and to resist oppression, uttered by the leader in tones of determined courage, has inspired a whole army with the spirit of victory. Thus all experience more or less what is originated and propagated by one. This same law, be it remembered, is true in relation to our intellectual activity as well as our emotional nature. And as already hinted the depth and permanence of the experience we cause others to have are determined by the vividness and intensity of our own mental activity. What I mean is this, when in teaching you are so controlled and absorbed by one overmastering thought that all others are necessarily excluded, and the entire force of your spiritual nature is so concentrated upon it that you can truly say—"This one thing I do"—that thought is sure to become the mental property of your pupil, to enter into his very being. This law acts to a great extent irrespective of the subject matter of what is being taught. It may be Geography or Geometry, History or the eternal verities of Christianity. If the soul of the Teacher is burning with intense concentrated enthusiasm over the matter in hand, whatever it may be, he will lay the truth thus apprehended upon the mind of his pupil with such transforming power as to throw him for the time being into a precisely similar condition to his own. When this is the case, success is achieved—the work of teaching is really done. But failing to be thus borne along by a strongly dominant purpose or thought, which should always be the central or ruling thought of the lesson in the case of the Sunday School Teacher, his work is largely lost, and he but feebly and obscurely reappears in his pupil. Deservedly so, too, because he is lacking in one of the prime elements essential to success.

(2) *Our passive states of mind grow weak by repetition.*—It is necessary to explain and illustrate this law and to show how it acts in relation to the work of the Teacher.

Passive states are those induced by impressions made upon us through our bodily senses, and without any effort of will on our part. The more frequently they are experienced without any active exertion of our will-power, the feebler they become. For example. We witness a spectacle of deep distress and the impression made upon us the first time is strong and vivid, but we do nothing, exercise no volition to relieve the distress. Let this be repeated a sufficient number of times and the impression becomes so feeble as to be almost imperceptible. Our sensibilities are being slowly but surely deadened, or we are being hardened by the sight of distress.

Take as another illustration—the case of the medical student who enters the dissecting room for the first time. The impression made upon him by what he sees is deep and startling. He is shocked, but let him continue his visits, and pursue his work, in that same place of ghastly sights for several years, and the impressions made upon him become so enfeebled by repetition that he scarcely regards his surroundings as in any sense abnormal. You see the working of this law. Look at another correlated law:

(3.) *Our active mental states are strengthened by repetition.*—Active states are those into which we pass by volition by the exercise of our innate will power.

Look again at a case of unmistakable distress. By a deliberate act of will you overcome a feeling of disinclination to deal with it, and you put yourself about to afford relief. That is to say by an act of resolute choice, you turn to proper account the passive state into which you have been thrown by the sight of misery. You do so again, and again, ten, fifteen, twenty times. What is affirmed is that these repetitions give greater strength, a larger measure of ability to grant relief—such actions become easy and natural because a habit of virtue is gradually formed in the direction of benevolence, and thus you escape the serious danger of personal deterioration by having your feelings weakened and destroyed through frequent appeals to them without corresponding action on your part. It is under the action of these laws that the readers of sensational novels, and our theatre-going population inflict irreparable mischief upon themselves. Their emotional nature is stimulated to the last degree by exaggerated representations of imaginary woes over which they weep in their boxes and on their luxurious couches, while they do nothing to relieve suffering humanity at their doors.

Practical action is wholly lacking with them. Their feelings are being worn out, so that a stronger and stronger stimulus is required to reach them. While no manly or womanly vigor is being gained by the cultivation of active habits of virtue.

But what has all this to do with teaching and with the teacher being reproduced in the pupil? Very much. These three laws namely,—that touching the diffusion of strongly dominant ideas, that under which our emotional nature may be weakened and virtually destroyed, and that by which we can gain mental strength, and rise to true manhood are all operative during the process of teaching, and success depends in a very large degree upon wise and skilful compliance with them. But this will be more apparent when we consider—

111. *The opportunity and danger involved in this fact that the teacher is reproduced in the pupil.*

Generally speaking privilege and responsibility go hand in hand. It is obviously so in this case.

The teacher of spiritual truth has a grand opportunity of stamping his own character, views and convictions upon the minds of his pupils. Acting under the first law as to the propagation of dominant thoughts or desires, he may through the power of the Spirit of God, become to them, not only the instrument of instruction, but also of salvation.—How so?

Let me suppose that he is, first of all, earnestly bent upon the intellectual task, by means of correct logical arrangement, lucid statement and apt illustration to make the meaning of the lesson in hand clear, convincing and memorable.

This is a commendable aim, and when faithfully pursued usually results in holding a class together, whether junior or senior, and evoking their interest in the study of divine truth. But while thus intent upon the useful work of instruction, it is only a means to an end. He has one strong overmastering desire in his heart that through this truth and the ministry of the Holy Spirit the members of his class may be led to trust in Jesus Christ for pardon and eternal life. This feeling is so constant and vehement in his heart that he cannot conceal it. It is seen in his countenance, heard in his voice, breathed in his prayers. Without perhaps making formal announcement of it, in various ways which it may be impossible to define, he convinces his pupils of the existence and the intensity of the desire. The feeling spreads among them, pervades their minds, or in other words, they respond to his dominant desire, and the result is that it rises to God as the united wish of all in the

true spirit of prayer. What then? We are assured upon the highest authority that if two or three are agreed touching what they shall ask it shall be given them, and that "whosoever shall call upon the name of the Lord shall be saved." Do not doubt the possibility of making your pupils share your feeling in their behalf and thus drawing them after you into a praying attitude.—

Witness the power exercised through intense desire in behalf of others by the Apostle Paul. You recollect now he said to the Philippians, "I have you in my heart. For God is my witness how greatly I longed after you in all the tender mercies of Jesus Christ," and to the Galatians, "My little children of whom I am again in travail until Christ be formed in you." And this intense spiritual solicitation, this agony of soul, this ruling passion of his heart was so reciprocated by them that he declares, "I bear you witness that if possible ye would have plucked out your own eyes, and have given them to me." So completely were they carried away by this travail of soul in their behalf. In another instance, you may remember, he relates that Priscilla and Aquilla, his fellow-workers in Christ Jesus, for his life actually "laid down their own necks." And listen to what he says respecting his Jewish fellow-countrymen, "For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh."

A man thus governed by one mighty irresistible desire could not help being influential for good among his countrymen, and far beyond them. And as a matter of fact he reproduced himself as to thought, energy, courage and conduct in Barnabas, and Apollos, and Timotheus, and Titus, and hundreds of men and women caught the spiritual enthusiasm of their great teacher and leader. And thus it is in degree with every true teacher according to his ability, and in so far as the right spirit and aim are overwhelmingly dominant in him; but let the wrong spirit prevail, and incalculable mischief and ruin may be the result. Whether dealing with secular or sacred subjects the teacher should rouse his pupils to the repeated exercise of active mental states and train them to think for themselves, that they may thus develop their faculties, and grow in intellectual, moral and spiritual strength. But here precisely we are upon the verge of danger of the most serious nature. Instead of aiming constantly, by wise forethought and preparation at awaking active mental states, the teacher may have his pupil almost habitually in a passive condition, or even in a state of active resistance, because not moving along the plane of child nature.



He may deal boisterously with the child's nervous sensibilities by scolding, shouting, threatening and other methods of showing fidelity to professional duty. Forgetful all the while that the feelings will not stand to be handled roughly, and if approached in this fashion they will retreat and refuse to be dealt with. In accordance with the second law stated in another connection the longer this vicious course is pursued the feebler the impression becomes, and if persisted in for years, callousness and general mental imbecility are the results.

Thus it happens that a pupil of perhaps average brightness and intelligence degenerates into a first class dunce. And usually, after having slowly and painfully passed through the deteriorating process by which the vivacity and freshness of childhood have been worn off, and the power of original thinking has been effectually crippled, the unhappy victim gets credit for having been a dunce from the beginning. This is an easy way of explaining educational failures wholly from the one side. I do not say that Sunday School teachers often bring about such results. Perhaps they never do so, because half an hour of teaching per week amid the bustle of a large school is insufficient for the purpose. The evil can only be seen in matured form where the child is for six or eight years subjected daily to such wrong methods. Hence it is not a very uncommon thing to find boys who have been left very much to their own resources, who escaped the technical grid of the schools, escaped the coercion of well-meant but most unwise training, come to the front in after life just because they have been free under the influence of natural environment to exercise thought instead of being treated as animated receptacles into which all sorts of stuff should be poured in the sacred name of education.

Finally, from this brief discussion of a single point in the philosophy of education, one or two inferences are apparent.

1. *The need of special training to qualify the teacher for his work.* This is happily conceded by the directors of secular, and, to an increasing extent, by the managers of Sunday Schools. It is not denied that good, and in some instances a very great amount of good, is done by those who have not enjoyed the advantages of such training. It is readily admitted, indeed, emphatically affirmed, that a renewed heart, and a mind illumined by the Holy Spirit and guided by his infinite wisdom are of inexpressibly greater value than all the Normal Classes and Teachers' Institutes can confer upon those who attend them. But how much better is it when natural ability and high spiritual qualifications are united with the skill

which technical training imparts. The work of the Spirit of God is not hindered but help by the superior intelligence and attainments of the devout teacher. There need be no antagonism between spiritual and educational competency. The deepest devotion in the service of God, the strongest desire to save souls, to honor the Spirit, and to exalt our blessed Redeemer may be found in minds of the highest culture and most profound and practical acquaintance with the science of education. And I feel confident that what the Superintendents of the Sunday Schools of our land need in order to increase the efficiency of their great work is a large army of such persons. We should therefore urge godly young men and young women to aspire to become distinguished by the thorough mastery of the laws and best methods of teaching.

