

Editorial.

SPECIAL EVANGELISTIC SERVICES.

The churches are awaking to the need and importance of these special services. A deeper and more general attention is being given, day by day, to this form of Evangelistic effort. In the reports given in, this year, to synods and assemblies, we have been well pleased to note the systematic vigour wherewith this form of Effort has been put forth by churches in England, Scotland, and Ireland. There is but one testimony to the beneficial results of such services. In ever case where they have been organized and carried through they have met with marked success. "We cannot forget," says one who had ample means of judging, "the refreshing that followed the Special Evangelistic Services that have been held in London, Liverpool, Manchester, Newcastle, and elsewhere. While we write these lines similar services are being conducted by the brethren in the Irish Presbyterian Church, and are being followed with a blessing nothing short of a spiritual revival in congregations as well as in districts of the country."

Doubtless the pulpit has been, and must always continue to be, the great central power. But, auxiliary to it, and in harmony with its aims, much may be done to refresh and quicken the membership of the Church and to gather in the lost. Now, by Special Evangelistic Services, we mean services of an intensely earnest and practical character, conducted day by day continuously for a week or fortnight, in a church or hall, where the people can be gathered together. Short, pointed addresses, two or three at each meeting, frequent prayer and singing, should form the features of the service. Such meetings afford an opening for the employment of the whole spiritual power of the Church. Godly office-bearers

and members may be associated with ministers in conducting them, to their own great profit, and the benefit of all concerned. "What can be more desirable," it has been asked, "than to call into play the energies and spiritual power of a whole congregation? Why should the whole spiritual work be left in the hands of one man, when there may be in the same church fifty, a hundred, or two hundred living saved souls, whom God expects and commands to work for Him? In this matter of the employment of all converted men and women in the service of the King, Ministers display a great want of sagacity. It should be a special object with every faithful Minister of Christ to look out among his people for the souls that are saved, so as to give them work suited to their several gifts. All spiritual capital should be utilised."

It is quite plain to any qualified observer that much of the life and energy, and a great part of the spiritual blessing, continually refreshing and reviving the churches in Britain and Ireland, spring from the higher standard of Christian duty now recognized. The work of grace some fifteen years ago effected this. It thrust forth into the harvest field a host of earnest workers. They do not usurp the place belonging of right to the pulpit. But in all kinds of special service, and more particularly in those Evangelistic Efforts now so common, they find a noble field of sanctified energy and talent, where, hand in hand with the ministry, they can work for Christ.

Now, why should not we have the same instrumentality for good, in vigorous operation, in this Canada of ours? We have not yet to contend with those appalling masses of God-forgetfulness and immorality segregated in many of the great cities at home. Yet, everywhere, we have the nuclei of these.

The careless and godless are scattered thick in village and town, and are becoming formidable in our cities. By a clear apprehension of the danger ahead, and by a timely and thorough application of means to avert it, we may save our country from those evils which overtask the energies of Christian men in Britain. Matters have not yet got beyond control. What a blessing should it be were we wise to discern the time and interpose at the critical moment to arrest the progress of irreligion and ungodliness.

It is a fashion at the present time to talk of the gospel being effete, and of the Church of Christ not being equal to the demands and wants of the age. It is very empty talk. For, after all, there is no power on the earth, at this moment, which can work with such effect on the minds and hearts of men, and which can, and does produce, such marvellous and ennobling results, as the preaching of Christ. Still, as of old, He is the wisdom of God, and the power of God unto salvation. And the Church whose ministers and members are most thoroughly pervaded with the Evangelistic Spirit, is the Church which shall take its place first of all in every element of true power and progress. Such a spirit, pervading any church, can laugh to scorn the depreciation of unbelieving men; and in the conquests which it must make, it can more than answer all their cavils. We long to see the Evangelistic Spirit more fervent and wide-spread. The Church which has it most largely, and by which it is acted out most energetically and systematically, will be the Church of the Future.

CHRIST'S HIGHWAY INTO AFRICA.

The Continent of Africa has been for centuries, especially its central regions, shut against civilization and christianity. Men have been till now totally ignorant even of the geography of Central Africa,

and ignorant of any practical highway into the vast, mysterious region whence, it might almost be said, no traveller ever returned. All this is now changed.

