

# THE CANADA CHRISTIAN MONTHLY.

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## EDITORIAL.

### DECAY AND FALL OF THE TURKISH EMPIRE.

There is at present no matter of public interest of more importance to the Christian world than the solution of the Turkish difficulty. It is a problem that lies very closely at the root not only of the Christianization of Turkey, but of Persia also, and of India: for the drying of the Euphrates, we are told in prophetic language, is to open up the way for the kings of the east. It may be useful for our readers, who are no doubt watching with deep interest the progress of events in a land dear to all Bible students, to say a few things this month about Turkey, in the following order: 1st. Whence and how came the Turks to be where they are? 2nd. What is their present standing among the nations? 3rd. How have they fulfilled their civil duties as rulers? 4th. What future are we to expect for them? 5th. What has the condition and prospects of Turkey to say to the Christians of Canada?

#### I. WHENCE CAME THE TURKS?

It is now nearly six hundred years since Thaman, whose name has been melted into Othman or Osman

in Turkish, pursued on the eastern edge of the Greek empire his vocation as a shepherd and a robber. At the call of the Koran this freebooter descended from the Bithynian hills, and entered on a *gazi* or holy war against the infidels. On the 27th of July, 1299, he crossed the Rubicon that separated him from the Christianity of Europe, by invading Nicomedia. For twenty-seven years he pushed forward his conquests, fortifying the towns and castles he had pillaged, and constantly increasing his army by captives and volunteers. When oppressed with age and infirmities the welcome news reached Othman that Brusa was taken by his son Orchan, whence we may date the true era of that Ottoman empire that is to-day tottering to its fall. Orchan pushed his conquests to the shores of the Bosphorus and Hellespont, and over the maritime country from the Propontis to the Maeander.

The Turkish cimeter which, by his untimely death, dropped from the hands of Soliman, the son of Orchan, was wielded with the same spirit by Amurath or Murad, the first who carried the crescent into Europe, and subdued without resistance the whole province of Roumania or Thrace, making

Adrianople his capital. Then, for the first time in a thousand years, was Constantinople surrounded, both in Asia and Europe, by the arms of the same enemy. That beautiful city was coming gradually into the coils of the Asiatic serpent, and yet there is not found in it power or unity to resist the silent slimy advances at this critical time of the terrible monster.

"Enough! No foreign foe could quell  
Thy soul till from itself it fell,  
Self abasement paved the way  
To villain bonds and despot sway."

The Turks were now face to face with the Scythian nations, situated between the Danube and the Adriatic, (the Bulgarian, Servians, Bosnians and Albanians, with whom they are now in mortal strife) those warlike tribes that had so often insulted the majesty of the Roman Empire. From these tribes, distinguished by their hardihood of mind and body, came the very arm that accomplished their own subjugation. Amurath claimed as his share of the spoils of war the fifth of the goods and the *captives*. The stoutest and most beautiful of the Christian children taken captives were educated in the Mahometan faith, and trained as soldiers of the crescent. The new army was named by a celebrated dervis. Standing in front of the army and stretching the sleeve of his gown over the head of the foremost soldier, the holy man said, "Let them be called Janizaries." (*Yenji cheri* or new soldiers.) At a time when none of the Kings of Christendom had (what is now the curse of Europe) a standing army, this body of men in constant exercise and service became a formidable power in the hands of Amurath. The Janizaries fought with zeal against the "infidels"—their own country-men, and in the battle of *Cossova*, (1389) the independance of the Slavonian tribes was finally crushed. It was to Amurath, however, a dear-bought victory, for, from the crowd of the slain

started up a wounded Servian soldier who rushed on the Sultan, and ran him through with his sword.

Bajazet, surnamed Ilderim or the *Lightning*, the son of Amurath, succeeded his father. It was he who boasted that after conquering Germany and Italy, he would feed his horse with a bushel of oats on the altar of St. Peter at Rome. It looked as if he could have fulfilled his threat, after the battle of Nicopolis, where he defeated an army of 100,000 Christians; but he was checked in his career by a long and painful fit of the gout. Whether he could or not, but for the gout, have taken Rome, he would undoubtedly have taken Constantinople, but for the invasion of Tamerlane, who finished the career of this monster of lust and cruelty by enclosing him in an iron cage. It was not, therefore, till 1453 however that Constantinople came into the power of the Turks. Since that time till this time, a period of over 400 years, the Turks have held their position like a mighty colossus, standing on three continents, and holding in their power the finest cities (for situation) in the world, and lands famed above all lands for their history and their romantic beauty.

## II. WHAT IS THE PRESENT POSITION OF TURKEY?

On this point we find recent and full information in the pages of Whitaker's Almanac for 1876, from which we transfer, without abridgment, the following valuable summary of facts:—

### TURKEY (THE OTTOMAN EMPIRE.)

This empire comprehends all the countries under the authority of the Sultan—Turkey in Europe, Turkey in Asia, Turkey in Africa (Tripoli), Tributary Provinces in Europe (Roumania, Montenegro, and Servia), in Africa (Egyptian territory, and Tunis), comprising altogether over 45,000,000 square miles, with a population of 42,065,510, consisting of Turks, Greeks, Armenians, Jews, Slaves, Romans, and Albanians (in Europe alone),

Tatars, Arabs, Drases, Kurds, Turcomans, and Tsiganes; and various religions, as Muslims, Greeks, Armenians, Roman Catholics, Jews, etc. Turkey in Europe and Turkey in Asia are designated "Turkey Proper."

**TURKEY IN EUROPE**, the smaller of the two divisions of Turkey Proper, is bounded by the Austrian and Russian dominions, and situated in 39°—48° 20' N. latitude and 15° 40'—30° 10' E. longitude. It consists of eleven provinces; Roumelia, Thessaly, Albania, Herzegovina, Montenegro, Bosnia, Croatia, Bulgaria, Servia, Moldavia and Wallachia, but these divisions are not used for administrative purposes. It is divided into seven vilayets, or governments, including the island of Crete, or Candia, in the Mediterranean, but excluding the tributary principalities; area, 140,560 square miles; population about 8,500,000. A great part of the surface is covered with mountains of moderate elevation; the Carpathians form a portion of the north boundary. Rivers are numerous, the principal of which are the Danube and its tributaries; this river is placed under the administration of an international commission, representing seven European powers, who have complete control of the navigation and the execution of public improvements. The soil is for the most part fertile; but, owing to various causes, little progress has been made in agriculture. The cultivated products are maize, rice, cotton, rye, barley, millet; the natural products are the pine, beech, oak, lime, and ash, with the apple, pear, cherry, and apricot in the basin of the Danube; the palm, maple, sycamore, walnut, chestnut, carob, box, myrtle, laurel, etc., south of the Balkan; large forests of pine and fir in the north-west; the olive, orange, citron, vine, peach, plum, and fruit trees in Albania; and abundance of roses in the valley of the Maritza. The mineral products are iron in abundance, lead blended with silver, copper, sulphur, salt, alum, but no coal. Its manufactures are unimportant, and almost entirely domestic, such as woollen and cotton stuffs, shawls, leather, firearms: with dyeing and printing works.

**TURKEY IN ASIA**, the larger of the two divisions, is situated in lat. 12° 35'—42° N. long. 26°—46° 10' E., and comprises Asia Minor, Syria, including Palestine, the greater parts of Armenia and Kurdistan, Mesopotamia (the Valley of the Euphrates and Tigris), and the western portion of Arabia bordering the Red Sea, with the district of El Hasa on the eastern side on the Persian Gulf; having a total area of 764,102 square miles, and a population of 13,186,000 inhabitants. It is divided into nineteen administrative provinces.

The military force of Turkey is divided

into—1st, the regular army, of about 150,000 men, called "Nizam," the reserve, or "Redi," the contingents of auxiliaries, and the irregulars. The navy in 1875 consisted of about 135 vessels (of which seventy-two were steamers and twenty ironclads).

Estimated Revenue, 1874-75...	£22,326,678
Estimated expenditure, 1874-75	22,633,122
Foreign debt, 1874.....	185,000,000
Interior consolidated debt, about	33,000,000
Floating debt, 1874, about.....	7,500,000
Total debt, 1874, about.....	225,000,000
Imports from United Kingdom,	
1874.....	4,988,043
Exports to United Kingdom, 1874	3,679,836

The imports and exports are for Turkey Proper, excluding the trade with Egypt, Roumania, etc., and the Barbary States.

**CAPITAL**, Constantinople. Population, 1,075,600.

#### SERVIA.

*Prince*, Milan Obrenovitch IV., Hereditary Woiwode, *suc.* 20 June, 1868.

A principality in the north of European Turkey, separated from Hungary by the Danube. Its area is estimated at 16,817 square miles, with a population in 1873 of 1,338,505. The surface of the country is mountainous, containing extensive forests and uncultivated heaths; its chief trade is with Austria and Turkey; the principal exports being wood, particularly oak, cattle, and grain. Pigs are exported in immense numbers. The valleys are fertile, producing good crops of corn and other cereals, but little of the soil is as yet under tillage. The effective army, under various denominations, consists of about 70,000 men.

Revenue in 1871-2.....	£693,096
Expenditure in 1871-72.....	671,000
No public debt.	

**CAPITAL**, Belgrade. Population, 26,000.

#### MONTENEGRO.

*Prince*,

A small principality in the west of European Turkey, with an area of 1,710 square miles, and a population of about 120,000. The surface forms a series of elevated ridges with lofty mountain-peaks, generally covered with forests. Chief products are maize, potatoes, and tobacco. The only manufactures are coarse woollens. Agriculture is the principal occupation.

**CAPITAL**, Cetigne.

**ROUMANIA** (Oldo-Wallachian Provinces).

*Hereditary Prince*, Charles I., second son of Prince Charles-Antoin of Hohenzollern-Sigmaringen, born 20 April, 1839; elected 10 May, 1866; confirmed 11 July, 1866.

WALLACHIA, a province in the north-east of European Turkey, and the larger of the two Danubian Principalities, comprises an area of 23,276 English square miles, with a population of about 2,700,000. The soil is among the richest in Europe, and, but for the fearful summer droughts, would be also the most productive. The climate is extreme, for summer heats and winter colds are intense. The agricultural produce consists of corn, maize, millet, beans and peas. Vines and fruits of various kinds are abundant. The forests are very extensive. The imports are chiefly the manufactured goods of Western Europe, and the exports consists principally of wheat, barley, maize, rock-salt, and cattle.

CAPITAL of Wallachia and Roumania. Bucharest. Population, 200,000.

MOLDAVIA, the lesser of the two Danubian Principalities, situated in the N. E. extremity of European Turkey, comprises, with the new Bessarabian provinces, an area of 13,434 square miles, and a population of about 1,300,000. The soil, like that of Wallachia, is fertile in the extreme, but possesses also the same drawbacks, together with great lack of cultivation: nevertheless, it produces large quantities of grain, fruit, and wine. The forests are of great extent and importance, but the riches of the country consists mainly in its cattle, sheep, and horses, of which immense numbers are reared on its far-stretching pastures. Owing to the multitude of lime-trees, bees are extensively reared. Minerals and precious metals are said to be abundant. The imports and exports are similar to those of Wallachia. Moldavia has few manufactures, except some for home consumption.

The Roumanian army consists of 17,306 men, besides 35,751 irregular forces, mounted police, frontier guards, etc.; the navy of two steamers, six gunboats, with 400 men.

Revenue of Roumania, 1873....	£3,693,678
Expenditure in 1873.....	3,512,752
Public debt, 1871.....	5,450,000
Interest of debt.....	365,504
Imports from United Kingdom, '74	1,365,228
Exports to U. K. (chiefly corn), '73	611,745

CAPITAL, Jassy. Population, 60,000.

### III. HOW HAVE THE TURKS FULFILLED THEIR DUTIES AS CIVIL RULERS ?

The best answer to this question we find in a recent article in the *Princeton Review*, written by a Missionary who has resided for many years in the very heart of Turkey in Asia. His decided opinion is that Turkey is in such a state of moral corruption that it is

beyond the power of political specifics to restore life to the decaying and festering mass. He advances facts to show that the *material, political, and religious* concerns of the country are in a state of utter and helpless ruin.

(1.) *Material interests.* The means and methods of agriculture are the same as they were a thousand years ago. With a crooked stick for a plough they go on scratching the surface of the soil, and glad when they get a tithe of what they sowed. They still thresh by treading the corn under the feet of cattle. Farmers huddle together in villages for fear of robbers, and cultivate only the land that lies convenient. As to commerce, there is total lack of confidence. With the exception of the few evangelical Christians to be found around the centres of Missionary work there is not a person in the Turkish Empire, whose word can be relied on. "Falsehood is practised from the priest and imam down to the lowest menial without remorse or shame, and when discovered is simply smiled at as a blunder." "A vast majority of the people have no practical knowledge of reading, and a very small minority can write a word. The idea represented by *public spirit* is so entirely unknown that no one of the languages spoken in the land has any word or phrase to convey it. Every one for himself is the motto of the people."

(2.) *The Political* affairs of Turkey are even more hopeless than its material interests. "It is hopeless," Lord John Russel remarked lately, "to expect that the Turkish rulers can afford any security for the performance of good government." What commentary on these words have been furnished by the events of the past summer? It is in the local and provincial government that the Empire shows its most hopeless weakness and corruption. "In Turkish courts justice is *never* rendered simply for justice sake."

The people are ground down with taxes, the most of which go into the pockets of *middlemen*—the publicans of olden times.

(3.) The *Religious* condition of Turkey is worse than either its material or political state. It is not simply from its European provinces that the cry of religious oppression and wrong ascends to heaven. It is the same all over. Let us read what a correspondent of the *Times* quotes with respect to the condition of the Christians in the province of Yosgat, in Armenia, from the Armenia Journal published in Constantinople.

"These oppressions, instead of decreasing, are daily growing into larger dimensions. It has become a crime for us to be Christians. We give to the Government the greater portion of the fruit of our labours, we never give them the least trouble, and yet our clergy, our women, our children, and ourselves are being dishonored daily. Neither the captivity of the Israelites in Egypt, neither the sufferings borne by the Bulgarians, nor the past sufferings of the negroes in America, could for a moment be compared to the afflictions and miseries which are at this day borne by the Armenians of Anatolia.

"The European Powers are now considering how to insure the welfare of the people of European Turkey. But if they wish to perform a philanthropic and Christian duty, it is not enough for them to improve the condition of Christians in European Turkey alone; in Asiatic Turkey there are millions of Armenians who are at this day suffering merely because they bear the name of Christ."

Thus it can be seen that the waters of the great river Euphrates, strong and many, have been at the bidding of the Lord of Hosts brought over a country of surpassing interest and beauty, for the sins of its people. This mighty and muddy flood "has come up over all its channels and gone over all its banks; it has overflowed and gone over and reached even unto the neck."

#### IV. WHAT IS THE FUTURE ?

The answer to this question is with God alone. The statesmen of Europe

seem like men at their wits end. They know not what to do, nor what is to be. The answer to the question is in Revelations, 16th chapter and 12th verse. "*And the sixth angel poured out his vial on the great river Euphrates; and the water thereof was dried up that the way of the kings of the east might be prepared.*" This verse, taken in connection with the preceding verse, ("And the fifth angel poured out his vial on the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain,") shows, 1st. That as Popery and Mahometanism rose into existence almost contemporaneously, and under the fifth and sixth trumpets, (about the beginning of the seventh century,) so also shall they perish contemporaneously, and under the fifth and sixth vials. 2nd. That the extinction of Mahometan power will be after the fashion of a great river retiring into its channel after time of inundation. It will retire gradually. It will retire leaving behind it the races and churches which lay buried under its waves for so many centuries, but which it did not destroy. 3rd. The destruction of Mahometanism will open the way for extension of the Gospel into India and Persia, which must be meant by the way of the Kings of the east being prepared.

As for the hope that the Turks will give, and preserve, and work constitutional liberty, there is no place for that hope neither in prophecy nor in the nature of things. The Turks are an Eastern nation. Their instinct is to despotism, blood, force, in the style of Pharaoh, Nebuchadnezzar, and these ancient despots whose successors they are. They are a fossil in modern Europe. A foreign object projected into the 19th century, and too far towards the setting sun. They are nothing if not despotic; and as far as the functions of government are concerned, Gladstone's proposal is in accordance with the fitness of things, that

"bag and baggage" the Turks should now at last depart.