2: *Teachers should always seek to be animated by the right spirit, and to have the right feeling, strongly dominant.* But how is this to be attained? I can only answer by hints or suggestions without elaboration. Cherish an habitual sense of the sacredness of your office and work, and of the mighty issues dependent upon it. We are working upon immortal spirits, making them more or less like ourselves, moulding them for time and eternity. This is a most serious matter.

We, the teachers of the gospel, of God's message of love, are a sweet savor of Christ unto God in them that are being saved, and in them that are perishing" that is, we represent Christ in the matter. We pray them, in Christ's stead, and thus become to the one "a saviour from death unto death: to the other from life unto life."

We, not our message, or lesson, but we ourselves are this savor of life and death. "And who is sufficient for these things?" The question may well be asked, and let it have its full force upon our hearts and consciences that we may "Pray without ceasing," that we may be filled with all the fulness of God, that His Holy Spirit may be consciously our teacher, that enjoying this baptism of fire from on high, being thus acted upon we may have that love and vivid apprehension of truth, and that love of souls, and intense fervour of heart, which above all things qualify us to reproduce ourselves in our pupils to the glory of God, and their eternal well-being.

"Earth's crammed with heaven,  
And every common bush afire with God."

But we need to have our eyes anointed with eye salve that we may see and teach these wonders.

"Not to enjoy life, but to employ life,  
ought to be our aim and aspiration.—Macduff

## SERMON BY REV. JOHN McNEIL.

DELIVERED IN EXETER HALL, LONDON, ON  
SATURDAY EVENING, JAN. 5th, 1890.

*How God's Election Works.*

Text.—1 SAM. XVI. 6-13.

Our subject is the choosing of a king from among the sons of Jesse the Bethlehemite. The royal seat, just like my chair, was vacant, or was soon going to be. The Lord had rejected Saul from being king over Israel and He sent His servant Samuel to choose Him a king to fill the vacancy out of the family named. This narrative shows how the choosing was done. In the same way, I like to think that I am here to-night, and great things—although it does not look like it—are in my gift. I magnify my office, I have a situation to offer. There is no doubt about the offer or about the gift; the only doubt lies with yourself, as of old the difficulty lay among the sons of Jesse. For what is the office of the preacher, but always to be on the errand on which Samuel went to that glen in Bethlehem of Judæa?

We are ambassadors for Christ; we are here to offer to men a crown, a Kingdom that never fades away. We offer you this, that you shall be believers in God's dear Son, which means co-workers with Him down here, and co-heirs with Him in the eternal splendour of the great hereafter. That is the Gospel as I understand it. A mighty programme, is it not? and a programme the reality of which is absolutely impossible to exaggerate—impossible. I am not drawing the long bow; I am not exaggerating nor straining things when I say that, from the temporal and human side, which Samuel brought to David that afternoon was a small and temporary thing compared with that which the preacher brings to every young fellow, who has eyes to see and ears to hear of the great largess that is brought to him in the Gospel offer.

Let us bring the whole scene before us. I think I see Samuel going to the house of Jesse, and he tells his errand. He called the sons of Jesse before him; in they came, and then wonderful things happened, rather upsetting individual calculations. And all through the story gets increasingly thrilling with intense dramatic interest, right on to the very end; and let me say that that same thrill, that same throb, that same interest, that same sensation should be wherever the Gospel is preached—the same kind of breathlessness. If you could see a gathering like this with angels' you would have the same breathlessness to see how near the kingdom comes to one man—and, God help him! he

goes past it, while it lights on another sitting beside him—one young fellow here to-night saved, as the eternal day shall show, saved with an everlasting salvation; redeemed, crowned, sealed, baptized into Christ; all done by the Word of God and the Spirit of God, and his consenting faith, on the spot; and the young fellow sitting next him as blind as a bat to it all.

Ah, wake up and listen! "The King has come in the cadger's gate," if you understand that phrase: the King has come very near to people who could have had no expectation that He would come so near, when the preacher stands before an audience in London or anywhere else.

In came the sons of Jesse, and first Eliab. He was the biggest, the "brawnest," as they would say over the Tweed; a big, broad, buirdly chiel was Eliab, and he came in all his inches, feeling "the situation is for me. I have only to show myself, and whatever Samuel has to give, I will get it." In he came; and Samuel came near to be misled I believe: for even prophets, if left to their own spirit, will go wrong like other men. Samuel was going to yield to the dictates of his own spirit. You see the need of inspiration, don't you?—a real inspiration, a miraculous interposition and assistance of the human mind by the Divine mind. He was about to yield to his own inspiration and to the look of things, when he was pulled by the sleeve, and the Lord said to him, "Samuel, look not upon his height, look not upon his countenance, seeing I have refused him." Samuel, the Lord sees not as man sees; man can only see face deep and skin deep and looks deep, but the Lord looks in upon the heart. Exit Eliab—the Lord hath not chosen him. I think I hear Samuel say to himself, "Ah yes, what a foolish old greybeard I had nearly made of myself. Is not this precisely the mistake that the whole nation made, when they chose Saul who has turned out so badly." What was the outstanding thing? It was his dimensions; a great, big, strapping fellow, seven by four, is Eliab. Now, this is very taking, very fetching, especially when a king is wanted, and in the old days a king did not spend all his time sleeping on a big chair you call a throne, with all manner of flunkies around him telling him what a great man he was, and hoping he would live for ever, and so on. No, a king had to justify his selection. He had to go out at the head of the army; he had to fight, to show some extra fighting power. It was very natural, was it not, that Samuel should choose Eliab? And when the Lord whispered to him, or made him conscious in some way or other of His mind and His deeper insight, "I have refused him," I

rather think that Eliab went out in a frightful rage. How his eye would flash and his cheek burn, as with bowed head, he who came so full had to go out so empty!

Why did not Eliab get Samuel's gift? "Ah!" says the spirit of God, virtually, "just because he was *too big*. Too big for the place, too large; he made too big a show in the spirit. And a number of us are kept from Christ, and kept out of the kingdom, for the very same reason up to this good hour. My brother, yes; and my sister—for in this matter of pride there is no distinction—if ever you come into the kingdom you must bow yourself a little. You pull yourself up too much, and strut about with too great a display. Let me, as your friend, tell you that neither God nor man will ever make much use of you at this rate. The days are coming—bless God, the days are come!—when with all the badness of our times there is a kind of rough, ready, genuine sincerity about us, and I think it is going to deepen, so that no man will be selected for high place who has simply show and appearance and name. It was not a walking policeman for a pantomime who was wanted, it was a king; and Eliab would not have done for a policeman even. If you are going to be proud and lifted up, man, you will do for the devil, and will come to the devil's reward at the end. But the Son of God will do without you.

If there is anything, my brother, that God sets Himself against, it is this. Listen, I am not exaggerating, "A high look is an abomination unto God;" and that is what makes me tremble for some people when I am preaching the Gospel. Unless my judgment utterly fails me, you have not a gracious look, my poor lad; it does not seem as if the humbling and subsequently elevating grace of God had ever scratched the surface of your pride. There is a veneration over you, and would to God, as your friend, I could strip that paint off! That is why I say the straight thing. There is to be "A Straight Talk," as I read in the notice, next Sabbath afternoon; I will give it you before that time: the straight talk is on, and I hope you you are listening, for nothing else will do in these days but very straight talking indeed. I sometimes wonder as a natural man, that the people come back to me at Regent Square. But they do. It is a wonderful thing that straight talking, in God's name, does not empty churches; no, blessed be God! it fills them. People come back to be battered and pounded where you struck them last week; to get it all over again; for I do believe that where we are honest with the sure truth of God, though men may feel badly, and even say hard things against the

preacher, in the secret soul there is a bell ringing responsive to the truth. I know it is rasping, it is irritating to be made to feel "I could pitch my book at that Scotchman's head, although he is, I believe, telling the truth. Fire away, my friend! only let me be faithful. Eliab lost the throne, not because election is favouritism and selection of a capricious and arbitrary kind, but in mercy to himself, and the kingdom, and cause of God, Eliab was sent out; he would not do.

Now, will you remember that the Lord Jesus Christ, for whom I plead to-night, looks upon the heart, and a high look and a lofty look are an abomination unto Him. He will go past us, notwithstanding all our physical inches, and all our intellectual endowment, and He will take somebody out of the gutter, lift up that soul, and show that He is beholden absolutely for nothing to pride of mental or bodily girth. He is beholden to Himself, and to Himself alone. Be humble, my brother, be lowly and resist pride. "He giveth grace unto the lowly." If you won't take it from the Bible, turn up your Shakespeare and his splendid list of king-becoming graces; and as you read them, you will very likely come to the conclusion that Eliab was very poor in their direction.