Step by step, and as slowly and painfully as knowledge has ever been gained, Livingstone and other travellers have, to some extent, explored the heart of the mysterious continent, and have helped to fill with names the big blanks in the old maps of Africa, making its geography harder to our children, as a little girl once remarked, than it was to us in our school-days. It has so happened in God's wise Providence, and the coincidence ought to be noted, that no sooner is the heart of Africa reached by adventurous travellers and partially explored and described, than God has given Christian people a highway into that region inaccessible till now.

The Christian highway into Africa is the old highway, up the Nile, over which the Gospel entered the Continent 1,800 years ago. That highway has been long closed by two formidable barriers. The first barrier met the modern Christian Missionary at Alexandria in the shape of Mahometan bigotry: and the second met him at the second cataract in the greed and cruelty of the slave trade. Both these barriers are being gradually removed, if one may judge from present appearances. Mahometan bigotry has been on the wane in Egypt ever since Mahomet Ali came to power in that land. The present ruler has been tolerant and kind to Christian Missionaries in so far as they confine their labours to the Copts (the representatives of the ancient Christian Church of Egypt,) a community numbering about half a million souls. Among this interesting people American Missionaries have had considerable success within the last few years. In 1858 it could hardly be said that a beginning had been made in the way of enlightening this venerable, but dying Church. There was at that date one missionary, an excellent man, whose house was the resort of Christian travel-

lers, at work in Cairo with its 400,000 souls and its 400 Mosques. It was shortly after this the Americans entered on their work. Beginning in lower Egypt these missionaries have pushed their way up the Nile, so that now in the mud villages of upper Egypt, as a recent traveller remarks, one meets with turbaned elders and deacons and children well grounded in the Holy Scripture. In the town of Osioot, which is the commercial capital of Upper Egypt, built where the Nile valley attains its greatest breadth,—if we except the magnificent plain of Thebes,—these Protestant Missionaries have established a strong congregation, to which was added last year new members to the extent of one hundred and fifty. Upward and onward has the noble work been urged until there is now, we understand, a Protestant Mission at Asswan, a village built where the navigation of the Nile is impeded, though not broken, by the granite rocks of Syene, from which were quarried those statues and obelisks familiar to visitors to the British Museum and the squares of Rome.

At Asswan the Nile issues out of the mountains of Nubia. There the broad, lazy flow of the ancient river is broken by those hills running athwart its course that for hundreds of miles had guarded its flanks. And here, where new difficulties meet the navigator of the river, new dangers meet the Missionary of the Cross. At Asswan the Missionary is on the threshold of that dangerous ground where the slave trade carries on its diabolical mission. Here the Nile is no longer the Nile of Egypt. The granite and sandstone hills encroach upon the river, and so closely hug it that there is no room for cultivation save in patches, and these elevated above the stream so far that the water for irrigation has to be raised by water-wheels worked by oxen. There the traveller is beyond the reach of history, for there is no name or record of these massive temples that line the course of the river like castles on the Rhine.

Here, especially as he ascends and leaves the confines of Nubia, the traveller is beyond the protection of law and must defend himself as best he may from lawless robbers. But the Saviour, to whom the Father has given power over all flesh, and who makes the overturnings of war, the upbuildings of commerce, the discoveries of science, and the explorations of travellers subservient to his purpose ultimately to subdue the earth, seems at length to have begun the removal of this barrier to the progress of His Gospel. According to recent reports of Sir Samuel Baker, it would seem that he has so far succeeded in his mission as to offer a fair prospect, not simply of tracing the Nile and its immense reservoirs a stage further back, but of subduing, not Nubia which already belongs to Egypt, but the higher countries, down to the equator, annexing them to what may now be called the crown of Egypt. In this way and under the protection of the Khedive of Egypt, who is now freed from the last links of his vassalage to Constantinople, the Christian Missions that from Alexandria have ascended to Cairo, from Cairo to Osioot, from Osioot to Thebes, and from Thebes to Asswan, will continue their course under the Tropics until the Equator is reached, and that magnificent country described by Livingstone and other travellers as excelled by none on the face of the earth will become a Protestant mission field in the heart of Africa, whence the Gospel may flow out, as the waters of its rivers, in all directions over the benighted continent.