V. WHAT HAVE THE CONDITIONS AND PROSPECTS OF TURKEY TO SAY TO THE CHRISTIANS OF CANADA ?

1. There is here a loud *warning* for us. The country now groaning under the dominion of this abominable rule is the country in which Abraham, Isaac, and Jacob lived and di'd, prayed and praised. It is the country whence the law was thundered, and whence issued the gospel. It is the country where sang the bards of the Bible, and where died many of the noble army of martyrs. Here we meet with Jerusalem and Damascus, Nazareth, and Bethlehem. It is the country of the seven churches of Asia and the field of Paul's missionary zeal. And above all here lies the place of Christ's birth, and of his death. And behold the condition of these once favoured lands ! Where there was once bread and enough and to spare for soul and body, there is now a famine of the bread that perisheth, and a famine of the Word of God. And why is it thus ? We are not left in doubt about this point. Again and again God tells us in His Word, that if a people neglect the Gospel, He will remove it from them : if people will not use the light they have God will remove the candlestick out of its place. Let us beware. The decline and fall of these churches began with individuals, began in the hearts, in the homes, in the closets, in the families. The coldness and apostasy from the truth that paved the way for the sword of Mahomet began to appear in the days of Paul. "The time will come when they will not enjoy sound doctrine." Still more manifest were the symptoms of decay in the days of John : "I know thy works that thou are neither cold nor hot." Thus things went on till God brought up the waters of the Euphrates to cover the foulness, death and corruption of his

own Church. Let us see to our hearts. How is it there ? Is love to God and to men stronger than love of the world ? How is it in your closet ? Do you keep up communion with God ? "He that hath an ear let him hear what the Spirit says to the churches."

2. There is here for us *useful information*. It is lawful to learn even from enemies. There is much in the history of the founders of Mahometanism that should teach us. In the history of these men Christians may learn *patience*. For three years Mahomet laboured and had only fourteen converts. When he made a solemn appeal to his friends as to who was on his side, only one boy of fourteen spoke out. Yet he persevered. When his uncle advised him to give up his foolish ideas, he said "Though you placed the sun on the one side and the moon on the other, you could not turn me from my course." Let us be steadfast, immoveable, always abounding in the work of the Lord. And then, is there no lesson to us in the *courage and devotion* with which Mahomet's followers and friends went with him cheerfully to battle and death ? Does this not rebuke the coldness of our love to Christ : Our unwillingness to suffer for Him ? He loved us and gave Himself for us. Let us give ourselves up to Him.

A love so great and so divine  
May trials well endure,  
And purge the soul from sin and shame  
As Christ himself is pure.

3. There is precious *comfort* here for us. There is to the Church of God comfort even in the fulfilment of God's threatenings, and in the inflictions of God's judgemnt. This shows that he is a God of truth. If he fulfils his threatenings he will also fulfil his promises. Weeping may endure for a night, but joy cometh in the morning. There is comfort in the fact that God controls the mighty floods of popular fury. "The floods have lifted up their voices and made a mighty noise ; but

the Lord on high is mightier than the noise of many waters." It was at the sound of his trumpet the Euphrates overflowed its banks: at the pouring out of his vial it will again go back to its channel. And so with all our trials, and sorrows, and temptations. God says to them "Hitherto shalt thou come and no farther, and here shall thy proud waves be stopped." If the Lord be for us who can be against us?

4. There is here a loud call to work; to consecrate ourselves and our children, and means, to the service of Christ. When a river retires after a sweeping flood there is a great deal of work to be done. Men have to begin anew; fields have to be cleared of stones and gravel, fences must be erected, houses rebuilt, canals re-dug. So will it be when the foul flood of Mahometanism retires from the face of these Bible lands. Christians must begin there almost where the Apostles began. Again the servants of Christ must follow in the footsteps of their master, preaching throughout Judea and Galilee, as if his blessed voice had never been heard. Again must the

missionaries of the cross follow in the footsteps of Saint Paul, and do once more the work he did. Even the Christianity of these regions has been poisoned by contact with Islamism, so that the very salt has lost its savour, and is fit only to be trodden under foot of man. There is, therefore, a whole empire lying at the door of Europe, and within easy reach of our shores, to be evangelized and civilized—a whole empire about to be thrown open to the Gospel of Christ. Where are the means to carry on such a great work? It is among Christ's people. Oh! that God would smite the rock that waters of liberality might gush out to refresh the dry ground! Where are the missionaries? From among our children. Where the Queen, twenty years ago, took up the sword in favor of the Turks, Canada sent a regiment of her sons into the Crimea. Shall we be less valiant for Christ? Let our young men say, "Here are we: send us." By the time you are ready for work in Turkey, Turkey will be open for you.

## LIVING PREACHERS.

*(Preached in the Presbyterian Church, Chatsworth, Ont., Sept. 10th, 1876.)*

### WATCHMAN, WHAT OF THE NIGHT?

BY THE REV JAS. CAMERON.

[It is perhaps necessary to explain here, the circumstances in which the following sermon was preached. The county of Grey was agitated with the question of local prohibition of the liquor traffic, in terms of the "Temperance Act of 1864." There was a strong effort made by those in favor of the liquor traffic, to make it appear that Ministers of the Gospel had no business to meddle in the controversy, or at any rate to touch on the subject on Sabbath in the pulpit. The sermon, is therefore,

partly a vindication of the right of the pulpit to speak out on this great question. It is also, of course, a vindication of prohibitory enactment against the traffic in strong drink. The county of Grey is one of the largest and most popular in Ontario, containing seventeen townships, besides three towns and villages, having separate municipal jurisdictions. There was therefore some twenty distinct manufactures with a population of close on 60,000 involved in this struggle. The opposition to prohibitory legislation was very strong, but by the good hand of God on the temperance cause, which was well organized under good leadership, the victory was on the side of prohibition by a majority of over 700 votes. This sermon was printed at the expense of a gentleman interested in temperance, and calculated

extensively over the country. It is published here in the hope that it may find readers in the counties where the battle for temperance is now being fought, or about to be fought for in the course of the winter.]

"So thou, O son of man! I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word of my mouth, and warn them from me."—Ezek. xxxiii. 7.

To understand the passage, you must imagine yourself in Palestine. The farmers there do not live on their farms, but in villages—just as if all the farmers round here lived in this village, went out in the morning to work in their fields, and returned in the evening. This plan they adopted because of the danger from enemies. These villages were generally erected on hills; on the highest part of the village a tower was erected. The people, in any time of danger, chose one of their number to stand on this tower, with a trumpet. He was to keep a sharp look-out. If he sees a cloud of dust, he must watch it; if he feels satisfied that the enemy is coming, he ought to blow the trumpet to warn them that are in the field—the men to gird on their arms, and the women and children to flee. Such was the position of the prophets of the Old Testament, and such is the position of the preachers of the New Testament. Let us follow out this idea, that we as watchmen may know *our* duty, and that you who set us as watchmen, may know *your* duty at this time, when there is a great public question stirring the minds of the people of this country.

I. Let us consider *first*, the office: It is to WATCH. A simple, easy thing, you say. Look at the people in the field; they toil hard; the watchman is only watching. True; but that *watching* is harder than their *working*. He is alone all day; others work in company. He must never sit down on duty; workers can rest at noon. He must watch into the night; the workers are asleep, each one in his own

home. So with the ministers of Christ. Our work is to watch; but we are often alone. The people cannot enter into sympathy with us, in many things. But we are not alone, for the Father is with us. We carry into the night the cares of our work. The responsibility of the watchman is great. Brethren, pray for us. But there are too many who are more ready to fight than to pray. To such we say: "But with me it is a very small matter that I should be judged of you or of any man's judgment; but he that judgeth me is the Lord."

II. The position of watchman.—It is an *Elevated* position. The people are in the fields down on the plain. He is on the hill, and on the top of the high tower. He therefore sees further; and being accustomed to watch, his vision becomes sharper. A man goes up from the field for a little while, to take his stand on the tower. The watchman suddenly stops, looks into the distance, and draws a long breath. What is the matter! A little cloud of dust. The other man sees no danger. It is the enemy coming. Watchmen on the towers of Zion are thus in a favourable position with regard to some questions. Their education, their studies, their prayers, their study of the Word of God, place them in a favourable position to see the approach of moral danger. Now, there are too questions at present agitating the community here: Whether it would be wise or right in this county to put down the traffic in strong drink; and whether the bill to be under vote on the 20th and 21st, would help to forward this matter. On these two questions, especially the former question, which is the main question, there is no class better entitled to speak than ministers of the gospel. When the question is about politics, about railroads, we are silent. You had exciting discussions in this county since I came here, about narrow guage and broad



gnage railroads; about politics—reform and tory; but, except in the way of private opinion, I never interfered nor attempted to direct you. If a question should arise as to disease among the people, the prevalence of fevers say, and how to prevent them, I would leave the point to the medical men of the county. Their education and their training qualify them to speak on this point; and the ministers of the gospel would be to blame did they meddle with what they did not understand. But when the question agitated comes to be a question of morals, of social order, a question that concerns the welfare of families and the temporal happiness of men, women and little children, then we claim that such a question lies within the sphere of ministers of the gospel, and that a great deal of deference should be shown to their views. But this question about the Temperance Act now under discussion is a question of moral order, and a question therefore on which ministers are warranted, qualified, and demanded to speak—to speak out without fear of consequences. It is a question in which ministers are deeply interested, and a question they have studied, some of them long and earnestly. For my own part, it is now twenty-two years since I first embraced the views I now hold, *i. e.*—the necessity of national prohibition to stem the tide of drunkenness in Britain and the Colonies. I have, during that time, watched the progress of prohibition in Maine, made inquiries on the spot, in travelling through that State, have before me reports by travellers and official persons, and I feel that I have a right to speak on this question, and that I have a claim to be heard, a claim to be heard surely before men who are travelling this country as the servants of Tavern-keepers and Distillers of Ontario, some of whom are so ignorant of the state of this great Temperance question that one of them

in my own hearing asserted that the Permissive Bill had been passed in Britain, and repealed after a trial of a year or two; whereas that Bill has never yet come within sight of passing the British Parliament. I claim therefore that as a watchman on one of the towers of Zion, I have a right to speak from this pulpit on this great question. If this congregation will say that my mouth must be shut at this great crisis, not only in the history of this county, but in the history of the Temperance cause in Ontario and the Dominion; if you, as a congregation say that I am to be silent, then as soon as our Presbytery meets I will put my resignation into their hands and walk out of this pulpit, and make room for some dumb dog that will not bark, or who will meekly bark as you direct him. We dare not hold these pulpits to amuse or to put you asleep as figure heads—but for action and speech. While we stand here as God's watchmen, we stand where (as Knox puts it) conscience demands of us to speak the truth, the truth therefore we must speak, impugn it whoso list. But I have no such fear of you; you have stood by me in days that are past, when it was harder than now; you have encouraged me to be honest and outspoken in my speech to you and your children, and I know as a general thing, you approve of the position I have taken on this question, and that in a short time you will show that by your action on the approaching days that are to cover this county with glory or with shame.

III. *The duties of the watchman.*—Look at that watchman as he paces his anxious round, with sharp eye and quick step, on the top of his lonely tower, heedless of every one. I will never forget a short time I stood beside one of them on the top of the Seraskier Tower, in the City of Constantinople, where a watchman is stationed to look out for fires—a ter-

rible scourge in these eastern cities. The anxious look of that man, his indifference to everything, is often before me as an example in my work. Watchmen are furnished with two instruments—a telescope and a trumpet. With the former they see the danger, with the latter they sound the alarm. From this I infer that the duty of the watchman is to be *sharp* and *loud*, sharp in seeing danger and loud in rousing the people. A watchman that cannot see very well is worth nothing, nay, he is dangerous, and a watchman that sees but who is afraid to disturb the people, or to offend the robbers, is more worthless, is more dangerous.

(1.) Let ministers of the gospel learn from this to be *sharp-sighted* in seeing evil approaching on the church. Evil comes in disguise often; it comes attired as good; it comes in small things. It looks like a body of horsemen ten miles away, visible only by the dust they raise. The church of God is under everlasting obligation to those sharp-sighted watchmen who saw the rise of heresy and immorality in little clouds no bigger than a man's hand, and warned the church before the darkness of hell's night came over the sky; but it does not require very keen vision to see the black night that is gathering over this land if the traffic in strong drink is allowed to stand on its present footing.

It is not simply that crime will go on increasing in the alarming ratio in which it has been increasing of late, but a portentous evil for our children; there will assuredly arise in the community a corporation of liquor-dealers, calling themselves plausible names, such as "Licensed Victuallers," that will by-and-by control the Dominion as the slave-holders of the South for many years controlled the United States. I do not wish to speak in harsh language of those engaged in the liquor traffic, they are licensed by Government; they occupy responsible positions as heads

of our large hotels—useful establishments; and I know good, upright, men among them who would willingly see liquor forbidden in all public houses. But you know well that as a class the tavern-keepers of this country are largely outside the pale of Christian society. The law forbids them to hold municipal office, and few of them are members of Christian churches. Their families grow up in a rough, godless school; their sons often follow the father's business, each generation sinking in morals and rising in wealth, caring for neither church nor state if they can only follow their trade. It needs no keen vision to see what we will come to if this class gets the upper hand of us. A taste of their morals and manners we are now having in the documents with which they are flooding the country, that set sense, decency and truth at defiance; and in the whiskey, which, like water, is running down every throat open to receive it, free to all comers, at the expense of this corporation of liquor-dealers. Being "Licensed Victuallers," why don't they give their followers victuals? This dangerous class has been ruling some of our townships and counties for years; they sit at reaching our Parliament! The time to fight for our liberties is even now, before the enemy is too strong; now, when it is smarting under the heavy blow dealt by the legislation known as the "Crook's Bill;" now, when the temperance feeling has been aroused, by the fearful increase of crime in the Dominion, traceable largely to strong drink. He would indeed be a blind watchman, who did not see in the liquor traffic the greatest enemy to the peace, order, and well-being of society on this continent, since American slavery went down in blood, under the awful frown of the Lord of Hosts.

(2.) Let ministers of the gospel learn from this to be loud and outspoken in warning the people of the approach of

the enemy. The call to faithfulness is very solemn in the chapter. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand." Solemn words, truly, for me and men in my office! What is the criticism of any of you, my hearers, however highly we esteem the critic, in comparison with these words, as I understand them: Supposing, through my blindness or my cowardice, the traffic in strong drink is saddled on this village for years coming, as it has been in these sad shameful years past, when a village of a few score of houses, had in it five taverns. Let us suppose this to be so; and let us suppose that a man was stabbed through drink in one of these houses, as happened once in this village, and that he was taken away in his iniquity, some of that blood would be on me and some of it on this pulpit, and all the soap on earth could not wash that stain from my skirts and this pulpit, because I ought to have sounded the trumpet, and did not. Whether the liquor traffic is put down in this county or not, one thing I am anxious to do—to free myself from all participation in the future consequences of the continuance of the traffic. In the past time, when the duty was harder than now, I tried to be faithful. On my first coming here in 1856, as a missionary, strong drink was threatening to blast and destroy this county if ministers of Christ made no attempt to stop it. Soon after my settlement, in 1859, I saw the necessity of raising my voice against Christians patronizing games got up by tavern-keepers, to draw crowds at Christmas and New Years; against women having regard for Christian character being seen or found at the balls got up by the tavern-keepers throughout the winter months; against Christians sit-

ting out evenings in the bar-rooms or treating others there after the dangerous and expensive habit of this country; against liquor at your funerals, and liquor at your "bees." Some ten years ago, when it was a harder business than to-day, with others I tried to secure the passage of the by-law now under discussion at Holland, and we had then to pay the penalty of defeat—a pretty severe one. Again and again I have told you from this pulpit that in such a country as this, in such a state of society as ours, every Christian should be a total abstainer, if not for his own sake, for the sake of his children and his neighbors, and I have set you the example. When it was proposed to add a fifth tavern to our four, I headed a petition which was signed by almost every one in the village, save those in the liquor trade, for the council of Holland to refuse license. I do not regret these things to-day. Have I cause? Have you? I would do all over again. Can I, therefore, or should I be silent to-day? "Here I stand, I cannot do otherwise, so God help me." And now, "Whosoever heareth the sound of the trumpet and taketh not warning, if the sword come and take him away, his blood shall be upon his own head." I am on this point at least free from the blood of all men, as I this day call you to record. Thus far, then, as to the office, the position, and duties of watchmen on the towers of Zion. Their office, position and duties it is necessary thus to define, because there are not wanting in the community men who think and are not slow to say that ministers have no business to meddle in the controversy that is now agitating the county. If we have no right to raise our voice against one of the greatest sins in the community; no right to discuss, in the pulpit and out of it, the methods by which the evil can be removed, no right to guide and educate the membership of our churches as to

their duties as citizens, towards a traffic that is running the land and demoralizing the people; no right to say what Parliament ought to do in this, in our present carnival of crime, to save the country. If we have no right to do any of these things, then I would like to know what we are here for? Are we to be mere ornaments on the tower, or set standing there to sing pleasant songs to amuse you while the enemy is laying waste the fields and drawing near to attack the walls? We ought to tell you of Christ and His love; of heaven and its joys; of justification, adoption and sanctification; of all the benefits that belong to you as Christians; but we must tell you of the work you are to do, of the cross you are to carry, of the sword you are to use, of the enemy you are to fight. They are babes in Christ, who must always be fed with milk, and rocked, and coaxed. When Christians reach the stature of men they are ready for work, and delight in doing battle for their Lord. That is our answer to those who wish to make our pulpits toys, and ourselves dummies in them.