But before Samuel got to David he had more to do with other sons of Jesse. He came Abinadab, the second; and he said, "Neither has the Lord chosen thee." Then came Shammah—he passed by and out. And seven sons of Jesse, in they came, and out they went—*exeat omnes*. Now, why did these lose it? Look at that procession—shall I call it the "rogues' march"—and I ask, what was wrong in them? Well, I think this is it: Eliab lost it because he was too big, too much concerned with himself, too proud; he would not do. And I rather think these other sons lost it because they were away at the other extreme; while Eliab was too big, they were "ower sma"—too small, too little. Do not go about flaunting about like a peacock, drawing all eyes to yourself and your strutting. But, on the other hand, and as much on the other hand—would God I could be as "straight"—do not be a nobody. Do not be a round O, a mere decimal; and do not be thus, because life has in it one splendid, golden, glorious opportunity that should compel every man to be bright and eager, and on the lookout for it, as it comes within his reach.

But these seven sons of Jesse—oh, well, I suppose they were just like a great many of ourselves. They were not proud like Eliab, not ambitious with an unholy, blown-up ambition; we can think of them as being too far the other way. When they

heard that Samuel had come to choose a king from among their father's sons, Eliab went and "sorted" himself, and came in to look his best. These others came in to grumble that they were taken from the plough tail, and they would say to the servant who came to call them in, "We don't want to be kings; we have no ambition for this vacant situation; it will introduce us, supposing it is real and true, to considerable troubles; it will take us away from home, away on untrodden ground; it is calling us into great deep waters, where we shall lose sight of land; and we could rather stay at home. If Samuel had been yourself or myself, Abinadab and Shammah and the rest would have said, "No, thank you; it is not for us; give it to Eliab;" and of course already his chance was gone. Now, my friend, you see the point. I would to God that every congregation gathered to hear preachers in London to-day could just see it! Do not pull the wool, nor let the world and the devil pull the wool over your eyes. On the one hand, do not be in the inflammation of devouring ambition; and on the other do not be a noodle, a mere nose of wax; but for your own sake, understand that the kingdom of heaven has come nigh unto you when the Gospel is preached. Wake up! This is worth listening to; it is worth coming into a Gospel meeting. There is a chance here that is nowhere else except in meetings like it—a chance for you, and you may have it.

I think, too, that it is depressing to read how these seven came in and went out, when I read their names, because in the Old Testament names meant something. Names nowadays mean nothing; they mean less than nothing, and vanity. The poorest snark of a creature in your office, may be William Wallace, or Robert Bruce, or Cromwell, or Milton, or something like that. Names mean nothing. What miserable creatures one meets who have great names stuck upon them! I met, not so long ago, a poor abject creature with the glorious name of Hampden stuck upon him as a kind of sarcastic label of what he was *not*! So you have it here. One of these is Abinadab, and another Shammah; great names that have something noble in them, as many Hebrew names had. Yet, notwithstanding their names, these may be no more in the owners of them than a day's work, a day's whistling at the plough tail, an evening's pleasure, a night's sleep, and their wages. Now, is not that about the compass of what occupies your thoughts? Only get you a good "crib," a good "screw," as you call it; comfortable salary, hours nine to five, and one on Saturdays, a prospect of advance as per sale, and that is all; you are quite contented and quite satisfied. God

forbid I should be hard on anybody; but, man, I wish you would stretch yourself! Life means more than a day's work, more than a night's pleasure, more than a night's sleep; life means a chance to be saved, a chance to be redeemed, a chance to be born again, a chance to become sons and daughters of God Almighty, and to reign with Christ for ever and ever!—that is in this dull, humdrum plodding, work-a-day life of ours, through God's grace in the Gospel. Do not let it go past; do not let these splendid days given to you here on earth go past, while you "steal inglorious to the silent grave." Wake up! and when God comes to be ready for him. "Grasp the skirts of happy chance, breast the blows of circumstance, and grapple with your evil star."

For it may be done, and gloriously done, by the furthest back and the most unlikely, if only, unlike those solid stolid sons of Jesse, we understand the situation, and yield to the call of Christ in the Gospel invitation.

Oh, they lost it, they sadly lost it; and it came so near to them, and it hung after all so far above their heads! For when we are going to be nobodies, God will treat us like that, and will not come and thrust upon you this salvation of yours, that cost Christ His precious blood and all the wonderful thirty years of His incarnate history here among men. Do you think that after Christ went through all that to found His kingdom, to found and build and set up His kingdom; do you think that after that He is going to fill it with nameless nobodies like you and me? Heaven help us! what would we be to Him? No, no, let us understand, the king wants *men*; that is why He has not some of us set—because *anybody* won't do. He will make us men if we will only come to Him, and allow Him to do His work, He will stimulate us, rouse us, recover us from all the down-dragging tendency of this weary world, and open our eyes to see that Christ is here, and it is in our opportunity to make ourselves His, with all that that means for ever and ever.

They missed it because they deserved to miss it; because it would have been wasted on them. *Now, how did David get it?* For, don't you see, after these seven came in and went out, David's turn came? I can imagine Samuel getting a little peppery; he turns round to Jesse and says, "Are all your children here?" It looks as if he had come on a fool's errand. He had come to give a crown, a kingdom; and the Lord had sent him, at least he thought so, to choose a king from amongst this man's sons; they had come and gone, and still he was at a loss; and it does look as if a blush of shame would steal

across Samuel's face. And what was Jesse to think, when the Lord had come by Samuel to choose a king, and there was a hitch, a mistake, or a breakdown somewhere; for all these seven had come and gone, and not one of them was chosen? Samuel, as I have described, turns round and says, "Are they all here?" And I fancy I hear Jesse saying, "Well, when I think of it, there is the youngest, a mere stripling, out there keeping sheep."

Samuel said, send for him; send for him, for we will not sit down until he comes. I was sure they were not all here, though I did not know your family. I knew God did not send me on a fool's errand, I knew I came to the right house." Listen to this description; The devil has not all the fine fellows. Here David comes in, and he is described for us; just as Eliab was described as David is. And they sent and brought him. Now, he was ruddy, and withal of a beautiful countenance, and goodly to look at. The Lord has no objection to fine looks, the Lord has no objection to a fine physique, and no objection to your developing your physique, in all natural, healthful gymnastic exercises, as far as you please, and as far as you may, Oh, do not make the slightest mistake!—the Lord has no special delight in shuffling people who walk on the uppers of their boots to save the soles, as some people do. The Lord has no particular delight in round shoulders and broken wind—not he. David was ruddy, comely, and goodly to look upon. As his after-history shows, a splendid fellow, a darling fellow, with a keen eye in his head, and a big brain behind his eye, and a bursting heart inside his bosom. An all round man was David, who was shepherd, soldier and king in one lifetime, and played his part well in all three.

God never wastes Himself on nothings and nobodies. Of course, to Him be all the praise, to Him be all the glory; it is He who makes us what we are. Oh, will you humbly return from the pride and conceit that are killing you, and come to God, for He will build you up on a new plan altogether.

In came David; and the Spirit of God said to Samuel whenever his eyes lit on him, "Arise, anoint him; for this is he." We do not profess to be thought-readers, and yet when we stand here, we preachers, or in places like this, and have no manuscripts to bury our heads in—and that is a great advantage—when we can look straight into the eyes of people, we think we see men who, if they are not on Christ's side they should be. I will give you a call to-night, in case you should start the objection that you have not yet got it. Man, you should be; you look

as if you belong to the "King's Own." There is a fine look—what you have in David—a free, open, manly, ingenuousness. No conceit, you know, no pride, no curling of the lip, with all his good looks and natural abilities; a gentleness, a nobleness, and a frankness; and on this high and holy day God anointed him, and sealed all these natural qualifications for his own, and put that extra plus to them all that comes out of His grace and His call and His anointing, sealing his youth.

"In life's gay morn, when sprightly youth.

In vital ardour glows,  
And shines in all the fairest charms  
That Beauty can disclose;

"Deep on thy soul, before its powers  
Are yet by vice enslaved,  
Be thy Redeemer's glorious name  
And character engraved."

I have kept you too long, and will let you go with one other word. I forgot that we did not begin until half-past seven, and the hour begins to wax late for some.

How did David get it?

First of all, and very briefly, let me say, he got it because he was there to get it. When his father sent for him he was keeping sheep, very likely near the house, and when they went for the stripling he was faithful to his charge. His father said he was keeping the sheep, and when the messenger went, there he was. If we had been David—you remember how we did when we were young. I remember how I did. If you had sent me to keep sheep, half-an-hour afterwards where would I have been and the sheep too? I remember once being sent to keep crows out of a field—a very important bit of work in the country—and half-an hour afterwards there were multitudes of crows, but no boy!

Suppose somebody had come to my father and said, "I want to choose one of your family for my situation, and I had been considered likely, and that I had been sent for, expecting to find me, *faithful to little things*—namely, keeping crows away—but, lo, I was gone away hazel-nutting or bird-nesting, miles off! The point is this: Be faithful where you are; be faithful in keeping sheep; be faithful in the office; servant, be faithful down in the kitchen; wherever your sphere, be diligent; be your best in what you are at, though it should be as humble as keeping sheep, and it does not need a great deal of intellect for that—you don't need to be a member of the Browning Society, nor to have read the hundred best books, to keep sheep. But you do not need qualifications, that the darkest days when poor David was hunted amongst the hills, when he might or you will not manage. Now, my brother,

my sister, I do not say do not be ambitious, but I do say, in your calling be faithful and diligent. "Seest thou a man diligent in his business," says the proverb; "he shall stand before kings—he shall not stand before mean men." And if you want the call of God in the Gospel to surely and certainly settle on your head, be on hand when the call is made, be on hand when the offer is given.