Already the Church of Rome, ever on the alert, has sent over that highway the pioneers of the army with which Protestant Missionaries must yet do battle in the heart of Africa as in the heart of London and Rome. The annuals of the propagation of the faith published in January announces the departure of sixty-four missionaries for Australia, Africa, South America, the United States, and the British Pro-

vinces of North America. *An Apostolic caravan of nineteen persons has been sent by way of Cairo to Central Africa.*

As the highway for missions therefore into Central Africa, Egypt is invested to-day with double interest to the Christian. A deep interest has always belonged to this land from its strange physical character, a rivulet of verdure in a meadow of desert, from its connection with Grecian civilization, from its relation to the history of God's chosen people, from its temples, palaces, tombs and pyramids, monuments, as to extent and grandeur, unequalled in the world, from its being Europe's highway to India. But let us henceforth think of that strange land, whose history has been so chequered, whose glory was so high and whose degradation is so low, as the highway through which the heart of Africa shall be reached, "the land of the shadow of both sides," where the shadow falls toward the North and South at different periods of the year, *i. e.*, an Equatorial country. "Princes shall come out of Egypt: Ethiopia shall soon stretch her hands unto God." In the suddenness with which the news has come of the conquest of Ethopia, do we not see a fulfilment of the strange expression "shall soon stretch her hands," which means haste, rapidity of action, as well as eagerness and strength of desire.

THE BIBLE'S PLACE IN THE COMMON SCHOOL

Some of our readers probably remember the time when in Common Schools, the Bible was a text-book for reading and spelling. In these good old times the class began with Genesis, and without retreating or skipping, went straight on through the thorny mazes of Numbers and Chronicles, till the closing chapter of Revelation sent them back again to the "Beginning." Then came a great Revolution. The Bible was discarded from its place as a class-book, and in its stead came learned introduc-

tions to the sciences, courses of reading with treatises on the mechanical powers and miniature systems of chemistry, physiology, botany and what not. There was then loud congratulation as to the progress of education, and as to what we might come to now that every child could be made a philosopher before he was well out of petticoats. We do not believe that the children rejoiced much in the change that drove them from the story of Joseph, and from the wonderful miracles and adventures of Judges and Kings, as interesting any day to them as Jack the Giant Killer, and Sinbad the Sailor, and sent them instead, to study the properties of matter and the mysteries of chemistry. After the experience of so many years it may not be out of place to ask how much has been gained, and how much lost, by removing the Bible from its place in the school. We admit at once that it would be inadvisable to return to the old system of having no reading books but the Primer, the Bible, and the "Collection." It will be always desirable to have in our common schools a complete set of the improved class-books of the day. But the question is, "Should not the Bible be one of the regular class-books, in which all the school should read together, at least once a day?"

It should for these reasons. (1.) It would help to make the children good readers. The higher pupils would meet in the Bible-class with the grades far below them in reading attainments, and the *manner* of the higher pupils would be insensibly diffused over the whole class to its lowest strata. And besides, the Bible in its touching stories, plain narratives, lofty bursts of eloquence and genuine poetry, affords scope for a good reader that no other book does. It is hardly possible to make a good reader by means of scientific treatises and essays on political economy. The matter read must afford scope for variety of reading or else the elocution of the school will become flat and monotonous.

It would (2) introduce the children, when the mind is susceptible to such impression, to a style of English that has never been excelled or perhaps approached save by Shakespeare and Bunyan. Let any one contrast the style in which the school-books now general in Upper Canada are written with the style of the Bible, and then he will see the incalculable loss, in a literary point of view, that is inflicted on the child who is doomed to pass youth and childhood without ever drinking, except by accident, at the fountain head of our English tongue.

It would (3) bring into play the varied powers of the child's mind. Children are not mere intellectual machines that are fully provided for when the reason is exercised. They have feeling; they have imagination; they have conscience; they have emotions; and over all these the Bible sweeps, touching each string, as the hand of a skilful musician awakens every chord in his instrument.

It would (4) store the mind with useful information, especially of an historical kind. It is putting the cart before the horse, surely, to set a child to study the history of Rome or Greece or his own country, before he knows anything of Jewish, Assyrian, Babylonian, and Egyptian history. And yet on the history of these nations, which lies at the foundation of all modern history, the Bible is almost the sole authority.

It would (5) quicken the conscience, and keep the child alive to the reality of the spiritual world. Our age is utilitarian and materialistic. Too soon our children bow down before that great god, Mammon, which the Anglo-Saxon race has set up for itself; and too soon those things that are true, honest, just, pure, lovely, are left out of account in life's plan; and we need therefore in these colonies, if ever a community did, to have the childhood and youth of our young nation brought into daily contact with the Book that has everywhere

nourished truthfulness, nobility, unselfishness, heroism, and benevolence.