Let me now answer two questions that are frequently asked about the legislation we are wishing to secure.

(1.) Is it possible, many are asking, that under the Dunkin Bill, (you will excuse my using this short name for the Temperance Act of 1864) liquor may be sold in quantities of five gallons? With many that objection is only an excuse. They have other reasons for wishing to oppose the by-law; but not willing to mention them they gave this one. There are others, however, who are quite sincere and honest in their difficulties. We must remember that the temperance statutes of this country are not in a very clear and satisfactory position at present, and it must be admitted that the Dunkin Act taken by itself would allow liquor to be sold wholesale. But the Province of Ontario has something

to say in this matter. She has, under confederation, the right of regulating her liquor traffic by giving or refusing license, at least nothing to the contrary has been decided yet. When, therefore, a county passes a by-law according to the provisions of the Dunkin Act, forbidding, as every one admits, the retail traffic, the Province of Ontario steps in, according to the promise of its present ministry, and stops in that county the wholesale traffic. The two jurisdictions—the higher one of the Act of 1864, and the lower one of the Acts of 1874 and 1876, manage the thing between them. If a father says to his boy: "John, you must not smoke tobacco;" and his mother says "John, you must not chew tobacco," between them both, between the higher and the lower jurisdictions, the boy is debarred entirely the use of the noxious weed. So between the two jurisdictions—that of the old Canadian Parliament which enacted the Dunkin Bill, and the lower jurisdiction of the Province of Ontario, which enacted the License Act of 1874 and the Act of 1876, the traffic can be completely stopped, that is so far as Acts of Parliament can at present stop it.

But this is only your opinion, you say. Exactly so, nothing more; but facts confirm the opinion. Here is a fact which is stubborn. "In order, says a gentleman well known in this county," to solve the point, and find out the effect of this cause where the Act is in actual operation, we sent the following telegram to the Mayor of Picton, the county town of Prince Edward:—

"Do the Merchants in your town claim to sell liquor wholesale without a license, and are they permitted?"

To which we have received the following reply:—

"Merchants do not sell liquor. No license granted except one brewer's."

This answer practically settles the matter. If merchants, under the

Dunkin Act, could sell wholesale without license, the merchants of Picton, where the fight is being fought so bitterly, and where they know the law as well as we do, would certainly avail themselves of the power. But supposing the Province of Ontario was forced to grant licenses, it could very easily fix the license at such a high figure as to place the wholesale business in drink in a position that it would cease to be profitable, and then we would be no further troubled with it.

But (2) some are inclined to ask, Supposing it were even so, that the liquor was sold *legally* neither by wholesale or retail, would the drinking of it be entirely stopped thereby? I wish you to mark my answer to this question, as it may save reflections on me in the future. I do not believe that this Act, nor any other Act will stop drinking all at once in this county or any other county where drink has been much used; where dealers have for years made money by selling liquor, and drinkers have made merry by drinking it; such habits, appetites, and associations cannot be easily rooted out. When one of your fields is over-run with Canadian thistles it is not one ploughing or two that will rid it of the noxious weed. You must wait till you can get something better to take root, to drive the intruder out. It is not in one day you can subdue a horse that for years had the upper hand of his driver. So with the appetite for drink, and the lust of making money out of it. This horrible traffic will die hard, will die slowly, in this very county, and in this Dominion, as slavery died hard, and the influence of the slave-holder is now dying slowly in the United States. It will take many years of watching and working, of praying and fighting, before the battle is won. It is not one stroke of the axe, nor a hundred, that will overturn the Upas tree that our fathers planted, and their children watered,

for the sake of the bitter and accursed fruit of revenue that grew thereon. Should the temperance by-law pass; as I almost believe it will, such a joyful event will not be to us so much a call to raise the shout of victory, as a call to prepare for a keener, closer, and more costly struggle. You can, dear friends, thus perceive that I am not very sanguine of very astonishing effects, at first, from the legislation we seek; but I expect good, substantial good, from our conflict, and from its successful issue, should God grant it. Good, great good, has already come, and will come, from the agitation now going on. In the conflict of views and interests, there may arise hard feelings. We need not wonder. The first planting of Christianity was like "sending a sword on the earth." But when the thunder-storm is over, the atmosphere will be purer, and men can breathe better. It has been so in our past struggles. But further, the enacting of prohibition in this county will diminish drinking to some considerable degree. It will banish drink into dark corners; it will surround drinking with the atmosphere that surrounds all crime; men will drink with doors locked, shame on their faces, and fear in their hearts. Respectable men will respect the law, though they took no hand in enacting it. Such is the effect in Prince Edward County, as we learn by a recent letter, which concludes as follows:—

"We have had the law in force for four months. Even in that short time a great change has been effected. Many who often went staggering home, now go home sober. A favored few, who can be trusted by the tavern-keepers not to appear as witnesses against them, can have the luxury of getting drunk. But once in a while they make a mistake which costs them \$20 to correct.

"In Milford, a village seven miles from here, no liquor is sold at present.

Before the introduction of the present law this place was the rendezvous of drunkards for miles around, and her streets were daily trodden by these victims coming and going to and from its bar-rooms. Since the first of May not one single case of drunkenness has been known, unless they came from other parts, and this has been but seldom.

"Demorestville, surnamed 'Sodom,' was a desperately wicked place, but a marvellous change has been wrought there. No more nightly orgies, but quietness is in her streets and the people feel that there is a change for good.

"Similar statements can be made of every village in our county. There has been already a wondrous change."

But better even than any effect we can look for at first in this county, is the effect our vote for prohibition will have on the slumbering ears of our Legislators next winter in Ottawa. We have sent petitions upon petitions down there, asking prohibition for the Dominion; but the reply of our Premier, who is favorable to the temperance cause, has been, "She is us, by using the laws you have, that you are in earnest, and we will give you more stringent legislation." Let us take him at his word. Let county after county show, in the only way they can show at present, that they are on the side of prohibition, till county after county in Ontario is carried, and then we will get legislation ten times better than the Act for which we are now contending. The great temple of national prohibition that is yet to rise for our children in the New Britain of America, must be built, as rose the walls of Judea's second temple, with the sword in the one hand and the trowel in the other; must be built painfully, laying one stone upon another in sweat and anxiety, till the top stone is brought forth with shouting. And this by-law is a stone in the

great structure—a coarse, unpolished stone, I admit—a stone not easily fitted to the other stones, but, nevertheless, an important stone in the structure. With the help of God, let us raise it into its place.

And now, in conclusion, allow me, as your pastor, to give you these words of counsel and guidance at this solemn crisis in our affairs. I speak not by way of authority, though authority belongs to my office, but entreat you by the meekness and gentleness of Christ to take good heed to the following things:—

1. Be on your guard against taking a cent of money or a drop of drink from either side in this conflict. I hope neither money nor drink will be given by the temperance party; but I fear that money, and especially drink, will be given freely on the other side. Resist with indignation the very first approach of such a loathsome way of debauching the electors.

2. Consider well how parties stand in the conflict. On the one side are the ministers of the Gospel of all denominations; on the other side are Licensed Victuallers. That is enough, surely, for Christian people, and it is to them I am now speaking. I could say more, having seen and heard things that would make the heart of any Christian sad, but that is enough. We have opposed to us a wealthy corporation, who make their gain of this traffic. But for their gain they would not be against us, and but for their being against us, we would have no struggle, and not the least difficulty in getting the legislation we want. Consider these facts. Weigh them well.

3. Be fully persuaded in your own mind before you act. If you cannot make up your mind in the conflict of opinions, seek on your bended knees the guidance of God. Say to him, "O! send thy light and thy truth; let them

lead me,"—and to the upright light will arise. And if you do not know what to do, rather keep neutral in the struggle than run the great risk of being found on the side of evil.

4. Let us do nothing in this contest unworthy of our name as Christians. Let us follow Him in not being easily provoked, nor easily terrified, nor easily silenced. Like Him let our chief motives be the glory of God and the good of men; our chief dependence God's arm; and our chief joy God's sympathy. Let us, as He did, reply to our opponents in all meekness, with

soft words and hard arguments. Let us try to convince them; and if we cannot convince them, let us try to put them to silence; and if we cannot do this, let us, like our Master, pray for them. Great is truth, and it will prevail. Weeping may endure for the night, but joy cometh in the morning. "May God's kingdom come!"—may Satan's kingdom be destroyed; the kingdom of grace be advanced, ourselves and others brought into it and kept in it; and may the kingdom of glory be hastened. *Amen!*

## POETRY.

### "HOME OF REST" FOR WEARY WORKERS.

BY ANNA SHIPTON.

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain."—Rev. v. 6.

In this home of heavenly mansions,  
Where we look our Lord to meet,  
Thoughts e'en now, like holy angels,  
Flit along the golden street.

Light celestial gilds the threshold,  
From the Throne of God within;  
And yon gate shuts out for ever  
All the fierce assaults of sin.

Safe from tears that leave their traces,  
Far from falsehood and from scorn,  
Safe from death and heart-sick partings—  
Oh, that coming cloudless morn!

Safe from snares that track the footsteps,  
From the sneer and mocking smile,  
From the wasting noonday sickness,  
From the serpent's treacherous guile.

Over now our days of labour—  
And, in robes of whiteness dressed,  
Let us come, and gaze a moment,  
On our future home of rest.

Leave your cares, forget your sorrows,  
 Here the eye can ne'er wax dim ;  
 Come in spirit to these mansions,  
 Come and rest awhile with Him.

Oh, how fair these fair foundations !  
 Oh, how glorious is the sight !—  
 Saints and angels gather round us,  
 Basking in the Lamb's pure light.

In those climes of golden summer  
 Steals no cloud or racking pain,  
 Welcome home for heart-sick strangers,  
 Whence no sickness comes again.

Thou art there, O God of glory :  
 Never, since the world began,  
 Was a sight like this before me—  
 Son of God, and Son of Man !

Lo, I trace him in the garden,  
 Where the midnight watch he keeps ;  
 On the mountain, supplicating  
 For the world that round him sleeps.

Bearing all our sins and sorrow,  
 Bleeding on the cross, I see  
 That Divine and perfect Saviour,  
 Suffering, dying,—and for me !

But, behold ! the Lord is risen !  
 And his whisper chides my fears—  
 Faithful Friend and gracious Saviour  
 Through these long past changing years.

Let me linger yet a moment  
 In that blissful realm on high :  
 Hark ! I hear "Time is no longer,"  
 Welcome now Eternity !

Thought and spirit fall before it,  
 As the glorious scene I scan :  
 Lost in wonder, I adore Thee,  
 Son of God and Son of Man !



## COMFORTED.

When the sun was crossing westwards,  
From the north the tide came down,  
Till the shining rocks were cover'd,  
And the sea-weeds green and brown.

Then the women left their houses,  
And the children left their play,  
For the ship—the schooner “Vesper”—  
Took the tide, and sail'd away.

And among them walking slowly,  
Sadly, while she wrung her hands,  
Came the captain's wife, just wedded,  
And stood watching on the sands:—

Watching how the moving vessel  
On the waters rose and fell,  
And the white waves danced and parted  
In the long track of the swell.

Then she turn'd and left them talking  
By the sea so sad and bare ;  
Why should she stand longer looking  
And the ship no longer there ?

Better working hard than weeping,  
Though the heart ache with its pain ;  
And when winds of spring are blowing,  
They will blow him home again.

Harvest moons, like watch-fires burning,  
Watch'd the slopes of yellow sheaves ;  
And the autumn winds, like reapers,  
Gather'd in the yellow leaves.

Sobbing tides, that moan'd of shipwreck,  
Broke and shivered on the beach ;  
Souls went downward into darkness,  
Out of love and pity's reach.

'Mid the blasts of wintry tempests  
Time was passing into spring,  
And the captain's wife look'd northward  
For the ship the winds should bring.

But the rain came to the casement,  
Came the sad winds to the door,  
Came the flood-tide and the ebb-tide,  
Came the ship no more—no more.

But there came, while she sat waiting,  
 One spring twilight of the year,  
 One who knock'd, and enter'd softly,  
 While she wonder'd, without fear.

For the Christ came in the darkness,  
 As of old on Galilee.  
 Heaven hath a gate to northward,  
 And heaven hath no more sea.

—M. H.

#### NIGHT THOUGHTS.

In dim *unconsciousness* I slip  
 From day-dreams to a state of sleep !  
 May solemn thoughts move heart and lip  
 To pray to God my soul to keep,  
 That should I die before I wake,  
 My Maker, God, my soul would take  
 For my Redeemer Jesus sake.

\* \* \* \* \*

It is not my place this world to denounce,  
 'Tis good in purpose and design ;  
 But I at heart must it renounce,  
 That I may grasp at things divine,  
 In Jesus Christ I put my trust ;  
 Lord ! rescue me from *death* and *dust*,  
 And place me 'mong the good and just  
 In Heaven that's Thine.

This world has beauties of its own,  
 'Tis very good to passers by ;  
 But, soon my spirit shall have flown,  
 To regions else beyond the sky  
 To be forever with the Lord,  
 Who won me by the Spirits' sword  
 My heart with His will beat accord,  
 In notes that ne'er will die.

The sun may then for ever shine  
 The moon and stars their lustre show  
 To other hearts and eyes than mine,  
 On this terrestrial globe below.  
 For I shall then be far away ;  
 With Saints and Angels shall I stay,  
 For ever in Eternal day ;  
 And *there* my Maker know !

*Inverness.*

—J. C.

## CHRISTIAN THOUGHT.

## WHO IS ANTICHRIST ?

BY DR. TAYLOR, MONTREAL.

[The thoughts following, being an extract from a Synod sermon, demand our attention as the *last printed utterance* of a man, (the late Dr. Taylor of Montreal) who lived in active work for a great many years in a city which claims to be the *Rome* of Popery on this Continent, and who therefore *knew wherof he affirmed* when he asserted that the Pope is Antichrist.—Ed. C. C. M.]

2 Thess. ii. 4.—Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

This is a very remarkable prediction. It has attracted the notice of the students of Scripture from the earliest times down to the present day. To enumerate the books that have been written, and give even an outline of the various theories of interpretation that have been put forth, would itself form a large volume. Those interpreters, that have any right to be regarded as Evangelical, have been generally of the opinion that it is Antichrist that is here spoken of under the names of "the man of sin," and the "son of perdition;" but who Antichrist is, or where he is to make his appearance, or what are his characteristics? I put it to yourself, or to the judgment of any candid man, whether there is any other personage to whom these characters can possibly apply, except the Popes of Rome, as the Head and Representative of the Roman Church. I may possibly be reminded of the Pagan Roman Emperors, whose claims were almost equally blasphemous. And I admit that many of the early Fathers believed that the Apostle did refer, in this passage, to the Emperor Nero, whose wickedness was so enormous; and, when Nero died without fulfilling their expectations, they supposed he would rise again from the dead, and appear in the true character of Anti-

christ. But there are these two fatal objections to the opinion that this personage is to be found in any Roman Emperor: First, that none of them ever sat in *the temple of God*. And second, that, whereas it is evident from the context in this chapter that the Apostle is speaking of some one who had not made his appearance at the time of writing, but was still future; the outrageous claims of the Roman Emperors were matters of history long before his day. We think it not improbable, however, that in drawing this picture, he had these Emperors in his eye; perhaps, they suggested some of the traits; perhaps, it was his design to teach that Antichrist would resemble them—would have some connexion with them—would, in fact, be their successor. But with the exception of these Emperors, let me ask you to cast your eye back over the whole compass of history, sacred or profane, and tell me if you can find a single personage, to whom even the half of these characteristics are so applicable, as the whole of them are to the Head of the Roman Church?