I want to say a word about non-church-going. Man, you are playing the devil's game, and he is winning with that trump every time, since he got you to give up going to hear God's Gospel preachers, and since he made you think there is nothing in it. It is a lie, deep as hell; there is everything in it. Be a man, be faithful, be diligent, use all opportunities; do not miss such a splendid chance when it is going; you may rue with every vein in your heart to all eternity—the bad use to which you put the splendid opportunities that London gives for being saved, with all its badness and wickedness. Notwithstanding all, there is the Gospel, and God is behind it, and His offer is sincere; therefore, quit your careless ways and be on hand, be in the market when the marketing in heavenly merchandise is going on.

David got it because he was there to get it; and, last of all, because he took it. You can imagine David being just like the rest, and saying to Samuel, "I beg to decline. Really, Samuel, you have landed upon me too suddenly; don't you see, prophet, I have no time to think of this? I was out there keeping sheep, and I was suddenly called in; and here you are going to make me king, with all that that involves. I have no ambition that way; it is not for me; give it to Eliab"—I think they all thought Eliab was the man—"and let me go away back again."

"The pride the devil loves best to see,  
Is the pride that apes humility."

Do not hang back and say, "It is not for me." Do not look on my face and say, "But, McNeill, man, have mercy on a fellow!" Almost unconsciously you say, "I came in to-night off the Strand, and never expected to be bombarded after this fashion. If you had only given me notice as to the lines you were going to take—really, I will need to go home and think over this." Don't. It does not need thinking over. Just as you are, and where you are, do what David did. I think there is nothing more splendid. It shows the reach of that young stipling's heart and mind, that when this was sprung upon him, he rose to the occasion. It was well done on both sides. Samuel did well, and David did well when he bowed his head and let the dignity and the honor with all the risk and peril, for a time

come down upon him. He stooped to conquer! So we all overcome our obstacles in connection with the acceptance of the Gospel. Do not take it home to think about it. The chances are—and here the parable of the sower comes in—that as surely as you go out into the Strand undecided, the devil will pick your pocket of my invitation and call to come to Christ. For many of us are like the wayside hearers. "The fowls of the air came," says Christ, "and picked up the seed." Before you get many blocks along the Strand, the devil with his black wing will have swept your mind bare and empty of every honest appeal that I have made to you to-night. He will, he does it; wherever the Gospel is preached, the devil is there you may be sure. Do not take it into further consideration; but I am here to-night to make an honest offer: "Whosoever will, let him take the Son of God freely." "Him that cometh unto Me I will in no wise cast out." Do what young David did; although it spring upon you, although you did not expect it, and although it seems to interfere with your other engagements, perhaps for to-night and for to-morrow. Ah! I know what is keeping some of you from yielding to my grip—for I have a grip of you by the heart, and by the conscience to-night. "Wot ye not that such a man as I am can certainly divine?" I have got you by the truth of God, I have grappled you to me as with a hook of steel, but the devil is whispering in your ear, "That engagement to-morrow night, it will break that—what are you to do about that?" Put thy foot on that if thou wouldst be saved. "That man you have to meet, that guilty assignation you have to meet—what about that?" says the devil. The harlot's face comes up before your eyes. God grant that may see the paint, and be sickened and disgusted; and, glad that you are here, clutch at my offer, and believe me, He into whose service you come to-night will stand by you to-night, will stand by you to-morrow. Break all your own engagements; allow all your own plans, your lawful plans as well as the unlawful ones—let them go to the winds. Christ has a plan for you, Christ has a purpose for you; it will catch you; and lift you; and will carry you forward to all eternity.

Ah! this great day that came to David did bring him trial, it did bring him trouble, it did bring him suffering. He was not called to the throne, nor after that to the skies,

"On flowery beds of ease;"

but he was kept, he was sustained, he came to the kingdom, and he came to the Eternal Kingdom in the fullness of time also. There were dark days when poor David was hunted among the hills, when he might have said

have said that darkest day that ever came to him was the day when Samuel came and called him from following sheep to be God's anointed king. But he held on to God, and God held on to him; and God justified all that He had said, and God fulfilled all that he had promised. Now, will you take Christ to night, my brother, and remember that all I have said is no exaggeration; if you take Him, and He takes you, "All things are yours, for ye are Christ's and Christ is God's" "He that overcometh shall inherit all things, and I will be his God, and he shall be My son. To him that overcometh will I grant to sit with Me on My throne, even as I overcame, and am set down with My Father on His throne."

Take Christ to-night, now, when the offer is made in the Lord's great name; and although we may never meet again, I will forecast your future before I sit down. You may never make a fortune in London nor anywhere else: you may be called upon to lose a fortune because of being faithful to Jesus Christ; you may live a long, toilsome, troubled, persecuted, seemingly undesirable life; but fifty years after this—that is a big jump—if you are then dying, and know it, dying intelligently; if you are dying in the faith and fear of Jesus Christ, this night, this building, this unfamiliar preacher, with his rude, his seemingly rude, and rough and boisterous ways, will come back upon you, and your dying eye will brighten, and I can hear your dying tongue saying, "Aye, it is a long, long time since that night, but I accepted the preacher's call, I closed with Christ, and although I have not been what I might have been, I have fought a good fight, I have finished my course, I have kept"—what a shout!—"I have KEPT THE FAITH!" See that, oh world, oh devil, oh Babylon of London, "I have kept the faith." It reminds me of some lines from Sir Walter Scott when he is describing the dying of Marmion: you remember how a certain name told on him,

"The war that for a space did fail,  
Now trebly thundering swelled the gale,  
And 'Stanley' was the cry.  
A light on Marmion's visage spread,  
And fired his glazing eye;  
With dying hand above his head,  
He shook the fragment of his blade  
And shouted victory!"

So with every believer. We shall live victoriously; we shall die "more than conquerors through Him that loved us." Rise to the occasion, my brother, my sister; do not be battered and flattened down to the level of the world, and bend your head and bend your heart; let the Word of God come

into you, and the Spirit of God take hold of you for Christ, for ever and ever.

May we be bound up in the bundle of life with David's Greater Son. Here is our security: "Once I have sworn by My holiness that I will not lie unto David. His seed shall endure for ever; and his throne as the sun before Me" Amen and Amen.

#### WHY NOT TO-DAY?

How many souls are lost by delay! Duty is simply neglected. Obedience to the Divine call is postponed. The spirit is not welcomed to-day, but put aside for to-morrow.

Reader, you hope very likely to be a real Christian some time, and fit to go to heaven. You hope to repent and believe on Christ, and have a good hope before you die. But why not to-day?

What is to prevent you? Why should you wait any longer? Why not this day awake and call upon your God, and resolve that you will sleep no longer? I set before you Jesus Christ, the Saviour, who died to make atonement for sinners; Jesus who is able to save to the uttermost, Jesus willing to receive. The hand that was nailed to the cross is held out to you in mercy. The eye that wept over Jerusalem is looking on you with pity. The voice that has said to many a wanderer, "Thy sins are forgiven." is saying to you, "Come unto Me."

Go to Jesus first and foremost, if you would know what step to take. Think not to wait for repentance and faith and a new heart, but go to him just as you are. Oh! awake thou that sleepest, and Christ shall give thee light. Why not to-day?

Sabbaths and ordinances are continually witnessing against you; they are ever proclaiming that there is a God and a judgment and you are living as if there were none. The tears and prayers of godly relations are witnessing against you; others are sorrowfully thinking you have a soul, though you seem to forget it. The very gravestones that you see are silently witnessing, "Life is uncertain, time is short, the resurrection is yet to come, the Lord is at hand!" All, all are saying, "Awake! awake! awake!"

O reader! the time past may surely suffice you to have slept. Awake to be wise. Awake to be safe. Awake to be happy. And why not to-day?"

Nearness of life to the Saviour will necessarily involve greatness of love to him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus rises the heat of the soul's affection toward him.—*Spurgeon*.

## A MISSION TOUR IN SCOTLAND.

BY REV. A. T. PIERSON.

Dr. A. T. Pierson, late pastor of the Bethany Church, Philadelphia, who recently resigned his charge to devote the remainder of his life to the cause of Foreign Missions in the Home Field, has spent part of the winter in Scotland. Writing from Edinburgh to the *Missionary Review* he says :

"With December 31st the mission tour of Scottish churches, which has engaged my attention for more than a month, closed for the time, to be resumed in February. It is purposed to give January to London and the great centers of population in England, and then, if God will, to give two months uninterruptedly to Scotland, until at least all the main body of the population has been overtaken.

It may be generally said that the results thus far every way, so far as they can be now estimated, abundantly repay all the cost in time and toil. On Monday evening, at Airdrie, I gave the fifty-seventh address on missions since the *Etruria* landed her human cargo on the 16th of November. First, I spent between three and four days in Liverpool, of which some account was given in a previous letter. Then, on November 20th, a welcome meeting was held in the Church of Scotland Assembly Hall, in Edinburgh; and from that day the meetings were held almost daily until the year closed.

The very efficient committee at Edinburgh, supported by a committee in the West of Scotland, have arranged the entire tour, at my request, so that all I have had to do has been to go where I have been sent, thus relieving me from all needless correspondence and perplexity. The arrangements have all been singularly complete. We have been met at the trains and escorted to hospitable homes; welcomed with a genuine cordiality; we have found everywhere warm hearts and exceptionally generous co-operation. The whole tour reminds me of Paul's testimony to the Galatians, who "received him as an angel of God, even as Christ Jesus," "and would have plucked out their own eyes and given them to him." We have met abundant hospitality and Christian generosity elsewhere; but never any experience of loving kindness that on the whole quite equals this.