All this and much more could be done for the youth of our land by giving the Scriptures of the Old and New Testament that place in our system of education that belongs to them from their matter, their style, without mentioning their authority as the word of God. All this could be done without calling on the teacher to make note or comment on the lesson read. Let the living word and the tender heart only be brought into daily contact. Let teachers, trustees and ministers, help forward this movement, and more good might be accomplished than has entered into our hearts to think of.

ITALY AT THE PARTING ROADS.

As figured in the beautiful legend of the "choice of Hercules," there is a period in the life of men when the choice made between good and evil fixes future character and fortune. Such a crisis occurs also in the life of nations.

"Once to every man and nation comes the moment to decide

In the strife with truth and falsehood for the good or evil side."

Such a crisis was the period of the Reformation to the nations of Europe. Their condition now is the result of their choice then. The Teutonic nations of the North declared for a pure Christianity. They are free and prosperous. The Latin nations of the South retained a corrupt Christianity. They are in bondage politically as well as ecclesiastically. The path of the Protestant nations has, since that choice, been upward and onward; that of the Popish nations, backward and downward.

After a lapse of more than three centuries Providence accords again to one of the Southern nations a liberty of choice. Good and evil seem once more within the power of Italy. She has

now arrived at a crisis that will go far towards determining her future destiny. She must soon choose good or evil or a compromise between the two.

She may possibly choose the evil. In the sixteenth century Italy was far more deeply imbued with Protestantism than it is at present. At that period no less than three translations of the Scriptures appeared in Florence alone. "Oh, Florence!" exclaimed a friar of that day from the pulpit, "What is the meaning of *Florence*? The flower of Italy; and thou wast so till these Ultramontanes persuaded thee that a man is justified by faith and not by works." It is recorded on good authority that a nobleman in the city of Bologna was ready to raise 6,000 soldiers in favour of the evangelical party if it was necessary to make war on the Pope. The evangelical doctrine made such progress in Venice that members of the Senate were in favour of granting the Protestants of the city liberty of organization and public worship. A reformed Church was established in Naples embracing persons of the first rank in the Kingdom. Martyr was pastor of the Protestant congregation in Lucca, the largest in Italy. A congregation at Locarno was regularly organized and the sacraments administered by a settled pastor. And notwithstanding all this, before the close of the sixteenth century Protestantism was extinct in Italy. The only circumstance that renders it improbable that such a calamity shall again

occur to the country is the fact that the Papacy cannot now as of old wield the sword of civil power.

There is ground of hope that she may choose the good. There are things that favour this choice. The national cause has the open friendship of Britain; and Italy sees in Britain a practical refutation of the calumnies against Protestantism of which Popish countries are so full. Copies of the Bible in the Italian tongue are being sown broadcast over the land. Native Italians of great talent and influence such as Gavazzi are moulding public opinion through the pulpit, the platform, the press, and the chair. The Waldenses have skill, experience, means, and appliances for carrying on the work of building up in a fair ratio, at least as yet, to the progress of destructive agency. The dangers that imperil the choice of good are the disunion and discord that always accompany the transition from bondage to liberty, the plots of Jesuits, and the tendency of leaping from the stupid superstitions of Popery to the blank and dreary negations of Infidelity and Atheism, of which latter danger we gave an instance in our late issue where reference was made to a town near Florence of 2500 people, not more than 800 of whom remain steadfast to the Roman Catholic church, the rest, with the exception of a few Protestants, being either avowed Atheists, or utterly indifferent to the claims of religion.

Living Preachers.

OUR LIFE-LESSON.

BY THE REV. JAS. CAMERON.

"Thy hands have made me and fashioned me: give me understanding that I may learn thy commandments." (Psalm cxix., 73.)

"Give me understanding that I may learn thy commandments." Here is a prayer suitable for the closet, the family altar and the public sanctuary; a prayer

suitable for week-day and Sabbath; a prayer suitable for the child, for the youth, for the patriarch; a prayer suitable for the peasant and for the philosopher. The prayer speaks of *learning*: and learning suggests a school; and a school suggests three things—SCHOLARS, LESSON, SCHOOLMASTER.

I.—Who are the SCHOLARS?