First Identification: Antichrist is the opponent of Christ; so are the Popes of Rome in their office as the Heads of the Papal system. For that system deprives Christ of the place of honour and authority which belongs to him as sole King and Redeemer. It opposes him in all his offices, of prophet, priest and king. It suppresses the word of Christ, or even commands it to be cast into the flames, and never allows it to have any other meaning than the Pope is pleased to assign to it. Christ claims to be the only Mediator between God and men, but the Church of Rome declares that there are many other mediators, and, in point of practice, makes less use of

the mediation of Christ than that of the saints. Christ claims to have "all power in heaven and in earth," but the Church of Rome takes that power out of the hand of Christ, and puts it into the hand of the Pope, that he may use it as he pleases. Agreeably to the symbol of his triple crown, he has authority in Heaven, earth, and hell. Thus Christ is supplanted, and dethroned, and another reigns in his stead.

Second Identification: Antichrist exalts himself above all human authority, civil or sacred, so does the Head of the Church of Rome. Of the two classes of beings, called Gods, that are spoken of in the text, one only remains now; for the false Gods of the heathen have, in a great measure, passed away; but civil Magistrates still continue; Kings, and Princes, and Rulers; and it is scarcely necessary for me to say, that the Pope exalts himself above them all. There is no other claim that is more zealously urged than this, by the adherents of that Church, at the present day. In fact, the world rings with it; from the Vatican downwards, it is the great theme,—the supreme power of the infallible Pope. In the decrees of the late Council, in the Syllabus, and the Encyclical letters of the Pope, it is the main thing insisted on, and every one who opposes it is doomed to destruction. Cardinals defend it; apologists declare it to be a logical necessity; Bishops and Archbishops proclaim it in their pastorals; and the Catholic Press is every where thrusting it on the public notice. The Government of the nations, and the friends of human freedom, find it constantly rising up before them, and demanding submission to its dictates. In short, it is the question of the day, whether there should be any other authority in the world, except that of the Church of Rome, through its head, the Pope, or his subordinate representative. But,

with these words of the inspired Apostle before us, we hold, that, the greater the boldness with which the Church of Rome puts forward this claim, and publishes it, and discusses it, and inculcates it, through the length and breadth of the land; the clearer is the evidence which she furnishes, that it is in her the person is to be found "who exalteth himself above all that is called God, or that is worshipped."

Third Identification: He sits in the temple of God. By this we understand that Antichrist is to arise in the church herself, and is to assume a Christian, not a heathen, name and profession. All this is true of the Popes of Rome. If it should be objected, that, by this, we concede the character of a true church to the Church of Rome, I answer, that, while cheerfully admitting that there are many in the communion of that Church who are sincere followers of Christ, according to the light which they possess, it does not by any means follow, that, as a church, she must be sound and true, in her organization and administration. She may be a church "fallen." The following words of Calvin are equally candid and just: "I admit she may be called *the temple of God*, not because she possesses all the qualities of a Christian church, but because she still retains a *residuum* of them; yet, if she is a temple, it is one that is polluted with many sacrileges." The expression, *the temple of God*, may also be understood in connexion with the past, and as describing what the Church of Rome was, and not what she continues to be. The temple in Jerusalem was once the habitation of God, but after Israel's apostacy, it became a den of thieves. And there is no denying, that, in the early ages, the Church in the City of Rome was one of the most faithful, zealous, and energetic of all the churches;—a true temple of God: but,

carried away by her inordinate ambition, her character has suffered a complete transformation. She is now the seat of Antichrist, Rev. xvii. 9.

Fourth Identification: Seated in this temple, he exhibits himself to men as if he were God. This does not mean that he claims superiority over the true God, but only equality with him. Yet this is an assumption sufficiently daring to fill every mind with astonishment, and even to lead one to ask, if it can be possible that any mortal man can be guilty of such a blasphemous usurpation. It is admitted, indeed, that such a claim is not put forth openly, and in so many words, either by Pope or Prelate. But it is undeniable that the Pope claims attributes and prerogatives that belong only to the Divine Being; nay, according to his own profession, he is, every day of his life, performing acts that can be performed only by the Most High. He avows himself to be infallible; he maintains that he can forgive sins, and send men to Heaven or to hell as he thinks proper. He possesses the key of the gate of Paradise, and can admit or exclude whomsoever he pleases. He has the power to change laws and ordinances at his pleasure. By his mere decree he can change the character of an action, so that what was unlawful before shall become lawful, and what was lawful shall become a sin. In these, and many other ways which I have not time to mention, he exhibits himself to the world as if he were God; he claims to be next to God himself, a terrestrial divinity, who holds the destinies of men in his hand, and can send them to happiness or misery according to his sovereign will.

I again appeal to yourself, Christian reader, whether you can find any person, in the whole compass of history, to whom these words in the text will apply, except the Head of the Roman Church. It seems to me that the

Head of that Church has sat here for his picture. He is here photographed in lineaments that are strikingly true, and that will never be obliterated. And the fact, that this strange prediction, written in the middle of the first century, at a time when, humanly speaking, it must have seemed exceedingly improbable, should have been so remarkably fulfilled, as it is in our day, in 1876, after the revolution of eighteen centuries and a half, must be held to be a clear proof, that the Apostle Paul, like other holy inspired men, spoke and wrote as he was moved by the Holy Ghost; for no human foresight could have anticipated anything of the kind.

I wish it, however, to be understood, that I do not refer to the Popes of Rome, either past or present, in their personal characters, but only as the Heads, or Representatives of the Antichristian system. In personal character they have been very different from one another; some better, and some worse. According to universal report, the present Pope is one of exemplary moral character; according to the testimony of history, some of his predecessors have been monsters of vice. But, in their official capacity, they have all of necessity, put forth the same blasphemous assumptions; claiming to be regarded as the Vicars of Christ,—the Vicegerents of God on earth. It is not an uncommon thing, in the scriptures, to take the name of an individual, or a city, as the synonym of a class; as, for example, Abraham, Moses, Sion, Babylon, etc. Now, there never was a system in the world which could be so fairly represented by an individual, as the Church of Rome by its Popes; for there never was a system to which a certain individual is so indispensable. The Pope is every thing to the Church of Rome; he is so necessary to her that her ministrations cannot be carried on without him; he is head, without

which the body is dead; he is (on Catholic principles) the last link of the chain by which the vessel is moored, if that link is wanting the whole becomes useless.

The reason why I have chosen to address you on this subject, is because I feel persuaded the time has come, when Protestants in this Province must grapple with this question, and all questions connected with it. The encroachments of the Papacy are increasing from year to year; the ambitious designs of the Vatican are becoming more and more clearly developed; its claims are put forth with greater effrontery than ever before. The education of the people in this Province is controlled by the Church of Rome; public moneys are squandered in supporting her schools and monastic Institutions. She claims and enjoys exemptions from taxation,\* and yet, with a strange inconsistency, she demands the right to tax her own adherents at her will. She overawes the Courts of Justice, so that persons who assault Protestants, or destroy their places of worship, can scarcely be brought to punishment. She fills Parliament with her own creatures, so that no law can be enacted which is not acceptable to her. The political franchise of the people is virtually in her hands; for, in most constituencies, it is a vain thing for a Protestant either to be a candidate or a voter. By the terrors of excommunication, the priest can turn the scale as he pleases. Our parliamentary franchise is "a delusion and a snare."

I have no doubt that, in certain quarters, I will be accused of illiberality, perhaps of fanaticism, for bringing these things before the public, in the

\* In primitive times, it was the boast of the Christians that they paid their taxes into the public treasury, with greater faithfulness than the Romans themselves, excepting those that were levied expressly for the support of the idol temples: Now to ask the Church of Rome to pay taxes, is "impious!"

way I now do. But, if I am so accused, it will be only on the same ground on which the highwaymen accused his victim of creating a disturbance, because he would not submit to be robbed quietly, but had the audacity to defend himself. When the intolerant pretensions of the Papacy are thrust every day before our face, often in an insulting and offensive way, it cannot be thought an extraordinary thing if we should remonstrate, and attempt to defend the right. We are willing,—we are desirous to live in peace with the adherents of the Church of Rome, and with all men; but if they will not permit us to do so, we cannot help the breach. We have ever demanded the same rights for them as for ourselves; but if we were to consent they should have more, we would be unworthy of the place which we occupy, and the name which we bear.

I trust that, while faithful to Protestant doctrine in all our pulpits, and Protestant discipline in all our Congregations, we shall be no less faithful to our Protestant liberties. And I think, the times demand that we should pay greater attention to the unscriptural claims, and the alarming encroachments of the Papacy, than we have been in the habit of doing for some time past. I remember being struck with a remark, made by one of the leaders of the General Assembly of the Church of Scotland, in the debates which were raised, many years ago, by, what was called, the Papal Aggression; he said, "the best way to meet the aggression" (and with his words I shall conclude) "was for every minister to preach as their forefathers had done, who never thought they had done justice to their text, whatever it might be, if they did not show, before concluding, how it stood opposed to the doctrines and claims of the Papacy." May the spirit of the fathers be rekindled in the children!

## CHRISTIAN LIFE.

## PHILIP HENRY'S LIFE AND WRITINGS.

## I. LIFE.

The biography of Philip Henry, father of the famous commentator, is described by an old divine as 'a beautiful delineation of primitive Christianity and the power of godliness, where social religion and personal holiness are drawn to the life and eminently manifested.' It is, indeed, the biography of a man of great simplicity of mind, but most remarkable as showing the influence of religion in the moulding of family character. It has also an interest from the light it throws on the troubled times of the seventeenth century. The historian finds that it is from such biographies that he gets some of the best glimpses of the real facts of history.

Philip Henry was born at Whitehall, on the 24th of August, 1631. His father, John Henry, was a native of Wales, and had been in the service of the Earl of Pembroke. He was now Keeper of the Royal Orchard at Whitehall, an office conferred on him by the Earl of Pembroke on his being appointed Lord Chamberlain. Though the Henrys were Nonconformists, they were devoted to the cause of the Stuarts. John Henry was afterwards Page of the Back Stairs to the King's second son, James, Duke of York. This brought young Henry much into the company of the King's sons Charles and James, who often came to his father's house, had games with him, and used to tell him what wonderful preferments he would have when they were grown up. John Henry continued at Whitehall all the time of the war, though his income had en-

tirely ceased. When the King was passing his door on the way to his trial at Westminster, he asked for his old and faithful servant John Henry, who gave the King his blessing, and prayed that he might be delivered out of the hands of his enemies. For this manifestation of loyalty he narrowly escaped rough treatment from the guards.

Philip Henry's mother was a very devout woman, and to her he evidently owed his Puritan character. "She," Henry's biographer says, "was altogether dead to the vanities and pleasures of the court, though she lived in the midst of them." Philip remembered his having to learn, when quite young, the "Six Principles," by the famous William Perkins. He was early sent to school, first at St. Martin's Church at Westminster, where he was taught Latin, and afterwards to a school at Battersea. In 1643 he was admitted to Westminster School, of which Dr. Busby, renowned for the use of the rod, was at that time the master. Busby never beat Henry except once, and he confesses that he justly deserved it, for he had told a lie and been found out. The usher of the school was Thomas Vincent, afterwards eminent as one of the Puritan confessors. Both of his masters, as well as his mother, took great care that he might be well instructed in the principles of religion.

Whatever may be our verdict on the proceedings of those who came into power during the Long Parliament, it cannot be denied that the age was one of great religious earnestness. It was during Henry's time at Westminster School that the great assembly was held, which framed the standards still used in the Church of Scotland. A

morning lecture was begun at the Abbey between six and eight o'clock, when the most eminent members of the Assembly were the lecturers. At his mother's request, Dr. Busby allowed Philip Henry to attend these lectures. She also took him every Thursday to St. Martin's, where a lecture was delivered by Thomas Case, and on Sundays they had the ministrations of Stephen Marshal. To the preaching of Marshal, Henry always attributed his deepest religious impressions, and through life he admired the spirit of moderation which this preacher showed in those troubled times. He quotes as a saying of many wise men, that "if all the Presbyterians had been like Mr. Stephen Marshal, all the Independents like Mr. Jeremiah Burroughs, and all the Episcopal men like Archbishop Usher, the breaches of the Church would soon have been healed." At St. Margaret's there was a monthly fast, when the ablest of the ministers preached before the House of Common, and the whole day was passed with great solemnity. At these fasts Philip Henry was always present. He used to sit on the pulpit stairs, and though but eleven years old, to take full notes of the sermons. Referring long after to this time, he made the following reflections: "If ever any child such as I then was, between the tenth and fifteenth year of my age, enjoyed 'lines upon line and precept upon precept,' I did. And was it in vain? I trust not altogether in vain. My soul rejoiceth and is glad at the remembrance of it; 'the word distilled in dew, and dropt as the rain.' I loved it, and loved the messengers of it; their very feet were beautiful to me. And now, Lord, what a mercy was it, that at a time when the poor countries were laid waste; when the noise of drums and trumpets, and the clattering of arms was heard there, and the ways to Zion mourned, that then my lot should be where there was

peace and quietness, when 'the voice of the turtle was heard,' and there was great plenty of gospel opportunities! 'Bless the Lord, O my soul! As long as I live I will bless the Lord, I will praise my God while I have my being.' Had it been only the restraint that it laid upon me, whereby I was kept from the common sins of other children and youth, such as cursing, swearing, Sabbath breaking, and the like, I was bound to be very thankful. But that prevailed through grace to bring me to God. How much am I indebted? And 'what shall I render?'

Philip Henry also spoke with great thankfulness of the religious instruction given him by Dr. Busby. When he stood candidate for an election to the University, according to an ancient custom, he received the Lord's Supper at St. Margaret's, and Dr. Busby took great pains to instruct him as to the solemn character of that ordinance. Henry's reminiscences of Dr. Busby were all of the most exalted kind, and Busby always spoke of Henry as his own child. In his diary is the following entry concerning his first communion: "There had been treaties before between my soul and Jesus Christ, with some weak overtures toward Him, but then I think it was that the match was made, the knot tied, then I set myself in the strength of divine grace about His great work of self-examination in order to repentance; and then I repented, that is, solemnly and seriously, with some pure meltings of soul, I confessed my sins before God, original and actual, judging and condemning myself for them, and casting away from me all my transgressions, receiving Christ Jesus the Lord, the Lord my righteousness, and devoting and dedicating my whole self, absolutely and unreservedly, to His fear and service. After which coming to the ordinance, there, there I received Him indeed: and He



became mine—I say *Mine*. Bless the Lord, O my soul!" On another occasion he wrote that he had as much to bless God for Dr. Busby as any scholar that was ever under him. After the Act of Uniformity, the old schoolmaster said to Henry, "Prythee, child, who made thee a Nonconformist?" "Truly, sir," was the answer, "you made me one, for you taught me those things that hindered me from conforming."

In May, 1647, Philip Henry, with four other scholars of Westminster, was chosen to Christ Church, Oxford. He entered the University in December the same year. Dr. Fell was still Dean of Christ Church. His godfather, Philip, Earl of Pembroke, gave Henry £10 to buy his gown and pay his fees, a gift for which he was very thankful, his father's circumstances, owing to the troubles of the times, being very much reduced. At the University, according to his own account, he did not make the best use of his opportunities for learning. He was young, and as a Westminster boy, he was in advance of the others. This offered the temptation to spend more time than was proper in pleasure and recreation. He also mentions incidentally a fact illustrative of his times. There were at the University a large number of serious young men, but of small ability, urged forward by the Puritans. The company of these he avoided because of their inferiority in learning. Another class were the enemies of the Parliament, but religious, and though not better men, they were better scholars. With these Henry at first associated, but he soon found it necessary to leave them, as their society was prejudicial to his religious life.