A word further ought to be added as to the way in which the meetings have been planned and conducted. The resident clergy and leading laymen and laywomen, too, have been enlisted in the movement in advance, and their cordial support secured. Then their preference for the time, hour and place

of meeting has as far as possible been consulted. The meetings have followed each other in so well ordered a scheme that there has been neither loss of time or retracing of steps. During these past thirty days there have been large and enthusiastic gatherings at Leith, Peebles, Innerleithen, Dalkeith, Haddington, Glasgow, Port Glasgow, Dumbarton, Holensburgh, Kilmarnock, Paisley, Irvine, Ayr, Greenock, Gourock, Strathaven, Bothwell, Hamilton, Wishaw, Lanark, Motherwell, Airdrie, etc., and in all cases the audiences have been large and the attention earnest and absorbed.

The plan has been connected with a few features of marked value, which might be imitated elsewhere. Afternoon meetings have been held for women especially, and addressed ordinarily by some man and woman who have been on the foreign field and were at home on a furlough. Then in the evenings, general meetings, held in the largest available church or hall, addressed generally by one of these returned missionaries and myself, and sometimes briefly by some one of the local clergy. Some man or woman has been called to preside at the respective meetings, whose name and known interest in missions gave added power to the gatherings; and the common custom of voting thanks to the speakers, which often diverts attention from the subject matter to the person bearing the message, has been happily omitted.

Scotland is a land of martyrs and missionaries, and the two naturally go together. The martyr spirit has survived the martyr fires, and so the vital energy that once made martyrs now runs into the channels of missionary enthusiasm. We go nowhere without feeling ourselves to be on holy ground. Hallowed associations make every spot sacred. At Bothwell we had to walk but a few steps along the Clyde to find ourselves confronting the mills were David Livingstone worked, and the humble home of Blantyre, where that "adventurous laddie" first saw the light. At Strathaven we were but seven miles from the battle field of Drum Clog, where Douglass led a little band of Covenanters against Graham, of Claverhouse, with the royalist troopers; and from that little town where the hand looms still produce their beautiful products, went from one house, William and Gavin Martin to India, and James Martin to Jamaica, and James Martin's son to India, and now Miss Martin, the sister, to Jamaica. What an outcome of one consecrated home! Five missionaries almost from one cradle! No marvel Scotland is interested in missions!

With a view to touching as many centers as was practicable, I have generally had these services on each Lord's Day, but so aided by



resident ministers as that no part of the service but the address and a short prayer just before it fell to me. The large attendance at all these services, especially those held in the evenings, has been a matter of congratulation and surprise. At Paisley, the large town hall, erected as a memorial to George Clark, Esq., of spool-cotton-thread fame, and holding 2,500, was literally packed; and at Glasgow, St. Andrews, holding from five thousand to six thousand, was similarly crowded. Instead of coming across the sea to kindle a missionary revival, the flame was found already burning, and needing only the fuel of facts, and the fanning of the breath of the Spirit of God, to become a consuming fire. Could all this intelligent and aroused enthusiasm be effectually applied to action, the whole machinery of missions would move with greatly increased rapidity and efficiency.

We think we see some signs of greatly increased giving. These meetings have not been with immediate reference to raising money, and no collections have been taken except for current local expenses. But from time to time voluntary offerings have been sent in to me, by those whose hearts the Lord has touched, and some of them have been very significant, because the fruit of evident self-sacrifice. In some instances the facts attending such gifts have become known to me. One lady sold a bracelet and sent the proceeds to be applied to missions. One young man took off a solid gold vest chain, and another a diamond scarf-ring, and enclosed them to me. Others sent the price of a pair of kid gloves, or a box of cigars, or a concert ticket, or a package of Christmas cards, or various other gratifications and indulgences foregone for the sake of perishing. What would be the result were only John Howard's maxim followed, that our "luxuries should give way to the conveniences of the poor; our conveniences to their necessities; and even our necessities to their extremities!" The nakedness of the indigent world might be clothed from superfluous trimmings of the vain. That will be a new era and epoch in missions, when even our luxuries are sacrificed for the sake of supplying the gospel to the world.

With this last day of the year we enter upon the closing decade of this century. Dr. George Smith, of Edinburgh, the accomplished biographer of Cary, Duff and Wilson, reckons the first century of modern missions from 1788. He divides the century into three periods: First, the period of preparation, when the ground was being broken up and made ready for seed, from 1788 to 1838. Secondly, the period of sowing, when the seed was being scattered, from 1838 to

1858. Thirdly, the period of ingathering, when the harvest began, from 1858 till now. I have often thought of a somewhat similar division into periods of seven years each: 1. From 1788 to 1837, seven periods of seven years, the times of organization when the great missionary agencies were forming. 2. The times of aggressive activity, when the Church was pushing rapidly forward into new fields, three periods of seven years, from 1837 to 1858. And 3. The times of realization of results, when both aggressive movement and great success marked missions, the plowman and reaper going side by side.

However this be, we are now in the first years of a second century of modern missions. Never since Christ arose from the dead has there been at once such magnificent opportunity and such inspiring encouragement. No previous generation has had such facilities and appliances for giving the gospel to mankind as have we. Divine Providence has furnished us weapons for our warfare such as men in apostolic ages never imagined. The marvelous fables of the Arabian Nights are eclipsed by the realities of printing press, steam engine, electric telegraph, postal system, and all the other helps which are now challenging the church to use air, earth and water in her great mission to the race of man. No man can show a sensible reason why within the next ten years the Word of God should not be published throughout the world. Thirty millions of Protestant disciples can evangelize the world if each one will become responsible for fifty other souls. If one missionary will go to the field out of every 300 Protestant church members, we shall have 100,000 missionaries in the foreign work, besides native helpers that now outnumber the missionary band five to one. If every such church member could be led to consecrate habitually and systematically to missions, five cents a day, it would yield the enormous sum of about 550,000,000 dollars yearly, or one and a half million dollars a day! Think what could be done in evangelizing the world if there were a band of 100,000 missionaries sent out by Christian churches, with the grand sum of \$550,000,000 a year to provide for their support!

This decade ought to be the most glorious of all history in the progress of the gospel. But there must be new giving and new living, more men and women sent to the front and more money and means furnished to the work. Dr. McAll writes that for sheer lack of money he has had to close thirteen of his stations, at a time when every door is open and every demand is for expansion rather than retrenchment. The Church of God does not respond to the providence of God as she

ought. The very air is vocal with the calls of God, the very horizon is blazing with signal lights. Who will come forward and say, "Here am I, send me?" Who will bring their silver and gold with them and lay on God's altars their abundance?" Who will go into that holy of holies, where wrestling Jacobs become prevailing Israels, and learn the secret of that mighty prayer which brings down showers of blessing upon earth's dry and barren wastes?

A. T. PIERSON.

### ONE OF THE SADDEST THINGS IN LIFE.

"Did you ever think that one of the saddest things in life is in the power one human being has to make another miserable? How hard it is and how difficult to prevent."

Our power to make another being miserable, or to make another being happy, is a wonderful thing. Every day of our lives we can use it for good or for evil. In the home-life, even with those whom we really hold the nearest and dearest, how often we do and says things to make some of them wretchedly unhappy. The wrong-doing of others is a hard thing for innocent persons to be weighed down with, and oftentimes the friends of the wrong doers, the ones nearest him, feel the humiliation and wrong even more keenly than the wrong-doer himself does. We have such a little time to stay, let us see to it that we do everything we can to make everybody happy, and if we do in an unguarded moment injure the feelings of any one, let us ask forgiveness, and restore as soon as possible the kindly thoughts and bright-heartedness, which we caused to be clouded over by rash words or acts.

### "HOW LONG HALT YE?"

Reader, if you are in earnest you will not be content without knowing you are saved; and surely it is high time you were in downright earnest.

God is in earnest in His desire to have you; the devil is earnest in his desire to damn you; I am in earnest in my anxiety to see you brought to God; you are the only one careless in the matter, and it is your soul which is at stake for eternity.

What an awful thing, a sinner unconcerned about his eternal salvation! God was so concerned as to send His only begotten Son that you might not perish. The Lord Jesus was so concerned that He came and suffered and died, the just for the unjust."

### CALEB—A MODEL FOR CHRISTIANS.

BY REV. THEODORE L. CUYLER.

Caleb is one of the noblest characters in the Old Testament. His whole biography is condensed into a few bright and beautiful sentences. He was the chieftain of a clan in Israel, and during the long march in the wilderness, was selected as one of the deputation to go ahead and spy out the land of Canaan; he came back helping to carry the luscious load of Eschol-grapes, and joined with Joshua in making a strong report in favor of the immediate occupation of the land. Their report was submitted to the "committee of the *Whole*." The people were panic-stricken when they heard of the "giants in the land," and clamored for a retreat to Egypt; but Caleb came to the front, and made a ringing speech for the advance, and he did it in face of the cowards who threatened to batter him to the ground with stones. God's verdict on his unflinching heroism was in these brief words: "My servant Caleb will I bring into the land, who hath followed me *faithfully*." In another passage it reads: "He hath followed me *fully*." God is always as good as His word, and He was in this case. While the rebels and the poltroons all perished in the desert, steadfast old Caleb lived to own the beautiful acres on the hills of Hebron, and in full view of the verdant vale of Eschol.