The writer of this Psalm regarded himself, it is clear, as a mere learner, an humble scholar in the school of Christ. The man who took this attitude, and who, by thus doing, puts us all into the same position, is, with good reason, supposed to be Ezra. This 119th Psalm indeed, in its mournful tone, in its weariness from the ceremonial law, in its struggle against spiritual depression, indicates the time of the Captivity as the time of its composition; while in its passionate love for the Word of God, in its lofty strain of eulogy on that Book, and in its settled aim to exalt the Law of Jehovah to supremacy in the national conscience, the Psalm suggests as its author that Ezra whom the Jews revere as their second Moses, and who is acknowledged to have been the foremost Biblical scholar of his day. And yet he who had read the Bible so often, and may we not add, who also wrote it so often, for he was a "Scribe in the Law of the God of heaven," who prepared a standard transcript of the sacred text, and completed the canon of the Old Testament, he is but a scholar still, and must needs look up and say,—“Give me understanding that I may learn thy commandments.”

Let us understand then that we are but scholars in the school of Christ, slowly spelling our way towards a knowledge of His will. Scholars are we at our mother's knee, scholars when we sit in the Sabbath-school, scholars when we grow up and engage in teaching others, scholars still when our eyes are dim with age and our heads grey, scholars until death opens the school-door to let us out of school to our true life-work up in heaven. Young people talk of having finished their education, and journeymen tell us they have finished their apprenticeship and learned their trade, but the Christian at every period of his life feels and says with Newton,—“I am like one walking on the sea-shore picking up, here and there, a beautiful shell, while the vast ocean of truth lies unexplored before me.”

As scholars in the school of Christ, let us banish *prejudice* and *sloth*. It is not that we come to this school *ignorant*, but what is worse we come *perverted*. We grow up surrounded by an atmosphere of prejudices, which come from the books we read, the society we frequent, the education we have received, and through these prejudices, as through a mist, we see the things of God. Hence the primary condition which our Saviour requires of his scholars is that they throw off their old prejudices and come with hearts submissive to the truth, and minds open to conviction. “Unless ye become as little children,” He says, “ye shall not enter into the kingdom of heaven.” Unless we cast off the prejudices and pride of the man, and become humble and teachable as children, we can never graduate in Christ's college.

Let us also get rid of sloth. So high is the lesson, so deep and so broad, so much of our time of learning is now past, so near is the close of our school-days, that it is a great crime to be found slothful, indolent scholars. From every Christian we meet we ought to learn something. Did not Bunyan learn one of his best lessons from three or four pious women whom he heard talking about the things of God, sitting in a door in the sun? Every day should see us advancing in our lessons, taking as our rule the motto of the great painter,—“No day without something with the brush.” But especially on the Sabbath should we shake off dull sloth, and engage in painstaking effort to grow in knowledge of God's will, writing sorrowfully, when we have learned nothing new of God and His ways, “I have lost a day.” Let us hear, therefore, what God says to us as scholars in His school:—“Now, therefore, hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.” (Prov. viii., 32-34.)

II.—*What is the LESSON?*

Here it is in a few words: "That I may learn thy commandments." To learn God's commandments is a great work, as we must acknowledge when we consider the *lesson-book* and the *lesson-work*. The *lesson-book*—what is it? That I may learn Thy *commandments*. It is the whole Bible as the Church of God then had it. In this Psalm there are ten different words all used to designate the same thing. God's *law, way, judgments, statutes, commandments, precepts, testimonies, righteousness, truth, works*, all mean the Bible, the authoritative utterance of that Eternal Being who made the world and formed the spirit of man in him. In Ezra's day the Old Testament stood, with the exception of the book of Malachi and a few verses in Chronicles, exactly as it stands to-day, a collection of sixty-six books from the pens of at least forty individuals, differing in age, learning, genius, and country, and containing a great variety of subjects. Since that time the Bible has been enlarged by the addition of twenty-seven books, written by nine different authors, so that the Christian *lesson-book* is now a volume of ninety-seven books, the work of forty-nine writers, and containing history and biography, proverb and prophecy, argument and song. To learn God's commandments is to know this book. It is to learn the history of creation, the history of the fall and the history of redemption. It is to follow step by step the development of God's plan of saving sinners, from its first germ in Genesis, to its full accomplishment as seen in the visions of the Revelation. It is to understand the types and shadows under which the kingdom of grace lay hid before Christ's first coming, and the prophecies under which the kingdom of glory lies hid till Christ's second coming. Such indeed is the scope of this Book, such its depth, its height and its breadth, that the writer of this Psalm acknowledges that he had seen an end of all perfection save the perfection of it. "I have seen an end of all perfec-

tion," are his words, "but thy law is exceeding broad."

The *lesson-work*—what is it?