After taking his master's degree, Henry accepted a situation in the family of the Pulestones of Emeral, in the parish of Worthenbury, Flintshire. Besides his duties as tutor, he was to

preach on Sundays; but, as he was only in his twenty-first year, he stipulated that he should not be required to preach more than once every Lord's Day. He arrived at Emeral in 1653, and began his duties as tutor and preacher. In preaching, he aimed at great simplicity, trying to use the plainest words. The following excellent advice, taken from an ordination address, by an eminent preacher, is preserved in one of Henry's MSS. :

"Let your preaching be plain; painted glass is most curious, plain glass is most perspicuous. Be a good crucifix to your people. Paul taught so plainly that the Corinthians thought him a dunce. Let your matter be substantial, wholesome food,—God and Christ, and the gospel, faith, repentance, and regeneration. Aim purely at God's glory, and the salvation of souls; study as if there were no Christ; preach as if there had been no study. Preach plainly, yet with novelty; preach powerfully as Micah; as Paul in tension of spirit, not extension of voice. To this end get your sermon into your own soul. It is best from the heart to the heart. Preach prudentially, as stewards, to give each their portion. Get your sermons memoriter. How can you expect your people should remember and repeat if you read? Yet use caution. Our memories are not of brass, they are cracked in all by the fall. Beware of giving occasion to say—I may stay at home in the afternoon; I shall have only the same song." The influence of Henry's ministry at Worthenbury was soon felt. For four or five years he lived with the family at Emeral, where Judge Pulestone built a house for him, which he gave on a lease of three score years, provided he would never accept any other preferment but that of Worthenbury.

The tenure, however, was but short in comparison with the lease. The

house was built in 1658, and two years later Philip Henry married Miss Matthews, daughter of Daniel Matthews, Esq., of Broad Oak. He had a good deal of trouble with his father-in-law, who was unwilling to let him have his daughter. He urged that nobody knew anything about Philip Henry. He was, no doubt, a gentleman, a scholar, and an excellent preacher, but where did he come from? Miss Matthews is reported to have answered this objection by saying, that though she did not know where he had come from, she knew where he was going, and she would like to go with him. They were married in 1660, and the same year events happened which threatened to upset their tranquillity. King Charles was restored. The former rector of Bangor returned to take possession, and as Worthenbury had formerly been a chapelry in that parish, he claimed authority in it also. Then came the question of conformity, which involved re-ordination and many other things to which Henry could not reconcile his conscience. Like all the Presbyterians at this time, he was for the restoration of the King; but when that came, he was soon alarmed by the consequences that followed it. He went out with the two thousand confessors of 1662. The rector of Bangor, who was a liberal man, gave him permission to preach occasionally in the church; but Henry, who was also a man of peace, declined, lest he might be the means of raising a division in the parish. The same spirit he manifested through all the years of his life which he passed as a Nonconformist. He went to the parish church, that he might not encourage separation or break the established order, though he felt that to be silent was a great cross. He wished his occasional conformity to be the means of removing the obstacles in the way of union between the separated parties; and when he did preach, taking advantage of the King's

indulgence or in private houses, he wished his ministrations always to be regarded as those of an assistant to the incumbent of the parish. 'Wherever he preached,' his biographers says, 'he prayed for the parish minister and for a blessing on his parish.'

Philip Henry lived at Broad Oak, an estate which he bought from his father-in-law. Here he was a pattern to all his neighbors for religion, benevolence, and moderation. Sometimes he was in prison for preaching when it was forbidden by law; and when the royal indulgences gave all parties freedom to exercise the liberty of worship, he gladly accepted the liberty, though not ignorant of the object for which it was given. Churchmen charged him with taking the people away from church, and separatists blamed him for frequenting the Church services and advising others to do the same.

It was in his private life that Philip Henry's biographer finds most to admire. His family was pre-eminently a devout family. He had the satisfaction of seeing them all do well, and of living to be surrounded by his children's children. He never aimed at high things in the world for them, but sought first the Kingdom of God and His righteousness. He used to mention the saying of a pious lady who had many daughters. "The care of most people is how to get good husbands for their daughters, but my care is to fit my daughters to be good wives, and then let God provide for them." All his four daughters were married at Whitewell Chapel, and he preached a wedding sermon for each of them in his own home after. On the marriage of his youngest daughter he wrote in his diary that the same day of the week, and in the same place, twenty-eight years before, he was married to his dear wife. "I cannot," he continues, 'desire for them that they should receive more from God than

we have received in that relation and condition, but I would desire, and do desire, that they may do more for God in it than we have done." When all his children were removed from him, he made it his chief business to intercede daily for them and their families. The burnt-offerings were offered "according to the number of them all." He used to say, "Surely the children of so many prayers will not miscarry."

Philip Henry died in 1696. His son Matthew was sent for from Chester soon after he was taken ill, and was with him during his last hours. When he came in his father said, "Oh, son, you are welcome to a dying father. I am now ready to be offered, and the time of my departure is at hand." His pains continued very acute, but he had peace within. "I am tormented," said he once, "but not in this flame." Some of the neighbours coming in, he exhorted them all to repentance and good works while health remained. As his last moments drew near he cried out, "O death, where is thy—?" Before he could utter the last words his voice faltered, and in a few minutes he breathed his last.

C. L. TRENCH.

## II. WRITINGS.

Very few of Philip Henry's writings are known; for, owing probably to the persecution which he suffered, he did not publish his sermons, nor did he undertake any connected work. But portions of his diary, and fragments of some of his sermons, have been preserved, and from these and the recollections of some of his friends the following extracts are taken:—

*Conversion.*—Philip Henry often blamed those who laid much stress on a man's knowing the exact time of his conversion, which, he thought, "it was with many not possible to do. Who can so soon be aware of the day-break, or of the springing up of the

seed sown? The work of grace is better known in its effects than in its causes." He gave, as an illustration, that saying of the blind man to the Pharisees that were so critical in examining the recovery of his sight: This and the other I know not concerning it, but "this one thing I know, that whereas I was blind now I see."

*Diligence in spite of seeming Difficulties.*—"Solomon saith, 'He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap.' Those that are minded either to do good or get good must not be frightened with *seeming* difficulties and discouragements. Our work is to sow and reap, to do good and get good; let us mind that, and let who will mind the winds and clouds. 'A lion in the way; a lion in the streets;' a very unlikely place for lions to be in, and yet that serves the sluggard for an excuse."

*Reality in Religion.*—"Let the things of the other world be real things in your account and esteem; see heaven and hell before you, and believe that every thought, word, and work *now* is so much seed sown that, according as it is, will be sure to come up again either in corruption or in life eternal. . . . Christ's sayings must be done as well as heard, that we may answer His end in saying them. . . . Thanks-giving is good, but thanksgiving is better."

*Catholicity.*—"The great thing that I condemn and witness against in the Church of Rome is, their monopolizing of the Church, and condemning all that are not in with their interests,—which is so directly contrary to the spirit of the gospel, as nothing can be more. I am too much of a Catholic to be a Roman Catholic."

*Grace.*—"A spirit without the grace of God is a field without a fence, a fool without understanding; it is a horse without a bridle, a house with-

out furniture ; it is a ship without tackle, a soldier without armour ; it is a cloud without rain, a carcass without a soul ; it is a tree without fruit, and a traveller without a guide."

*Christ's Yoke.*—"Turn to which of the saints you will, and they will all agree that they have found wisdom's ways pleasantness, and Christ's commandments not grievous. And I will here witness for one who through grace has, in some poor measure, been drawing in this yoke now above thirty years; I have found it an easy yoke, and like my choice too well to change."

*Baptism.*—Philip Henry illustrated baptism by the custom of putting the life of a child into the lease of an estate, saying to his congregation, "God, our great Landlord, was willing that your lives should be put into the lease of heaven and happiness, and it was done accordingly by your baptism, which is the seal of righteousness by faith. By that it was assured to you that if you would live a life of faith and repentance, and sincere obedience, you should never be turned off the tenement, but if you dislike the terms and refuse to pay this rent (this chief-rent, for it's no rack), you forfeit the lease. However, you cannot but say that you had a kindness done you to have your lives put into it."

*Backbiting.*—"I would remind those who reflect upon people behind their backs of that law, "Thou shalt not curse the deaf" (Leviticus xix. 14). For those that are absent are deaf, they cannot right themselves ; therefore say no ill of them."

*Three Comfortable Things.*—"There are three things comfortable to reflect upon—an affliction borne patiently, an enemy forgiven heartily, and a Sabbath sanctified uprightly."

*Things Indifferent.*—Philip Henry fully agreed with the saying of his friend Dr. Fowler of Whitechurch: "I freely profess my thoughts that the

urging of indifferent ceremonies has done more harm than good, and possibly (had all men been left to their liberty therein) there might have been much more unity and not much less uniformity." But he always declared that trouble had done the Nonconformist ministers good, for that there were "no preachers so experimental, spiritual, powerful, courageous, awakening, convincing, compassionate, comforting, as those who had passed through the pikes" (that is, who had been persecuted.)

*Duties must be balanced.*—In speaking of private and family prayer he would repeat that "prayer and provender never hinder a journey," and say, that if there were a house in which the worship of God was wholly neglected, "Lord have mercy upon us" should be written on the door, for there must be a plague in it. At the same time, however, he maintained that duties should be carefully balanced, and that religious observances must not usurp the time due to other business ; and, in connection with this, he used to tell two anecdotes: one of these was of "a religious woman whose fault it was to neglect her household for her prayers. She was convinced of her mistake by means of an intelligent, godly neighbour, who, coming into the house and finding the good woman, far in the day, in her closet, and the house sadly neglected, children not tended, servants not minded,—'What,' saith he, 'is there no fear of God in this house?' which much startled and affected the good woman that overheard him." The other anecdote was as follows: "There dwelt in the parish of the Rev. Mr. Carter, a tanner, a very godly man ; this man, as he was very busy tanning of a hide with all his might (not so much as turning his head aside any way), Mr. Carter, coming accidentally behind him and merrily giving him a little clap on the back, he started, and

looking behind him suddenly, he blushed. 'Sir,' saith he, 'I am ashamed that you should find me thus.' To whom Mr. Carter said again, 'Let Christ when he cometh find me so doing?' 'What,' saith the man, 'doing thus?' 'Yea,' saith Mr. Carter, 'faithful in the duties of my calling.'"

*Proverbs.*—It now only remains to quote some of Philip Henry's sayings, which took the form of proverbs:—

"He that stumbleth and doth not fall, gets ground by his stumble."

"Those only have every man's hand against them, that have theirs against every man."

"The wheel is always in motion, and the spoke that is uppermost will be under."

"Opportunity is the flower and cream of time, but all time is not opportunity."

"Over-doing always undoes."

"The heart is the root, the words the fruit."

"Duty is ours, events are God's."

"Time goes, eternity comes."

C. PALMER.

## CHRISTIAN WORK.

### FROM THE WYNDYND TO THE WOODS.

The Marchmont Home and its associated establishments in this country form the connecting link between the poor, homeless children of the large cities of Britain and the Christian households of Canada, where there is work for willing hands with bread enough and to spare. Through the kindness of Miss Bilbrough, we can this month present our readers with an interesting glimpse of the good work as embodied in a letter to Mr. Quarrier, who is gathering up the waifs of Glasgow wyndynds for the woods of Canada.

MARCHMONT HOME, BELLEVILLE.

Sept. 23rd, 1876.

Dear Mr. Quarrier:—"The Lord hath done great things for us: whereof we are glad." This is the language of our hearts, on again being allowed in His mercy to review another year's work.

The trial and inconvenience consequent on the loss of our Home is now over—the Lord having provided a

better one for us, so that the work is accomplished with a greater amount of comfort to both helpers and children than ever before. Will our friends breathe a prayer that this new Home may be made a centre of light and blessing to all around?

As the work progresses and develops, we are still encouraged to think this opening for children is yet the best that can be found. The honest independent spirit of the Colonies, where labour is looked upon as honourable, serves to counteract the too common feeling of dependence fostered by the inability to obtain work which we meet with so frequently at home. Canada has not escaped this year the universal depression in trade, but we hopefully trust that things will gradually brighten, and we know our supplies come from Him who has said "Every breath of the forest is mine, and the cattle upon a thousand hills . . . the world is mine and the fulness thereof," and therefore are not dependent on the fluctuations of trade. So far, it has hardly affected our work. Applications, especially for girls of all ages

are numerous; and steady industrious boys are remaining from year to year in their places, and being increasingly valued by their employers.

We heartily welcomed your band of children this year, accompanied by your daughter and Mr. and Mrs. Roberts. They were a well trained and intelligent set, and so far, have given satisfaction in their new homes. Mr. Thom has visited a large number of the children this year, and from his reports, I select a few which may interest you.

I should like to have taken some of the Scotch friends with me when I went to place little Nellie in her home. We purposely kept her with us for some time till she got stronger, often talking to her new "Pa and Ma," and teaching her to say "Nellie McInnis" instead of "Nellie Hamilton." It was a bright sunny afternoon as we drove up to the farm on the banks of the Ottawa. Nellie was warmly welcomed and admired by her new parents, who were Highland Scotch. The apple and cake were soon brought out, and Nellie got over her accustomed shyness. Mr. McInnis, a tall hearty farmer, proposed going at once and bringing his two boys home from school to see their new sister; presently we saw him hastening back accompanied by two bright boys of nine and thirteen, who looked in perfect wonderment at the new inmate of their home, whom they were to call sister. It was difficult to leave the little one behind, we had so long cared for, but her mother wisely proposed going to look in the barn for a newly laid egg, and when she returned I had gone.

The same day I visited John Graham, the middle one of three brothers whom I had placed there three years before. He is grown a strong lad, able to drive us in the democrat, and then row us across the Ottawa, which is here a mile wide. He and Minnie Simpson are together in the same house. Taking the steamer *Peerless* we went a little

higher up the river, and stopped at Rockland. In two very pretty houses on the hill-side, shaded by fir-trees live Willie Graham and Janie Lennox; their fathers are brothers, so the two children seem almost like cousins. There is a large saw-mill here, and as Mr. Erskine is the manager of it, he showed us all over it, from the taking the huge log out of the water, to the finished timber, ready for export. Willie has changed from the gentle clinging child to the manly independent boy. He goes regularly to school, and after that his greatest treat is to go and look in the woods for the cows, guided only by their tinkling bells. He kindly guided me to a school-house where a prayer-meeting was being held, talking very sensibly the while, but declined to come in, as he said his bare feet were not proper. He required to be "fixed up to go to a prayer-meeting."

You will remember an interesting little boy about seven years old, who came out this summer. He was taken by a lady who writes as follows:—

Oxford, Sept. 18th, 1876.

Dear Miss Bilbrough:—I am glad to tell you James is getting along well. He seems to be very proud of his new Home. He is a smart good-natured little fellow. I never had any trouble with him yet, and if God is pleased to spare him and give him grace, I think he will be a bright intelligent young man. He is going to school since vacation; he is learning well, and takes an interest in it. We bought him a lot of school books and paper; he is getting to be a good writer; if God spares us we will make a man of him if we can; it would be a pity not to give him an education. He is very proud of the work he can do—he brings home the cows to milk and takes them away again, and digs the potatoes and gathers in the apples, etc. He wrote a letter to his grandmother a few days ago. He says he would not go back

to Scotland again. He says that this is a far better country for people to grow, he is very healthy, he is not sun-burnt now, and he is a pretty little fellow.

He and my little twin girls are great friends, they never fall out with each other—they are four years old, and all we have. We all go to church together in the buggy. We will want to adopt him as our own, and every one says that he has happened well. I will have to draw to a close by bidding you good-bye, hoping that the Lord will enable you to carry on the good work.

I remain yours truly,

MRS. CHAS. CRAIG.

We receive many letters equally cheering, and better almost than letters, is a personal visit to the child, becoming acquainted with all its surroundings, and thereby having more influence.

I had hoped to have sent you this last week, but waited so that I might tell you of Hughie Black going to his destination.

Some weeks since, a gentleman 200 miles away, applied for a little boy, a small one, that he could bring up as his own son.