Caleb is a model for the Christians most needed in these days. Quality is more important than quantity. Caleb is the type of thorough-going, uncompromising fidelity; he followed the Lord *fully*. What is required to make our churches vigorous and successful, is not bustle, but business; not parade and puffery or pulpit-pyrotechnics, but patience, prayer, and persevering work. We want the full following of Jesus Christ with the whole heart, and for the whole life campaign. Christ started His Church on the principle of entire consecration. "He that is not for Me is against Me." It was thorough-going discipleship to the death or nothing. That sharp test, "Sell all that thou hast and *follow me*," frightened the selfish young ruler back to his farms and to his fate. Jesus wanted no half-hearted disciples. He kept sifting His nominal followers, and out of the whole number there remained eleven men and a few faithful women to lay the foundation of His Church at the time of Pentecost. These were like Gideon's gallant three hundred water-lappers, who were worth more than all the rest of his army.

To follow Christ fully, requires a thorough conversion at the start; a conversion from sin realized and repented of, to a Saviour realized, and firmly grasped. Half-way con-

verts make half-way Christians. Too many church-members hang their boughs over on the Church side of the wall, but their roots are on the world's side—such people bear nothing but leaves. Unless the submission of the soul to Jesus Christ is without compromise, and unless the work of the Holy Spirit is deep, there will be a half-heartedness and halting which is very likely to end in open backsliding. The secret of Caleb's fidelity was that "he had *another spirit* within him." His heart held him true, and God held his heart.

There is prodigious power in singleness of love for Christ; in doing just "one thing," and that one thing a pressing toward the goal to likeness to Jesus. A man of very moderate talents and education becomes a strong influential man as soon as the Master gets complete control of him. He follows that Master so heartily and so projectively that he carries other people with him by the sheer momentum of his personal godliness. During my long ministry I have come to estimate Christians, not so much by brain-power as by heart-power. Weighing is a safer measurement in a church than counting.

When a minister is to be chosen, godliness should outweigh genius. Thorough-going piety is the foremost qualification for an elder, a superintendent, a Sabbath-school teacher, or for practical Christian work of any kind. "Many are called, but few are chosen." The choice Christians never commute with the Master for half-fare, or demand a cushioned seat in the parlor car. They never "send their regrets" when they are summoned to a duty; they never interpret Christ's commandments in a lax or latitudinarian sense; if there is a doubt on any question of ethics, they never give self or the world the casting vote, and if a hard pinch comes, they relish even the severities of a difficult duty.

Another characteristic of the Caleb-type of Christians is that they are just as active in ordinary times as they are amid the fervors of a revival. It is easy then for even a minimum Christian to catch fire, to rush to special meetings, to sing hymns and shout hosannas. A season of spiritual quickening brings great glory to God, and great blessings to a church; but it also brings a great disgrace on those church-members who are too indolent or too worldly to lift a finger at any other time. Revivals fill the churches; seasons of dryness and dullness winnow the churches.

We pastors never love our Calebs and Bar nabases and our Phobes and Priscillas as much as we do in the dry spells of spiritual drought; they always work right along without any need of external pressure. Their

salt never loses its savor; their lamps never smoke. When silly social fashions are blowing the chaff along in the breeze, solid Caleb does not feel it; his only fashion is to follow Christ. His single purpose is to please his Master and not men—and that trieth his heart and proves it to be of pure gold. Good reader, I have been presenting a picture of what every blood-bought follower of Jesus ought to be. Have I photographed your character? Then you ought to be a happy man or woman—whatever your social rank, or your income, or your surroundings may be. "An abundant entrance" shall be given to you into the shining streets of crystal and of gold; you will not barely creep in through a gate ajar; and when you get to Heaven, you will *feel at home there*.

### STARTING OUT FOR CHRIST.

BY REV. THEODORE L. CUYLER.

A great deal depends upon making the right start in the Christian life. Some start, and then stop; they are satisfied with joining the Church, and make no progress afterward. Others start and soon retreat, either through discouragement or being deceived back to the world. God's Word has mottoes for beginners, as well as counsels and encouragements for every stage of the journey. *There is one text that has the ring of a bugle in it, and I always urge young converts not only to mark it in their Bibles, but to inscribe it on their hearts. The words are in the fiftieth chapter of Isaiah, and they are these: "For the Lord God will help me. Therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed."*

This passage will have a double power with an inexperienced beginner; it saves him from discouragement, and warns him against self-confidence. He would be a fool who should undertake to get on in business without anybody's help. The young physician must not only help his patients, but be helped by them. The merchant can do nothing without customers, or the lawyer without clients. If an attempted independence of everybody else would be fatal in all business pursuits, so an independence of divine help would be fatal in the religious life. Self-reliance is a very good thing in the right place; but self-reliance in the battles with the world, the flesh, and the devil, means sure self-destruction. Some presumptuous young Christians set out with very sanguine courage; their idea is "I can do it, and I will do it." They have not yet measured swords with the enemy. Wise

old John Bunyan, who knew human nature thoroughly, describes a "Mr. Presumption," who set out on a pilgrimage, but was soon found fast asleep by the roadside with a pair of iron fetters on his heels. Even "Christian," when he once undertook to show off before "Faithful" how fast he could run, caught a tumble, and lay flat on the ground until Faithful came to help him up. The secret of the failure of more than one young convert—yes, and of many a young minister, too—has been over-weening self-confidence. "He that trusteth his own heart, is a fool." To every beginner in the Christian life we would say, You cannot trust yourself too little, and you cannot trust Jesus too much! In fact, the real conflict with you will be just this: "Shall I trust myself, or my Lord and Saviour?" Your soul has no self-lifting power, any more than your body has to lift itself by grasping at the straps of your boots. You can no more find your way to heaven without Christ, than you can find your way through the Mammoth Cave without a guide and a torch. Let poor Peter in Pilate's courtyard, show you what a poor figure a boastful Christian cuts when he relies on his own strength.

There is one thing you may be sure of, and that is that if you seek Christ's help, you will always obtain it. He has said "In Me is thy help," and He never breaks His promise. That loving assistance will come to you in many ways. Jesus Christ pours His grace into a believer's heart in secret and unseen ways, as streams of water steal in at the bottom of a well and fill it up. Christianity is a supernatural thing, and Christ will work on you in a supernatural way, if you ask Him, and if you do not hinder Him. He will put good thoughts into your heart. He will give you courage for hard fights and dark hours. He will give you some sweet surprises. You will often find the lions chained when you come up close to them; you will sometimes find answers to prayer as startling as when Peter, delivered from the dungeon, stood before the door of the prayer meeting in Jerusalem. Then, my friend, take that motto from Isaiah that I have quoted, and nail it up before your eyes. It will ensure to you three things:

(1) The first one is the security of all those who trust and follow Jesus. "The Lord will help me; therefore I shall not be confounded." The original word signifies I shall not be put to rout, or overthrown. He who has the Lord Jesus, not only on his side, but at his side, can never be defeated. He has promised that no one shall pluck you out of His hands. While you are true to Christ and true to conscience, you are safe.

(2) The second thing named in this ring-

ing motto, is steadfastness. A generation or two ago John Randolph coined the word "doughface," and applied it to certain truckling politicians. This text describes a fearless, unflinching follower of the Lord as a flint-faced man. He is not afraid of a laugh or a lash, of a scoff or a scourge. God will give you backbone. If He is on your side, what can man do unto you?

(3) The third blessing wrapped up in this precious passage, is serenity of soul. You will "never be ashamed." Paul was a wonderfully calm and composed man in the hardest storms of assault. He never turned purple in the lips; he never apologized for his boldness of speech; he let his own grand life explain itself. Set out with the determination that your "colors" shall always be at the masthead, and that Christ be ever in your eye.

What a triple coat of mail this text is; it assures you of security, steadfastness, and serene peace of soul. This is the motto for every young convert, for every recruit in Christ's army, for every one who undertakes a work for the Master. It is a capital text for the walls of a prayer-room. Bind it on your brow as a frontlet, write it on the palms of your hands, carve it on your heart. And then, my dear brother, you will not only start on the Christian race, but win the crown and come off more than conqueror.

#### THE MOUNT OF VISION.

A dear old mother, telling of the busy life she had to lead in her younger days when she was bringing up her children, said "I had plenty of work in the valley, but I always found time to go up to the Mount of Vision and talk with God. A few moments in my own room, by myself, asking Him for help and strength to aid me in my daily home-work, was an inspiration for me. If I were impatient with the little ones, inclined to be what so many of us call 'nervous,' ready to say quick words or give unjust judgment, a few moments on the Mount would restore me to my better self. Many a time I have taken the baby in my arms when I went, for there are so many days in a mother's life when she cannot lay her work down even for a few moments. So much happiness and equity is needed in the household every day and every hour, and so many look to the mother for wisdom, guidance and example, that she needs to go up to the Mount of Vision, and see with the 'eyes of light' the beauties of the Master's character, and try to get full of His spirit, for her work is so much like His in so many ways."

## SLEEPING AT THE MAST-HEAD.

BY REV. THEODORE L. CUYLER.