Hughie was the youngest in the Home, and it seemed a coincidence that the gentleman's name was also Hugh Black, so we kept the little fellow for him.

We started from Belleville, Wednesday week, travelling from 7 A. M. till 10 P. M. Hughie was very good, and looked a genuine Scotchman in his bonnet and kilt. The bright autumnal tints were specially beautiful, and, as much of the railway passed through the forest, we saw many choice bits of woodland scenery. Next day Mr. and Mrs. Black drove in for their new son. He took to them at once, sang his favourite hymn,

"There's a cry from Macedonia,  
Come and help us"

very sweetly, and quite won his way into their hearts. The afternoon was rainy, but Hugh was carefully bundled up, and placed between his new parents in the buggy, his red box of clothes tied on behind;—and so the little fellow has made his first start in life.

We have been specially interested in hearing of your new City Home, and of the proposed Cottage Homes for the children near Glasgow. May those who are stewards of the Master's property abundantly help you. It seems to me that no *quiverwork* among the poor and criminal is so important as this among the children, which prevents them growing up in crime, and by sowing early the good seed of the Kingdom, we have the Lord's promise, confirmed by our own experience, that those who cast their bread upon the waters shall find it after many days."

That we may be found faithful and wise servants when He cometh, is the prayer of your fellow laborer,

ELLEN AGNES BILBROUGH.

## VISIT TO THE INDIAN MISSION, SPANISH RIVER.

BY ELLEN A. BILBROUGH.

Having for several summers promised to visit our friend and fellow labourer, Miss Baylis, in her Indian Mission, we left Leith on a bright summer's morning by the lake steamer *Silver Spray*, and crossing the Georgian Bay, were soon threading our way in and out among islands, narrow inlets, and round rocky headlands. After experiencing some rough squally weather, such as is only too frequent on these inland seas, we were glad to reach our destination.

Our visit was unexpected, so inquiring our way, we were pointed to a small wooden building on the rocks, with a flag waving in the breeze. Our friend's astonishment at seeing us was very great, few visitors coming that

way. We received a hearty welcome, and were soon partaking of the noon-day meal, consisting of fish newly caught in the creek, sweet corn, and huckleberries. We were not long without seeing some of our Indian friends. Hearing a low knock at the door, we found an Indian woman with a green handkerchief bound round her head, blue spotted gown and bright shawl, making signs about a pan of unbaked bread, which she wanted the white lady to bake in her oven. The wigwam was just in sight, and a number of swarthy little ones were watching the success of their mother's expedition.

Miss Baylis has been six years on this station—it being a favorite one for the Indians to encamp at during the summer; a school was commenced and service held. The saw mills on the edge of the Bay employ a number of whites, and their children are also glad to receive instruction with the little Indians.

The schoolroom contains forms, desks, blackboard, library and harmonium, the wooden walls being hidden by a number of coloured texts, illuminations and pictures, which gave it quite a homelike appearance. Leading off the schoolroom is a small living room, with two little bedrooms partitioned off. Everything was most primitive; the chairs were ingeniously made out of flour barrels, half cut away, leaving a back, while the lid formed a seat—this being stuffed with hay and covered with chintz made a really comfortable arm chair. One barrel turned up on end made a steady washstand, while two boards raised from the floor showed the tiny cellar beneath. Saturday afternoon there being no school we went for a ramble on the rocks, gathering wild fruits, moss, and ferns, and afterwards helped in the preparation for Monday's pic-nic, when Indian and white children together enjoyed it as much as in more favoured districts.

The Sabbath morn dawned, peacefully and quiet, and soon the children and others gathered for morning service. The interpreter, James Navegewick, was absent, having gone in the mission boat to another station, so the simple service was conducted in English, which many of the Indians are beginning to understand.

A number of Indian children and others came to afternoon Sabbath School—Sankey's hymns were well known here. The low sweet voice of the Indians sounded well in "Tell me the old old story," "I am so glad that our," "Jesus of Nazareth passeth by." "Here we suffer grief and pain," was also a great favourite. I transcribe the first few lines which they pronounce very much as it is written:

"Oo mah uh keene uh yah yung,  
Ke puh ka do min uh koo,  
Kah ween ween ish fe ming;  
O tur min wan dah gured,  
O tur min wan dah gured.  
Uh pe oo je che sag,  
Moon zhug che wah bun de yung."

Again in the evening the worshippers were seen ascending the hill, and listened to the story of the cross, which in any clime and to any people is ever new.

Monday morning saw us up early, and after breakfast was cooked and eaten, we embarked in the small mission boat and rowed to the opposite side of the bay, when after a rough scramble among the rocks we came on some Indian wigwams—our approach being heralded by a number of noisy dogs. It is *difficult* to explain how *simply* a wigwam is constructed—a few poles extended, tied at the top, and around them large pieces of birch-bark are thrown. Seated inside one could see, through the small aperture, the aged grandmother, mother, children, and little papoose.

Numerous birch canoes lay upturned on the sedgy beach, and explaining by signs to the interpreter's daughter,



Hargalick, we should like to go in one, she and her friend Suppee (bread) lightly ran one into the water, and motioning us to sit in the bottom and not to sway to either side, they took the paddles and we were soon out in the Bay, delighted with the quiet gliding sensation of the canoe, and living in reality over many scenes our childish imagination had once pictured.

Hargalick is a Christian girl just seventeen, and married this spring to one of her tribe, the Ojibways; she has a bright intelligent face, and as I bade her good-bye she presented me with a grass mat of her own workmanship, and laughed over my attempt to thank her with the Indian word, Migwish.

Returning to the Mission House we heard the unwelcome sound of the *Silver Spray's* whistle, so had to hasten to the wharf, bidding adieu to the friends who, with much self-denial, and through many discouragements are seeking to gather "other sheep" into the Saviour's fold, and breathing the prayer that when He comes to gather up his jewels, He may say of that little mission-room, "this and that man was born there."

### THE JEWS.

As far as we are aware there is no Protestant church in Canada that supports a special mission to the Jews. It is time that a greater interest was being taken in God's ancient people by the Christian people of the Dominion. The conversion of the Jews is ultimately connected with the full ingathering of the Gentiles. "If the fall of them be the riches of the world, and the decay of them the riches of the Gentiles, how much their fullness." . . . "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." The changes that are approaching in the Turkish Empire call aloud to prayer and plans for Israel.

We quote here some interesting statements from the Report on Jewish Missions submitted to the last Assembly of the Free Church of Scotland, by Dr. Moody Stuart, Edinburgh, Convener of Jewish Committee:—

"Whatever men may say of the progress of Jewish missions, there is only one opinion about the present progress of the Jewish nation. Stationary for eighteen centuries the nation may be said to have remained, and they attracted comparatively little of the interest and attention of the world; but, in the words of an English writer, 'Nothing in our time is more remarkable than the change in the kind of interest which is taken in the future and character of the Hebrew race. For ages Christians have had rather an archæological heed of the people who were their religious ancestors, and have limited their concern to the religious books and ancient doings of a nation once the people of God, but who forfeited their right by the rejection of Christ, and virtually became heathen. Since that fatal act the Jews have been as good as dead to a vast majority of the Christian world, and have been known only as subjects of persecution and outrage of every kind. But all that is strangely changed. The lost honour of the Jews has been restored. The persecutions have ceased. The Jews are in the high places of trust and power—ministers of finance, ministers of education, peers of the realm, mayors of great cities, senators in the assembly, close counsellors of the kings. But so silently has this change in the position of the Jewish community of late years been brought about, that it seems to have attracted very little notice. It has been accepted as a matter of course.'"

In connection with the Report, Dr. Moody Stuart quoted the following remarkable utterance of a French writer:—

"The Jews attract at the present

day, to a greater degree than at any previous period, the attention of the world. The cause of their long melancholy history, with no vitality, is written in the Old and New Testaments. It is the mystery of God's justice—the most remarkable and significant of all events recorded in the annals of humanity. But with the Jews of our day there has arisen a new situation, evidently transitory; they float between the past and the future. They do not wish for Christianity, and they pursue with an implacable zeal those few amongst them who have believed this revelation. Yet everywhere there is, as it were, a shaking of the bones amongst Israelites. From every quarter of the globe where they are dispersed they are agitating and aspiring after a new order of things. The present time is evidently a transitional state between the immobility of the past eighteen centuries and a future regeneration, which can only be effected by the Gospel."

"The restoration of Israel to their own land," he went on to say, "is not declared in the new Testament, and is not an article of the Christian faith; but it is hard to conceive that the promise was given to Israel that in the latter day all nations shall sit under their own vine and fig-tree, and that Israel alone, of all nations, shall have been kept alive only to sit under the strangers' vine, and under a foreign fig-tree. But their restoration to their land, though not an article of our creed, must be regarded as one of theirs. The ritualistic Jews have deleted from their service the prayers both for their return to their land and for the restoration of the temple; but to give up the idea and the hope of sacrifices in the temple, is virtually to abandon the Jewish religion. In Russia the old Jewish faith in these, and all other respects, remains for the most part unchanged; but many, also, of the Jews in England look for their restoration

to Palestine, and are watching with interest what they regard as the opening up of their way."

There is something peculiarly interesting in the fact referred to in that last sentence. It is a compliment to Christian England that the Jew looks to it as the best custodian of the Holy Land. And Dr. Moody Stuart naturally dwelt with a feeling of gratification on the circumstance. A short time ago, he tells us, the leading Jewish periodical wrote in the following terms:—

"At the present moment it appears to us that the design Providence seems to work at would be best promoted if, in the dissolution of the Turkish Empire, which cannot be far off, England were impelled to extend her protecting hand over Syria. No contingency would be hailed by the Jewish people with greater satisfaction than such a turn of affairs in the East. England has given so many proofs of her friendly feeling towards the Jewish people, that they could not wish to see the land of their forefathers under a safer keeping than that of Great Britain. Whatever Government is in power, whether it be Liberal or Conservative, there is no difference in its behaviour to the Jews. And if the English are not the brethren of the Jews in the flesh, as is contended by those who maintain that the Anglo-Saxons are descended from the ten tribes, they certainly act towards them as kinsmen in spirit and feeling. We have given expression to our heart-felt wishes in this matter; but Providence will, of course, go its own way. We must quietly await the disentanglement of the complications becoming thicker and thicker in the East. The solution of the problem cannot be delayed much longer."

The Convener closed his speech by quoting some verses which were recited last summer, on a public occasion, in a London Jewish school, and which were

received by a great company of Hebrews of the upper classes with rapturous applause. As the sentiments expressed, and especially the hopes for the Messiah, seemed to touch a responsive chord in the breasts of all present, the verses were heard with interest, not only as beautiful in themselves, but because they exhibit the religious attitude of the race in whose future we have also so deep a concern. The following is the last verse :—

## THE FUTURE.

“The Sun of righteousness shall rise,  
All is *not* lost! In yonder skies  
I see the gleams of hope arise.  
Star of the East! thy glimmering ray  
Is brightening ‘to the perfect day.’  
Again shall Judah’s flag unfurled  
Wave forth its signals to the world!  
Again shall cattle crowd the plain,  
Her fields be rich with golden grain;  
Her towns with busy voices ring,  
Her swains rejoice, her maidens sing!  
See, in yon *East* the glowing gleam!  
Faith is not false; nor hope a dream!  
MESSIAH, come! rejoice our eyes;  
And lo! in yonder Eastern skies  
The ‘Sun of righteousness shall rise,’  
And on its healing pinions bear  
Love, peace, and joy, for all the world to share.”

On the subject of Jewish Missions, we further quote from the *Belfast Witness*. “To the old Church of Scotland,” says the *Belfast Witness*, “belongs the high honour of having been the first Protestant Church in Christendom to engage as a Church in the grateful enterprise. And it is worthy of notice that our own Irish Presbyterian Mission to the Jews owed its origin to the zealous advocacy amongst us of the cause of Israel by one of the first promoters of the project in Scotland. At page 482 of the third volume of ‘Reid’s History,’ the following passage occurs in reference to the founding of our Jewish Mission:—‘The visit of the Rev. Robert M’Cheyne, of Dundee, to Belfast in 1840, as one of the deputies from the Church of Scotland, contributed very much to this movement.

Mr. M’Cheyne was no ordinary minister; and the sensation created by his appearance before the Irish Assembly can never be forgotten by those who then listened to his appeals. On this occasion he argued with great power the claims of the seed of Abraham, and his arguments produced a profound and permanent impression.’ It was in the following year, 1841, that our General Assembly formally pledged itself to enter the Jewish Mission field. The first honorary Secretary of the Mission was the late Rev. David Hamilton; and the first missionary sent out was the Rev. Dr. Graham, who, after labouring for some years at Damascus, and subsequently in Hamburg, as colleague to the Rev. Dr. Craig, finally selected Bonn as the scene of what he has made the great work of his life. Since then the Mission has grown steadily in importance, and in the estimation of the Church. At this moment, we have stations in Syria, North and South Germany, Austria, and Italy.”

It adds, “Looking at the work as a whole, its results, after about half a century of labour, must be pronounced eminently satisfactory. The number of Jews existing throughout the world has been estimated at about seven millions. We believe this computation to be excessive, but shall assume its accuracy for the present. Though mission work among them is yet only in its infancy, and though the missionary labouring amongst them has difficulties to encounter of which his colleague in the Gentile field knows nothing, there are at present over twenty thousand converted and baptized Jews living in the communion of Christian churches. There is also a large and increasing number of persons who are Christians in their hearts, but who ‘fearing the Jews,’ have not made any public confession of their change of belief. Of the twenty thousand who have received baptism, no fewer than three hundred

and twenty are at this moment occupying high and influential positions as ministers, theological professors, and teachers in the Christian church. In England alone one hundred and ten of these are ministers of the Established Church. In the Presbyterian and Dissenting churches some of the most eminent divines of our day are children of the house of Jacob. In the professional ranks of Germany are numbered among the bravest and most devoted soldiers of the Cross not a few Jews, some of whom have won for themselves world-wide reputation as commentators and expounders of Scripture. And it is well worthy of note, in passing, that some of the brightest centres of evangelical light on the Continent are universities where Jewish-Christian doctors occupy chairs."

As affording illustration of the Jewish intellect, and also of the Jewish heart when sanctified by the grace of God, we present the following cases of recent occurrence in the history of the Christian church, mentioned by the Rev. John Wilkinson.

The late Dr. Neander, (new-man), who wrote the "Life of Christ," and "The History of the Christian Church," and who was one of the most distinguished converted Jews since the days of the Apostle Paul, was made the means of confirming an enfeebled Protestant faith, and reviving spiritual Christianity in Germany.

Dr. Abraham Capadose, who slept in Jesus on the 16th of December last, stating an hour or two before his death, "I have no more wants. This day is my coronation-day—my coronation-day through the blood of Jesus;" was the first to begin Sunday-schools in Holland, and has shed a bright light in that country for many years—a light reflected from the glory of God in the face of Jesus Christ.

Let us look for a moment at the case of Bernard Kerb, as referred to in the Bible Society's reports for 1878

and 1874, under Mexico. Mr. Parkes, the society's agent, mentions that one day "there came into the Expendio a dusty, travel-stained young man, to purchase a Hebrew Bible and Hebrew Testament; . . . he had lost the use of his right hand, and could not work at his trade as a tailor. The German Benevolent Society, assisted him to travel as a hawker. He always travelled with his Hebrew and German Bibles." Nearly 200 miles away he had been robbed of all he had, and his main purpose for walking the 200 miles back was to purchase fresh copies of the Word of God. This Bernard Kerb turned out to be a converted Jew, was engaged by Mr. Parkes as a colporteur, of whom Mr. Parkes says, "He will go where the Mexican men are afraid to go, and will do his work conscientiously, with as little expense as possible. The other day he walked along a lonely route of sixty miles with not more than two villages in the whole distance." He has suffered assault and stoning from the Romanists. How sad is the lot of the poor Jews; if an unbeliever, the Papists persecute him for his unbelief; if a believer in Jesus and an active distributor of the Word of God, he is still persecuted by these Papists! Mr. Parkes very significantly adds, "With such men as this Bernard to send through the length and breadth of the land, we should be justified in spending thousands of dollars on this superstitious country."

And now let us look for a moment at the converted Jew in his relation to the heathen world.

Take the case of Isidore Loewenthal, who was murdered at Peshawur, in India, at the early age of thirty-three. In stature a dwarf, with a delicate frame, large head, strong will, and with powers of endurance fit for a giant. He has been called the greatest master of the Afghan tongue. An Indian journal said of him at the time of his death:—"It may give some idea of his

linguistic attainments to say that in four years he was able not only to master that difficult language, the Pushtoo, but also to complete an elegant and faithful translation of the New Testament. Perhaps no man in India had so great a knowledge of Asiatic literature, and few are so complete masters of the manners and customs of the natives and oriental politics, as he was. His library, which filled the four sides of his rooms, reached by a ladder, was the richest part of Calcutta in ancient MSS. and rare books. It was said of him that

man but he had ever gone, or dared to go, into the Kyber Pass, and he was respected by all who knew him, whether European or native, and loved by many. His knowledge of the natives made him of great service to the Government at the time of the mutiny. Indeed, if he had not been a missionary he might have been a statesman. It has often been remarked by some of the best judges in India, that Isidore Loewenthal had one of the most powerful intellects that ever came to India. Little idea can be formed of the laborious habits of the man. Three or four hour's rest were all that he allowed himself. Compositions for quarterlies, essays on various subjects, contributions on missionary topics of literary interest, with kindly correspondence to a numerous circle of friends, together with *daily preachings* in the Bazaar, served as a change from more severe studies that yearly told upon his slender and delicate frame. To spend an hour in his society was a treat never to be forgotten. He was no less remarkable as a preacher than a writer or a talker, and will ever be remembered for the able sermons which he delivered to the soldiers at the Umballa Pass."

And who was this remarkable man—this Isidore Loewenthal, who had accomplished all this work for Christ before his marvellous career was

mysteriously closed by the assassin's hand? Thirteen years before his death, at the age of twenty, he was a Jewish pedlar, walking along the streets of Princeton, New Jersey, in America. A Christian minister fell in with him, took an interest in him, sent him to college, and was the means of bringing him to Jesus. This Jewish pedlar became a head and heart believer in the Lord Jesus Christ, and then became in a few years one of India's most learned and useful missionaries.

Whether we look at the converted Jew, as in the case of Dr. Neander, reviving and strengthening the faith in *Protestant and rationalistic* Germany; or at the case of the converted Jew, Dr. Capadose, establishing *Sunday-schools* in Holland, and interesting himself in the conversion of the *young*; whether we look at the converted Jew, Bernard Kerb, fearlessly distributing the Word of God amid persecutions, among *corrupt, dead Christians*; or whether we gaze upon the marvellous work among the *heathen* accomplished by the converted Jew, Isidore Loewenthal, we confess to a feeling of wonder and amazement beyond the power of language to describe, that the Church of Christ should be apathetic as to the conversion of a people so remarkable in themselves, and though separate from, yet sustaining, for all practical purposes, a close relationship to every nation and tongue, and still "beloved for their fathers' sake."

Brother and sister Christians, we urge the claim of the Jew—the prior claim of the Jew; on the authority of the Word of God we urge it; by the wrongs of ages we urge it; by the incalculable blessings we have received through him we urge it; by the needs of the Church and the world we urge it; and for the glory of Christ we urge it. We owe the Jew a heavy debt of justice for past wrongs; we owe him a debt of gratitude for untold blessing;

and we owe him a debt of love for Christ's sake.

Let us, then, sympathize with Scriptural, prayerful effort to win the Jew to Jesus—for his own sake, for he is a sinner, and perishing; for our own sake, for the Church will be strengthened by his conversion; for the world's sake, for the Jew is destined to be an instrument of blessing to all nations; and, above all, for Christ's sake, who

will never "see of the travail of his soul, and be satisfied," whilst his brethren according to the flesh, in their ignorance and blindness, refuse to confess Jesus Lord, to the glory of God the Father.

Oh, that the day may soon dawn when God will extend peace to Israel like a river, and the glory of the Gentiles like a flowing stream!

## PRACTICAL PAPERS.

### RELIGIOUS CHARACTER-BUILDING.

BY THE REV. D. WINTERS, PHILADELPHIA.

God often speaks to us in His Word in analogical language. He clothes heavenly truths in earthly figures. He does this in condescension to the weakness and limitation of our understanding. In the Bible the life of a child of God is compared to a journey, a race, a warfare, a voyage over an ocean, and also to the work of an architect in erecting a building. It is the last of these allusions which suggests the theme for this article. We may trace several analogies between material and spiritual architecture. In both, in order to build well, we require a good plan, good material, a good foundation, and good workmanship. Moral architecture is the most important work of human life, and moral character is man's most important possession. It is the only thing a man can call his own. He makes it for himself. It is that alone which determines his worth in the estimation of God now, and will determine his worth in the sight of the universe at last. All other differences among men here are merely accidental to the man, and, as such, must pass

away. But what a man is in his moral character on the earth, that will he be when all circumstantial distinctions shall have passed away, and immutability shall surround him. "Neither the incrustation nor the setting is the gem, but the simple, naked stone." And whatever a man can be deprived of cannot count for any thing in determining the worth of the man. But strip him of all he possesses, yea, of the very body which enshrouds his deathless spirit, and what shall then remain, that determines the worth of the man. Moreover our character is the thing which will determine our eternal destiny. It contains the gems out of which will bloom our heaven or flame our eternal hell; and, finally, it is the only thing which we can carry with us out of this world. Home, friends, property, even our bodies we must leave behind us when we shall take our flight into the eternal world; but the character we form on earth we must carry with us into the future state, to be to us a boon of blessing or a burden of woe for ever. The gulf which in the invisible state separates the lost from the saved is formed here. It is formed within us, and in every one of us it is forming now. It is every day becoming wider. What

we shall be in eternity we must become in time. The difference there will be only a difference in degree, not in kind; for change of locality has in itself no power to change character. Let an angel from heaven come down to the meanest, most barren and polluted spot on earth, and he would be an angel still. If it were possible to take an unregenerated man up to heaven and set him down before the throne of God and the Lamb, he would still be a vile sinner. This should convince us of the importance of looking well to the character we fashion for ourselves here, for in it we must appear before the great God at last, and then it will be for us a robe of beauty or of shame which we must wear for ever. And for this character in itself, and for the influence it exerts on others now, we shall have to answer to the judge of all the earth.

In character-building who is the architect? Not circumstances, though these have much to do with the formation of our character. Not friends, though they may do much to mould our character. Not providences, though they play their part in the formation of every man's character. Not even God Himself, though without Him no man can form a true character. Who then is the architect? *The man himself.* God must furnish the plan. He must provide for us the materials out of which we are to build. He must provide the foundation on which the structure is to rest. He must give us the strength to work. He must inspire us with proper motives. But the work of building must be done by ourselves. So says the apostle Jude,—"Building up yourselves in your most holy faith." And Paul exhorts us to work out our own salvation, because God works in us. If our character is bad we are to blame for it; if it turns out a good one, we shall have the credit of it, under God, or through His grace, and no one else.

That man is the maker of his own moral character is evident from the constitution of the human mind, which is essentially free in the production of thought which is the material out of which character is formed. For as a man thinketh in his heart so is he. "Keep thine heart with all diligence, for out of it are the issues of life." Actions are but the incarnations of thoughts.

Conscience, too, testifies to the fact of man's free agency, and, consequently, to the fact that every man is responsible to God for the character he forms on the earth. Conscience is God's organ in the human soul, which, although it is corrupted and perverted by sin, accuses or excuses us according to the moral character of our actions. Of one man it makes a coward, of another it makes a moral hero; but these things could never take place were we not free agents.

The Bible, also, in its precepts and commands, and the sanctions it pronounces upon human thoughts, words, and actions, appeals to man as a free agent, and holds him accountable for both the character he forms and the influence which through that character he exerts upon others. The Scriptures teach us that while the gracious affections in the heart of the Christian are an effect of God's gracious power, they are not, on this account, any the less the acts of the Christian's mind. His love to God is his own act; he himself performs it, although it is "shed abroad in his heart by the Holy Ghost."

In the work of character-building, as in material architecture, we must have a good foundation in order to build well. We have an excellent illustration of this in our Lord's description of the wise and foolish builders. Every edifice must have a foundation to rest upon. The central idea of a man's life is the foundation of his character. It shapes his life. With

some men the sensual idea is the predominant one. Such were the prodigal son and Dives. With others it is the secular idea. Such were the young lawyer, Judas and Demas. With many it is the ambitious idea. Such were the Absaloms, the Hamans, and the Herods of sacred history, and the Alexanders, the Cæsars and the Napoleons of general history. With multitudes of men one or other of these is still the ruling idea. What shall we eat, and what shall we drink, and wherewithal shall we be clothed? How shall we get riches? By what means shall we grasp and wield power? These are with many the absorbing questions of life,—the ideas which control their very souls till they become pitiful epicures, misers, or cruel tyrants. Some build on the Christian idea; this is the true idea. All holy character, which is the only true character, is built upon it. "Building up yourselves on your most holy faith." Christ is the only true object and foundation of faith. All other foundations are shifting and unstable as the sands upon the ocean's

shore. "Other foundation can no man lay than that is laid, which is Jesus Christ." This is the foundation on which prophets and apostles and martyrs, and all the redeemed of every age and dispensation did build. This is the foundation-stone tried and precious which God has laid in Zion. Wherefore, also, it is contained in the Scriptures, "Behold, I lay in Zion a chief corner stone, elect, precious, and he that believeth on Him shall not be confounded." As a foundation, He is fundamental to all moral goodness; and is free to all, firm as omnipotence, and lasting as eternity. Whoever builds on this Rock of Ages shall in his character become assimilated to Him. As we gaze upon Him with the eye of our faith we shall become more and more like Him, till at last we shall shine in His beauty, for "we know that when He shall appear we shall be like Him, for we shall see Him as He is." And, again, the apostle Paul says, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

## CHRISTIAN MISCELLANY.

### ANECDOTES OF DEAK, THE HUNGARIAN PATROIT.

Many interesting anecdotes are told of the dead statesman, illustrating the Spartan-like simplicity of his life. Titles and decorations were offered him in abundance, but he refused them all. Lucrative posts were pressed upon him in vain. He would hold no office but that of representative of the people. A landed estate brought him in a small income. It is said that his expenses were only \$1,000 a year. He lived in a little apartment up two flights of stairs. Many were the attempts made by his

friends, in collusion with his landlord, to persuade him to change his quarters to the floor below, but all were unsuccessful. The municipality gave his name to the street in which he lodged. That would no doubt have induced him to move had he not known that wherever he went the name would follow him. When summoned to meet the Emperor in the palace at Buda, to confer upon the new form of Government, he went in a one horse cab, wearing his every-day clothes. Probably he did not possess such an article as a dress coat. The courtiers were scandalized that he should invade the



sacred presence of majesty in such apparel, but he represented the organized will of the Hungarian nation, and the Emperor would have received him gladly if he had worn no coat at all. He used to ride to the House of Representatives in an omnibus that passed his door. A carriage was presented him, but he refused to accept it. Then some of his aristocratic admirers, who were unwilling that their great leader should in his feeble health be crowded in a public conveyance, bought one of the omnibuses of the line, and at the hour when he left his lodgings the vehicle regularly approached his door, as if it had just come along, and had not yet picked up any passengers. As soon as he got in it drove directly to the Parliament house. After a while Deak discovered the cheat, and never entered the pretended omnibus afterward. He accepted but one legacy, and that was the three penniless children of his dead friend, the poet Petofy, the author of the *Sozat*—the Magyar *Marseillaise*—whose patriotic verses had made him much beloved by the people. As soon as it was known that Deak had undertaken the care of the orphans, a subscription was set on foot, and a fund amounting to over \$200,000 was raised for them in a few days. They thus became rich, but their benefactor died as he had lived, poor as far as material possessions constitute wealth, but in a true sense the richest man in all Hungary. His wealth was the love of a whole nation, won by his unselfish devotion to the cause of freedom. Every patriotic Hungarian mourns his loss as that of a father and a benefactor.

#### THE POISONED ROBE.

Among the stories which have come down to us from the old Greeks is one which tells us that Dejanira, the wife of Hercules, once sent her husband a close-fitting robe dipped in poison, on

pretence of preserving him from evil. Hercules, knowing nothing of the power of the poison, put it on, and for awhile felt no ill effects. But soon the poison began to work, and sharp pains ran through his whole body. And now he strove to pull off the robe, but in vain—it clung fast to him; or if by means of his great strength he tore away a piece of it, the skin and flesh came with it, and at last the poison ate into his very vitals, so that he died. He had been strong enough for almost any thing else, but he was not strong enough to tear off that garment. It was an easy matter to put it on, but not so easy to take it off.

Now this is not a true story, of course: it is a fable; but as many of the old fables had a meaning in them, it has seemed as if this poisoned garment might have been intended to show the power of bad habits. They are easily begun, and the boy or girl does not at first feel the evil of them; but after they have practised them awhile, and begin to feel the sting, then they faintly and vainly try to get rid of them, but they cling too fast to be got rid of.

Swearing and lying are such poisoned garments. Either is easily and thoughtlessly taken up; it grows upon the boy or young man, until, from the single oath or falsehood, his whole conversation becomes one stream of evil; but let him begin to feel the folly of it, and let him even become a changed man, and then see how this garment sticks to him, how hard it is to overcome.

Intemperance is such a garment. For awhile it does not seem to injure those who indulge in it; but before long it begins to pierce them with a thousand stings; then if any one try to tear away the habit, with what fatal force it clings! And if, by the grace of God, and the power of a strong will, he rends it away, how it is like the dividing asunder of soul and body! How terrible the pangs of the drunk-

ard who strives to overcome his evil ways! Take care, boys, that you do not put on a garment like this,

While there are some who, by the grace of God, do overcome, and rid themselves with fierce struggle from the destroying venom of evil habit, the greater number either sink under it without any effort, or, after some vain attempt to tear themselves away from it, give up a strife for which they are not strong enough, and in which they are constantly overcome, and sink and die, destroyed by the fatal poison. O never, never take up a habit, any habit, which either must destroy you, or which, if you do finally wrench yourself away from it, will leave its deadly marks and scars upon you all your remaining days on earth.

### DR. EDWARDS & UNIVERSALISTS.

BY REV. ENOCH POND, D.D.

Several years ago, I received the following anecdote of the younger Edwards from a venerable clergyman now deceased, who vouched for its accuracy:

In the latter part of the last century, the Rev. John Murray, the father of modern Universalism, performed a preaching tour through this country. He preached, among other places, at New Haven, Conn., where he had for a hearer the late Dr. Edwards. Mr. Murray preached on the "Paternal Character of God," representing him as a universal Father, and setting forth his great love for his children, and for all his children. The preacher closed with a very earnest appeal to his audience against the doctrine of eternal punishment. "Would any of you who are parents plunge your children into everlasting fire, and hold them there in torment forever? And does not God love His children as well as you love yours? And can you believe that

He will punish any of His children to all eternity? Impossible! The thought is too dreadful to be endured!"

The sermon was skillfully drawn up and eloquently closed, and was evidently making quite an impression. When the services were over, but before any of the people had left the house, Dr. Edwards rose in his place, and asked permission to append a few remarks. "You have heard," said he, "of the paternal character of God: and the inference has been drawn from his great love for his creatures, that he will not punish them forever in the future world. Now, it does not seem to me that the preacher has drawn out inferences enough from his doctrine. He should have drawn more; and, with your permission and his, I will assist him in drawing out a few more inferences.

"Would any of you who are parents cast your children into the sea, or dash them upon the rocks, and cause them to be drowned and perish? Impossible! You could not do it. And does not God love His children as well as you love yours? And do you believe that He will suffer any of them to be drowned in the sea? Assuredly not. Nobody ever was drowned in the sea, or ever can be, under the government of God.

"Again: Would any of you who are parents throw your beloved children into the fire to be burned? Would you set fire to your dwellings in the night, and cause your sleeping, unconscious babes to be consumed? Impossible! You could not do it! And does not God love His children as well as you love yours? And do you believe that He will ever suffer a fire to be kindled upon them to consume them? No such thing. No one ever was consumed in a burning house, or ever will be. To suppose such a thing would be a reflection upon the character of God.