In the twenty-third chapter of the book of Proverbs is a vivid description of a person who is utterly insensible to danger. "Thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast." This reckless individual is here described as climbing up to mast-head; and while his dizzy perch is swaying back and forth in the gale, he is trying to sleep there! His hands relax their hold. The reeling mast flings him from his perilous elevation into the boiling sea, and he goes down like lead in the mighty waters. It is no easy thing for a seaman who is wide awake to hold on to a mast-head in a gale; but to fall asleep there is certain suicide.

The passage applies in the first instance to the man who has put himself under the delusive sorcery of strong drink. Many a young man has begun to tamper with the wine-cup under the illusion that he could stop when he chose to do so. Everybody else saw his danger, but he was blind to it. His good resolutions snapped like rotten cords, and he has been hurled off at last into the dark abyss of the drunkard's doom.

But this unique passage has a far wider application. It touches the case of every one who shuts his eyes to the dangers that surround him, either from his own wilful sins, or his criminal neglect of duty. Many a parent seems strangely insensible to the inroads of irreligion into his own family. His children are becoming indifferent to the sanctuary and the Sabbath-school; his sons are sliding away into evil company and courses his daughters becoming as heartless as frivolous fashion can make them; they are all scolding at religion behind his back, and yet he is one that sleepeth at the mast-head! Eli was a type of this style of parents—an easy well-meaning man who shuts his eyes to the abominable conduct of his own sons, and was aroused from his careless apathy by the crash of their ruin and his own. In fact that poor old man was a specimen of the most mischievous class of people—that class who have good intentions and good reputations, but have no backbone to face danger, or discharge difficult duties.

But what a picture this text gives of the true condition of all unconverted souls! Every sinner is, in one sense asleep. He, or she is insensible to the sinfulness of sin, to the claims of God, to the beauty of holiness, to the glories of heaven, or the terrors of hell. The more insensible they are to these tremendous realities, the more they surrender themselves to the delusions of the

Tempter. They are *dreaming*. A dreamer has his pleasures; so have you, my impenitent friend! You are under a spell. You imagine that the fleeting and guilty pleasures of sin are *real* and involve no danger; that the glorious life for Christ here and with Him hereafter are *unreal*. You may be hanging to the spider's web, that God is to kind to punish sin as it deserves. Or you may be looking at the faults of some professed Christian, and blinding your eyes to your own heinous guilt. Or you may be dreaming of repentance at some future day, and of huddling up a peace with the righteous God before you die. While you are thus wasting life in the neglect of Jesus Christ, and hugging the delusion that it will "all right" with you in eternity, let me tell you with loving candor, that you are *dreaming*! It is high time for you to awake out of sleep. I have read that when the boiler of a steamship once exploded in the night, one of the survivors relates that he was hurled into air while asleep. His sensation was that of one who being transported swiftly and delightfully through the air. He awoke, and found himself sinking in the waves! Will it not be a terrible thing for you to dream away life under the illusion that you are flying towards heaven; and then wake up to find yourself sinking in the great depth of God's righteous wrath? Awake then, *awake* thou that sleepest, and Christ shall give the light!

To awake is not enough. You must seek light from Christ. He will tell you to renounce your favorite sins, to break with the world and your old wicked self, and to follow Him. Open your whole soul to Him; let Him enlighten your mind and guide your steps, and alter your heart, so that eternal things will be the real things, and your life will be to you as a dangerous and deadly dream. Begin to serve Jesus in the very first thing that comes to your hand. With Christ taken into your heart, you will rejoice to labor for Him, and for your fellowmen, in the sweet spirit of your new Master. You will be broad awake in God's great world, with an open eye to see Jesus as your inescapable pattern, and heaven as your assured inheritance. You will begin to live; and as you look back upon your guilty stupor of impenitence, you will be ready to shout your praises to God, that He did not let you die in your sleep!

Just one more application of the mirror of truth to some of our readers who may need it. There are thousands of sleepers within the pale of the Church. They dream that because they are in the Church, all is well with them. They are leading fruitless, graceless, useless lives. Our Lord once

described a group of such professors, as knocking at the gate of heaven and crying out "Lord, Lord open to us, and His answer will be "Depart from me; I never knew you!" Rather than risk such an awaking when it is too late, would it not be wise to examine yourselves honestly and searchingly, and solemnly, and discover whether you really have Jesus Christ in your hearts and lives or not? May the almighty spirit arouse every soul that—whether within or without the Church—is sleeping at the mast head!

#### HOW TO BE BEAUTIFUL.

Many years ago there lived a great painter whose name was Leonardo da Vinci. He was some years painting one of the most famous pictures in the world. It was the last supper of our Saviour, when he sat with his twelve disciples and took bread and wine. The painter wanted to have a very holy looking young man to help him in drawing the likeness of the Saviour. At length his attention was fixed on a chorister in the cathedral named Pietro Bandinelli. He had a very noble face and a devout demeanour. The great painter used him as a model for the Lord. Soon after Pietro went to Rome to study music. There he remained for some years, was led by bad companions to drink, and became a very wicked youth. The painter went on year after year with his picture. He had completed all but one face, that of Judas the apostle. He walked about the streets of Milan seeking a suitable person from which to draw a portrait marked by crime. One day he met a miserable, unclean beggar man in rags, with a villainous look about his face. Looking at him more narrowly, he found it was his old friend, Bandinelli. His wickedness had changed his countenance from being beautiful to become hideous.

Ah, my dear young children, I have known very handsome people become dreadful looking through sin. I wish the story had been the other way. I have known persons who once had sour, angry-looking countenances, become quite pleasant through turning from sin and following Christ. You would all like to be beautiful. Jesus Christ will make everybody beautiful that loves Him, if not in this world, yet in the world to come. All who go to heaven become like Jesus Christ. There he is the chief among ten thousand.

In the ancient world religion was severed from morality, and morality from religion, and the outcome was an immoral religion and an irreligious morality.—*Lutherdt.*

#### REVIVAL IN ARMENIA.

Scenes like the following are uncommon in Britain and America but they are less familiar in heathen lands, and are a cause for gratitude, and joy and hope.

"A great revival of religion in the city of Aintab, in Armenia, has attracted much attention. The immediate human instrument in the revival was Mr. Jenanyan, a native pastor from Tarsus, whence also came the great Apostle to the Gentiles. He had been educated in America, and had seen something of Mr. Moody and his work, and had caught his spirit. His preaching is marked by much fervency and loving appeal.

The nightly services began in the smallest numerically, of the three churches. Soon crowds came. On the first Sunday night the place was filled to the door, all sitting as usual, in rows on the floor. Again and again they were appealed to move forward and closer, which they did, others crowding in. The windows were filled, also the yard, and the low roofs around. As one looked out on the street a sea of heads was to be seen. The pulpit was placed on the doorway.

A remarkable feature was the attendance of women, they forming the majority, an unusual sight in an Oriental land. The second week the services were exclusively for women. Fifteen hundred would crowd the place to hear the word, and then the church would be emptied and immediately filled again with women for another service. Work was also begun in the other two churches. When they began to receive applicants for membership they could not deal with half that presented themselves, of whom four-fifths were women. The work continued with increasing power. Armenians, Catholics and Moslems came. The city was never so moved. Hardened sinners wept and repented, and made restitution for wrongs. At the end of four weeks, upwards of six hundred converts had been added to the churches.

Besides this and other direct results, the effect on the old Armenian Church was beyond estimation. Armenian women would take their protestant sisters with them to the revival meetings the priests had started, and publicly call on them to give their testimony, even in these services, which they boldly did with great effect."

The *New York Witness* says there are in the Congregational denomination seven hundred and fifty-eight congregations unprovided with pastors, or nearly twice as many as there are students of all denominations now in the seven Congregational Theological Seminaries.

## CURIOUS CUSTOMS IN CHINA.

A Chinese missionary, in a letter dated January 25th, writes to the *Central Presbyterian* some curious customs of the Chinese. One of them, that of paying debts, it would be well to adopt in our own country, and if the Chinese had no worse customs they would be welcome immigrants:—

CHINKIANG, CHINA, Jan. 25, 1890.

Last Tuesday, January 21st, was Chinese New Year's Day. Consequently this week has been a season of festivity and mirth with them. New Year to the Chinaman means much more than it does to us Western nations. To the vast majority of the people it is the only holiday of the year. No matter how poor a person is he tries to appear rich on that day by coming out in the best clothes he has, or can hire, and making merry with the merriest.

They have one grand custom that it would be well if our Western nations would adopt, and that is to begin the new year free from debt. The last few days of the old year is to many, therefore, a busy and trying time; money must be gotten at whatever cost before the dawn of the New Year. And it is said that belated debtors will often be seen on New Year's morning going along with a lantern, to let people see that to them daylight has not yet come. I saw a man going along with his lantern about seven o'clock last Tuesday morning. Possibly he was some belated debtor.

But the custom that impresses us foreigners most is their efforts to quiet the spirits of the dead before the new year begins. If a family has any trouble or misfortune during the year, they immediately conclude that it is caused by the spirit of some dead member of the family; that possibly his coffin has not been put in a lucky place or position, or that the grave needs repairing. Hence there is nothing more common than to see many graves repaired or changed at this season of the year; or to see men burning paper money and paper clothes at the graves; or women out weeping by the grave of a husband or father, and thus endeavoring to move the gods to pity in their (the dead) behalf.