"Still again: Would any of you who

are 'parents visit your dear children with sore and mortal sickness, and see them languish from day to day, and at length see them pass away in the agonies of death, when you could save them, at any time, by a word? Impossible! You could not do it! And does not God love His children as well as you love yours? And do you think that He will inflict sickness, and pain, and death, upon any of His children, which you would not inflict upon yours? No, my friends; never, never. According to the reasoning which you have heard, no one ever was sick, or ever suffered pain, or death, under the government of God, or ever will."

Dr. Edwards was about to introduce some further inferences; but Mr. Murray could stand it no longer. He caught his hat and left the house, and the assembly was broken up. The sermon was spoiled. It was evident to every one that, if the argument of the preacher proved anything, it proved vastly too much. It contradicted the plainest facts, and consequently was good for nothing.

### MODERN CULTURE AND PURITANISM.

If by modern culture we mean painting, statuary, novel-writing and romancing, then we may admit that Puritan theology is not particularly and ecstatically enthusiastic in such things at this present juncture of the world's affairs; but if by culture we mean the culture of the brains so as to make men clear thinkers, the culture of the heart so as to make men good livers, the culture of the feelings so as to make men pitiful and merciful, the culture of the imagination so as to make men spiritual, the culture of the conscience so as to make men honest, then we say the Puritan theology has cultivated men and women so far in that direction as to have made Britain and America what they

now are, whereas, the miserable scepticism which calls itself "*modern culture*" has no record to show of deeds, but only of words, words, words! By their *fruit* men must judge systems of thought.

### THE FACTS OF HISTORY.

Mr. Beecher in one of his latest sermons, expressed himself as follows: "I think the facts of history will show that the human race came on to the globe at an exceedingly low point. Men were created at the very minimum point of humanity, as near to zero as it is possible for them to be; and historically the unfolding has been very gradual." It is not to be expected that pulpit orators are to be regarded as very high authorities in matters requiring careful research; unfortunately, however, their utterances were well-nigh oracular with thousands. Mr. Beecher says that the facts of history show that men were created at the very minimum of humanity, as near as possible to zero.

Now we say that the facts of history show no such thing. As soon as man appears within the range of history,—and we do not now refer to the Bible,—he is the same grand and lordly being we find him now. True, we can find savages in the distant past; so we can—by stepping one side a little—find them in the present. If Mr. Beecher means the facts of *geology*, as he probably does, let us remind him that Prof. Dana, the highest American authority in this latter science, says, referring to an early "stone age," as it has been called, "But until *Asia* has been fully explored and found to afford corresponding facts, the term should be regarded as belonging to European history, rather than to that of the human race; and so also with all conclusions with regard to the characteristics of the earliest of mankind derived from the forms of bones or skulls."

So also J. W. Dawson, LL.D., F.R.S., F.G.S., the discoverer of the representative of the earliest geological life on our globe, says that the assumption that the ruder races of men are the oldest "is probably false as being contrary to history, and also to the testimony of paleontology with reference to the laws of creation."

### NO RELIGION IN THE SCHOOLS.

The *New England Educational Journal* says: We must resay what we have said before, that it is a mistake to give up everything to this outcry against all religion in the schools. Like every other turbulence of the popular sea, it has its "Hitherto shalt thou come, and here shall thy proud waves be stayed." Prohibit according to what the *Saturday Review* satirizes as the President's "whimsical recommendation," all religious, atheistic, or pagan instruction, and the outcry will be still the same. We are not the people to be long content with negations—certainly the majority, being neither atheist nor pagan, will, sooner or later, rebel against negations so proscriptive. We have, it is true, made a sad dissent, even here in Puritan New England, from the unbending religiousness of our better days, towards the laxness, indifference, and positive irreligion of revolutionary France; but we are yet, after a fashion, dominantly Christian; we have the right to treat ourselves as such; and, however for the time we may suffer the politicians to "rush us" onward in this "*Mardi Gras*" panic, we shall sooner or later discover the disgrace and danger of our position, and force a re-action. And of the really Christian portion of the nation, we shall not be surprised to see, in our own day, the overwhelming majority, awaking to the utter stupidity of attempting to silence the Roman Catholic clamour by this expedient, and turning in disgust from the spectacle

of an educational anatomy from which the very centre of all life and coherence has been taken. It will then be found out, that what we wanted was not "no religion in the schools," nor indeed "the Bible in the schools" as a mere dead symbol, but rather a regulated religious and moral instruction, on the broad catholic basis of such ancient and ever-living symbols of natural morality, Christian faith, and personal piety, as the Ten Commandments, the Apostles' Creed, and the Lord's Prayer. That Christian people, and even Christian ministers, instead of meeting the fact of true education, and of the national existence, by planting themselves squarely on some such ultimatum have gone to work to secure a surrender most unqualified and demoralizing, of our whole ancient usage and principle, is one of the strange phenomena of the times. It is not calculated to increase confidence in the wisdom of our spiritual guides, the soundness of our religious organizations, or our abiding capacity for self-government.

### SKEPTICISM DECLINING.

We have long known that German skepticism was ebbing from that tide which had so long overflowed universities and churches alike. A writer in a late number of *Bibliotheca Sacra* mentions the following facts in proof of this decline:

"1. That in the German universities the rationalistic lecture rooms are now empty, and the evangelical crowded; while fifty or eighty years ago the rationalistic were crowded, and the evangelical empty.

"2. That histories of the rise, progress, and decline of German Rationalism have been appearing for the last fifteen years, in the most learned portions of the literature of Germany.

"3. That such teachers as Tholuck, Julius Muller, Dorner, Twisten, Ullman, Lange, Rothe and Tischendorf,

most of whom began their professorships with great unpopularity in their universities, on account of their opposition to rationalistic views, are now particularly honoured on that very account.

"4. That every prominent German University, except Heidelberg, is now under predominant evangelical influences, and that Heidelberg is nearly empty of theological students.

"5. That the attitude of the general government at Berlin has destroyed the force of many of the political causes of disaffection with the State Church.

"6. That the victory at Sedan and the achievement of German unity diminish the chances of demoralization from European wars, and by contagion from France,

"7. That in the field of exegetical research, while Rationalism has caused the discovery of many new facts, and the adoption of a new method, the naturalistic theory by Paulus, the mystical theory by Strauss, the tendency theory by Baur, and the legendary by Renan, have been so antagonistic to each other as to be successively outgrown both by Christian and by Rationalistic scholarship.—*Watchman and Reflector*.

#### DR. MOFFAT'S EIGHTIETH BIRTHDAY,

On Tuesday a deputation from the Congregational Board of Ministers in London, consisting of the Revs. R. Ashton, and J. V. Mummery, the secretaries of the Board, with the Revs. Dr. Kennedy, Dr. North, A. Hanney, J. Baldwin Brown, and J. G. Rogers, waited on Dr. Moffat, at his residence, and communicated to him the following resolution passed at the monthly meeting of the Board of Congregational Ministers in London, held on Dec. 14, 1875—the Rev. Dr. Stoughton in the chair:—"That this meeting is much gratified to know that the Rev. Dr.

Moffat will have completed the eightieth year of his age on the 21st of this month, and that a letter of congratulation be addressed to him with expressions of personal regard and sincere prayer that he may continue to enjoy to the end the presence and favour of the Lord whom he has so long served."

#### A DISTINCTION WITHOUT A DIFFERENCE.

The "leading official" advocate of the M. E. Church, published in New York city, contained an article recently, written by a "leading official" minister of the same Church, in which the following pious protest against boat-racing appeared: "Suppose the Methodist, Episcopalian, and Baptist ministers of New York city should select a crew to exhibit their power in a boat-race on the Hudson, accompanied by the side shows of a few foot races, jumping matches—not to mention greased pigs and other practices for which the world is not yet quite ripe—hundreds of thousands would meet to see the fun; boys and girls of all ages would wear the respective colors,—Baptist, Methodist, etc.,—on the boats; 'pools' would be formed; bets would be quoted in the sporting papers; the respective combatants, stripped to their skin, would be pourtrayed in the illustrated newspapers. But what would be thought of American civilization?"

Yes: and suppose "the Methodist, Presbyterian, Episcopalian, and Baptist" Churches of our whole Christendom should institute church "fairs," at which each should vie with the other in turning a quantity of pennies that are not honest, and in filching under false pretences the money of comers and goers, thereby at one and the same time increasing the Church revenues and decreasing the Church honour and honesty, *what then* "would

be thought of our American civilization."

And suppose "the Methodist, Presbyterian, Episcopalian, and Baptist" churches should put forth to public notice a patch-work quilt, or a gold-headed cane, or a fine jewelled chronometer, or the smartest and sweetest lady teacher in the Sunday school, or any other convenient and captivating "stake," to be voted for by the crowd of eager and clamorous contestants, for so much of a money consideration; and suppose that as the result of all this pious (?) competitive chicanery, "the Methodist, Presbyterian, Episcopalian or Baptist" Church should realize \$1,000 to buy a pipe organ for the new church, or send the Gospel to the heathen, or to pay the current expenses of a sensational scandal suit on account of their preacher, what then, we beg leave to submit, would be thought of our American civilization?

The affecting of all this pious horror on account of a religious boat-race on the Hudson, while the thousand-and-one other impieties and dishonesties that "the Methodist, Presbyterian, Episcopalian, or Baptist" Churches are daily practising, are either wholly ignored, or tacitly commended, or "charitably" winked at, is either the boldest inconsistency or the baldest hypocrisy. A boat-race is not a more unchristian thing than a church raffle. The "Methodist, Presbyterian, Episcopalian, or Baptist" church would not compromise its piety or its decency one whit more in running a yacht race, or in running a foot-race, or in running down a greased pig, than it does compromise its piety and its religious decency by upholding and patronizing the modern church festival or fair, with all its anti-christian accomplishments.

Our American civilization and our American Christianisation will be set down (as it already is) as an arrant sham, and a contemptible humbug, in

just so far as it gives countenance to and upholds all or any of these devilish iniquities. *And it ought to be! Amen.*

ONE of the early converts under Dr. Judson's ministry is still living in extreme old age at Moulmein, Burmah. He is eighty-two years old and was baptised forty-seven years ago. The visitor whose interview with this venerable disciple is recorded in *The Baptist Missionary Magazine* found him lying upon his bed, in an untidy, comfortless room. His body was reduced to a mere skeleton, and his mind had lost its power on all ordinary subjects. When, however, something was said to him about the Lord Jesus, he suddenly roused up. Seizing the hand of the lady who was speaking with him between his own withered hands, he exclaimed: "I want to testify to every one of you that not one word of my Saviour has been left unfulfilled to me. He is with me, I am holding on to Him with both hands; and He is holding on to me and will never let me go or leave me alone. I want to go to Him?" When, in another interview, he spoke of Christ and his trust in Him, the old, dark face was lit up with joy, and the aged disciple, though surrounded by heathens and deserted by his own wife, for his faith's sake, delighted in the Lord as his portion.

THE secret mysteries of a divine life—of a new nature—of Christ formed in our hearts,—they cannot be written or spoken. A painter that would draw a rose, though he may furnish some likeness of it in figure and colour, yet he can never paint the scent and fragrance, or if he would draw a flame, he cannot put a constant heat into his colours. He cannot make his pencil drop a sound. Neither are we able to enclose in words and letters the life, soul and essence of any spiritual truths, and, as it were, incorporate it in them. —*Cudworth.*

## CHILDREN'S TREASURY.

## WHAT IS THE BIBLE LIKE?

1. It is like a large, beautiful tree, that bears sweet fruit for those who are hungry, and affords shelter and shade for pilgrims on their way to the Kingdom of Heaven.

2. It is like a cabinet of jewels and precious stones, which are not only to be looked at and admired, but used and worn.

3. It is like a telescope, which brings distinct objects and far-off things of the world very near, so that we can see something of their beauty and importance.

4. It is like a treasure-house, a store-house of all sorts of valuable and useful things, and which are to be had without money and without price.

5. It is like a deep, broad, calm, flowing river, the banks of which are deep and flowery; where birds sing and lambs play, and dear little children are loving and happy.

6. It is God's book. It is the best book. It is a book for little children as well as old people. I hope you will learn, and learn to sing too, that beautiful hymn—

"Holy Bible, book divine,  
Precious treasure, thou art mine."

## THE CHINAMAN AND HIS KNIFE

"Ah-sin is a Chinaman who became a Christian. He has left his joss, and idol-house, and goes to the house of God. He has left his idols and come to Jesus. One day when he visited America, he went to a shop to buy a knife. The man showed him two,—the one at sixpence, and the other at one shilling and sixpence. Ah-sin chose the one at the highest price, yet the shopkeeper took only sixpence. When Ah-sin reached home he found out the mistake.

Was he glad that the shopkeeper

had cheated himself? and did he say "I will let the mistake go, as the loss is all on his side, and the gain is all on mine?" No. "I will go directly back," he said, "and give the man the shilling." So back he went, two miles, and paid the shopman his just due. He thanked Ah-sin for his pains. Chinamen are called "cheats," but you see that the grace of God can turn cheats into honest men.

## THE TRUE COMPASS.

"Well, my boy, so you are going to try your fortune in the city? I tell you it is a dangerous ocean on which to launch your craft," said a man to his neighbour's son.

"Yes, sir," answered the lad, taking his Bible from his pocket; "but you see I've got a safe compass to steer by!"

"Stick to it, stick to it!" cried the man, "and the devil cannot hurt so much as a hair of your head."

## SUPERSTITIONS OF AFRICA.

In one country of Africa, a particular kind of snake is worshipped as God, and the priests are called, "priests of the snake." The snake-house is in a beautiful grove, and the deity is the chief and largest of snakes. He is said to be as thick as a man, and the oldest of all snakes. Once in a while, his snakeship goes out to take the air; and everyone whom the snake touches goes distracted, and houses are prepared in all the villages for these young maniacs. The cry of "The snake, the snake!" fills them all with great terror.

The Ashantees, who are among the most polished negroes in Western Africa, are gross idolaters. They say, that in the beginning, God created three black men, and three white men, and the same number of women, and

placed them before a large box, or calabash, and a sealed paper. He gave the black men the privilege of choosing first: and they took the box, expecting it contained everything. On opening it they found it full of gold and iron, and other metals, of which they did not know the use. The white men opened the paper, and it told them everything. This happened in Africa, and so God left the black men in the bush; but the white men were conducted to the water-side, and were taught to build ships, and go from one country to another, and then come back and trade with the black men. Such are but specimens of the superstitions of that vast land.

#### TAKE THE OTHER HAND.

It was one of the first days of spring, when a lady, who had been watching by the sick bed of her mother for some weeks, went out to take a little exercise and enjoy the fresh air. After walking some distance, she came to a rope-walk. She was familiar with the place, and entered. At one end of the building she saw a little boy turning a large wheel: she thought it seemed labourious for such a child, and as she came near she spoke to him.

"Who sent you to this place?" she asked.

"Nobody, ma'am—I came myself."

"Does your father know you are here?"

"I have no father."

"Are you paid for your labour?"

"Yes; I get fourpence a-day."

"Do you like this work?"

"Oh, well enough; but even if I did not, I should do it, that I might get the money for my mother."

"How long do you work every day?"

"From nine till eleven in the morning, and from two till five in the afternoon."

"How old are you?"

"Almost nine."

"Do you ever get tired turning this great wheel?"

"Yes, sometimes."

"And what do you do then?"

"I take the other hand."

The lady gave him a piece of money.

"Is this for my mother?" he asked, looking pleased.

"No; it is for yourself."

"Thank you, ma'am," the boy said, and the lady bade him farewell.

She went home strengthened in her devotion to duty, and instructed in true practical philosophy by the words of a little child. "The next time," she said to herself, "that duty seems too hard to me, I will remember the child, and take the other hand."

My young reader, do you require to labour thus early for your own or your mother's daily bread? If so, are you as thankful as this little fellow was for strength and opportunity? If not—if you have a comfortable home, and parents able to provide all you need—are you duly thankful for this also!

#### "GOD HEARD THAT."

A little boy, not six years old, who had been with his father and mother to the country, after returning home in the evening, said to his mother,

"Mother, Willie B—— swore!"

He was asked:

"And what did you say?"

He replied:

"I said, God heard that."

What a reproof in these words! Will not all the little boys and girls think of that when they are tempted to use ugly vulgar words or to swear? Remember, although your father and mother may not hear you, *God hears you.*