Those who have lived in China for many years, and who have studied the subject, say there is little doubt that the worship the Chinese give their ancestors is called forth by fear of them, not love. They send them money, clothes, houses, &c., by burning, to appease them and free themselves from their annoyance and injury. In their estimation, it is only after a person is dead that he is in a good position to hurt or be revenged on

you. For this reason, when two persons have a quarrel, it is no uncommon thing for one of them to commit suicide so as to be able to revenge himself. Not so long ago a missionary told me that his servants were very much exercised lest a certain opium smoking teacher he had discharged would seek revenge by coming to his gate and committing suicide. To their great relief, however, the man did not come.

Those who live in Christian lands have little idea what a burden superstition is, nor do they know the depth of meaning in the words of the Psalmist, "The entrance of thy words giveth light, it giveth understanding to the simple."

## ALCOHOL THE CAUSE OF DISEASE.

At a recent meeting in Edinburgh, Professor Simpson delivered an address in which he held that alcohol was the cause of some forms of disease; that the use (not abuse merely) aggravated troubles which it had not itself originated; that the habitual use of alcohol rendered its victims more liable to ordinary diseases, and in this connection he carefully explained that he referred to moderate use and not merely abuse of the article, and that the use of alcohol diminished a patient's power of recovering from disease. On these grounds, he held that it was best to lay such a habit aside, and that the man who abstained from alcohol at ordinary times was just the man who would find that he got the real good of it at those moments of danger when it might be urgently required.

## A FACT FOR TOBACCO USERS.

The statement is made that the inspector of meat for Paris, not long since made these experiments with tobacco smoke.

Some thin slices of beef were exposed for a considerable time to the fumes of tobacco, and afterwards offered to a dog which had been deprived of food for twelve hours. The dog after smelling the meat, refused to eat it. Some of the meat was then cut into small pieces and concealed within bread. This the dog ate with avidity, but in twenty minutes commenced to display the most distressing symptoms, and soon died in great agony.

All sorts of meat, both raw and cooked, some grilled, roasted and boiled, were exposed to tobacco smoke and then given to animals, and in all cases produced symptoms of acute poisoning. Even the process of boiling could not extract from the meat the nicotine poison.

## FRIENDSHIP.

A blessed thing it is for any man or woman to have a friend, one human soul whom we can trust utterly; who knows the best and worst of us, and who loves us in spite of all our faults; who will speak the honest truth to us while the world flatters us to our face and laughs at us behind our backs; who will give us counsel and reproof in the day of prosperity and self-conceit, but who again will comfort and encourage us in the day of difficulty and sorrow, when the world leaves us alone to fight our own battles as we can. If we have had the good fortune to win such a friend, let us do anything sooner than lose him. We must give and forgive, live and let live. If our friend have faults, we must bear with them. We must hope all things, endure all things, rather than lose that most precious of all earthly possessions a trusty friend. And a friend, once won, need never be lost, if we will only be trusty and true ourselves.

Friends may part, not merely in body, but in spirit, for awhile. In the bustle of business and the accidents of life, they may lose sight of each other for years; and more, they may begin to differ in their success in life, in their opinions, in coldness and estrangement between them; but not for ever, if each will be trusty and true. For then, according to the beautiful figure of the poet, they will be like two ships which set sail at evening from the same port, and ere nightfall lose sight of each other, and go each on its own course and at its own pace, for many days, through many storms and seas, and yet meet again, and find themselves lying side by side in the same haven when their long voyage is past.—*Charles Kingsley.*

## I CAN PLOD.

William Carey, who was the beginner of the Baptist Missionary Society of England, and the great pioneer of mission work in India, was born in poverty. His father was a poor man, and could give him but little help. At an early age he was apprenticed to a shoe-maker, and even after he was licensed to preach, in consequence of his poverty he continued to work at his trade. Notwithstanding the difficulties which surrounded him, he was diligent in the improvement of his mind, and embraced every opportunity which presented itself for the acquirement of useful knowledge.

When he first proposed his plans to his father in reference to his great missionary work, he replied:

"William, are you mad? And ministers

and Christian people replied to his proposition, "If the Lord should make windows in heaven, then might this be."

His discouragements in first entering upon his work in India were appalling. When he found himself without a roof to cover his head, without bread for his sickly wife and four children, he made up his mind to build a hut in the wilderness and live as the natives did around him. "There are many serpents and tigers, but Christ has said that his followers shall take up serpents," said the undaunted man.

God did not call him to this sacrifice, but to others, which required wonderful courage and persistence before he achieved his final success, which has made him famous the world over.

What was the secret which enabled the shoemaker's apprentice to become one of the most distinguished men of the age? What brilliant gift raised him from an obscure position to one of honor and fame as the author of grammars and dictionaries, translations of the Bible and other works? He either translated or assisted in the completion of twenty-seven versions of the Scriptures, requiring a knowledge of as many languages and dialects.

He betrays the secret. In giving an estimate of his own character, he speaks of himself with Christian humility, but with full consciousness of results he has been permitted to achieve. While not laying claims to brilliant gifts of genius, he says: "I can plod—I can persevere."

He does not say, as we see so often nowadays, "I could always manage to get along and keep up with my class in some way, without much study. I could jump at the meaning of my lesson, or I can catch up a trade without years of hard labor," "I can persevere."

Plodding boys hold up your heads! You may seem to be left behind in the race by your so-called "smart" companions. Plod on. "Your progress may be slow, but do not be discouraged." Remember, "The race is not always to the swift."

As I am fearful to act great sins, so I will be careful to avoid small sins. He that condemns a small fault commits a great one. I see many drops make a shower; and what difference is it, whether I be wet either in the rain or in the river, if both be to the skin? There is small benefit in the choice whether we go down to hell by degrees or at once.

God will give us nothing for our sakes, but will deny us nothing for Christ's sake.



## "HELP!"

A man had resolved to commit suicide. He went to the bank of a swift river, and leaped into its waters. But when brought thus face to face with death and the eternal world, his eyes were opened. The guilt of his past crimes, and especially of that which he was now perpetrating, and the fearful punishment awaiting him at the hands of an angry God, flashed into his soul; and he resolved if possible to save himself.

He struggled to the steep bank, but the swift current swept him away. He turned to the right hand and to the left, but all was in vain. His strength failed, and the certainty that he was perishing settled down upon him. Then he uttered a loud, piercing cry, "Help! help!" just as he was about to sink to rise no more.

Just so with the awakened sinner. It is when he has made his last effort to work out his own righteousness, when he discovers that the work of making his peace with God, which he thought so easy, is to him impossible; it is then that his sense of guilt, and his fear of eternal death, strike him prostrate in the dust. It is then that they cover the heavens with the blackness of darkness, and open at his feet the mouth of hell.

That cry, "Help! Help!" reached the ear of one passing on the bank above the drowning man. He seized a rope lying just before him. With a quick and skilful cast, he threw the end of it directly into those uplifted hands just disappearing beneath the whirling tide. They clenched it with the death-grasp, and the perishing man was saved.

Just so it is with the perishing sinner. So long as he relies on himself, so long as he seeks to work out his own righteousness, and to secure his own salvation, he is in deep darkness; he is on the wrong road, and the farther he travels the greater his difficulty.

But when he fully discovers his own impotence, and begins to cry, "Help!" "God be merciful to me a sinner!" "Lord, save me! I perish!" then it is that Christ appears on the bank, and casts the rope into his hands. Then it is that, by faith in the God-Man, his sins are taken away, and he has peace of conscience, peace with God, joy in the Holy Ghost, and victory over sin.

Reader seize the rope! it is thy life.—*Scl.*

Purity of heart is more by far than power of hand, more than deftness of hand. Human welfare is all built up on moral purity. Our acts are the outcome of thought, and the character of the thought depends on the moral state.—*Rev. F. Hastings.*

## THE MEANS OF GRACE.

"We gain much by rightly using and prizing the ordinances of God. They are wells of salvation—sources of refreshment and cheer—means of grace—channels of spiritual life and religious culture. In the sanctuary God reveals himself, displays his glory, manifests his power to help, to invigorate, to bless and to sanctify all true worshippers, inspires and strengthens workers in his kingdom, and through his truth and ambassador makes wise unto salvation. His sacraments are mediums of blessing. Baptism and the Lord's Supper, when properly observed, bring the soul into vital and saving connection with Jesus. Prayer and praise act as uplifters to God and vehicles of the highest, sweetest and purest of communion with heaven. The private reading of the Bible and closet interviews with God tend to build up in truth and in holiness and incite to increased activity in the service of the Lord. No one who would do his duty as well as honor his Master, can afford to ignore, or neglect, or dispense with God's various ordained helps for developing character, qualifying for growing usefulness and preparing for the inheritance of the saints in light. Especially in these days, when there is so much to warp Christian judgment, to draw into the vortex of worldliness and to weaken the power of godliness, is there constant need to habitually frequent, exalt and utilize every agency by which a noble, consistent, happy and useful Christian life may be maintained and developed."

## WATCHFUL LIVES.

None are so likely to maintain watchful guard over their hearts and lives as those who know the comfort of living in near communion with God. They feel their privilege and will fear losing it. They will dread falling from their high estate, and marring their own comfort by bringing clouds between themselves and Christ. He that goes on a journey with a little money about him takes little thought of danger, and cares little how late he travels. He, on the contrary, that carries gold and jewels, will be a cautious traveller; he will look well to his roads, his horses, and his company, and run no risks. The fixed stars are those that tremble most. The man that most fully enjoys the light of God's countenance, will be a man tremblingly afraid of losing its blessed consolations, and jealously fearful of doing anything to grieve the Holy Ghost.—*Bishop Ryle.*