That I may *learn* Thy commandments. There are various ways of learning. There is a knowledge that is speculative, a knowledge that is experimental, and a knowledge that is practical. To learn God's commandments in its lowest sense is to learn to *understand* it *by the head*. Instead of the Bible being hostile to reason, it of all books is the best fitted to exercise, develop and mature it, as we see in the peasantry of such countries as Wales, where we find the highest intelligence in men who are emphatically "men of one book." "Ezra," it is said, "set his heart to *fathom*, to *explore* (for such is the meaning of the word), the Law of Jehovah." God reveals truth in the Bible as he reveals facts and laws in Nature. These truths it is man's duty to *fathom*, search out, compare, classify and arrange in their relation to each other and subordination to the central truth of theology, just as it is the duty of the botanist to arrange his plants in subordination to the central idea of his science. This is no child's play. It demands a clear head and a firm will; it demands patient investigation and delicate weighing of evidence. The Bible is a book of first truths and eternal principles. The keenest intellects have failed as yet to discover all its hidden treasures of truth. "Reason," as one has well said, "with its largest line, has gained no soundings in its lower deeps, and imagination has paused in its flight, wearied and exhausted far below its empyrean."

To learn God's commandments, further, is to *believe them with the heart*. Many a traveller has gone round all the countries in the world, and has returned without seeing anything of the inner life of these countries. They are like the American traveller of whom Humboldt said that he had travelled most and seen least of any traveller he ever knew. So, many a biblical scholar has spent a lifetime in studying the

doctrines of the Bible, and in arranging them into a system of exact proportions, and yet, from his face, the veil that concealed the hidden glory of the Word, was never removed. The truths of religion reach the mind through the affections. The two disciples with whom Jesus talked on the way to Emmaus, had read and read again, and again, the prophecies about the Messiah, but it could not be said that they had *learned* them, till He who holds the key of every heart unlocked *its* bars. When the truth that lay cold in the intellect shone into their innermost souls, when their *hearts burned* within them by the way as He talked to them and opened to them the Scriptures, then it was that for the first time they had learned that part of their lesson. To learn God's commandments, then, is to tremble at His threatenings, to rejoice in His promises, to "eat the flesh of the Son of Man and to drink His blood," so to receive Christ and feed on Him that He becomes the life of the soul, its strength and joy.

To learn God's commandments, still further, is to *practise them in the life*. This department of the lesson-work is to the preceding ones what the top-stone is to the building, what the fruits of harvest are to the toil of seed-time and the flowers of summer. To fail here Christ tells us is like a man building his house on the sand; or like seed that was stolen, or scorched, or choked. That learning in this, its practical aspect, is in the mind of the Psalmist, is clear from the word he uses here. It is the very word used to describe the "learning" of the heifer taught to tread out the corn (Hos. x. 11); the learning of the soldier trained for war (Song of Solomon iii. 8); the learning of the singers taught not simply the science but the *art* of music (1 Chron. xxv. 7). To learn God's commandments is, therefore, to learn the art of holy living, it is, as the first verse of this Psalm tells us, "to be undefiled in the way, to walk in the law of the Lord."

This is the lesson—the book and the work—which lies before us as scholars.

III.—*Who is the TEACHER?*

There is one teacher whose sound is gone out through all the earth and His words to the ends of the world. That teacher is God's visible works, whose teaching renders the heathen that have no written revelation without excuse. There is another teacher that dwells within us, even our conscience, acquitting or condemning us as the case demands, and whispering till its voice is hushed by passion and prejudice—this is God's way, walk in it. Another teacher there is who comes to our dwellings in gloomy apparel and with stern, forbidding look. He enters without being asked, and sits down much against our will to the work of teaching us God's commandments. The visit may be for a long time, till the eyes are dim with watching and the heart sick with deferred hope, while we cry, "My soul waiteth for the Lord more than they that wait for the morning." Or the visit may be for a brief day, or a short week, long enough, alas! to make our home desolate by the departure from it of some beloved one. Of this teacher, Luther said, "I have found *affliction* my best teacher;" and a greater than Luther said, "Before I was afflicted I went astray; but now have I kept Thy word." And yet further, has not God sent out men commissioned to teach us the way of salvation? Is their office to defend the Lesson-Book from the attacks of wicked men, to search into its meaning, to explain it to young and old and to enforce its precepts. It was through one of these the Ethiopian Eunuch learned the way of salvation. The angel would not teach Cornelius, but told him to send for one of the commissioned teachers. "They have Moses and the prophets," says the parable, "let them hear them." (Luke xvi. 29.)

All these teachers are, however, only *under-teachers*, useful in their *sphere*, and to the extent of their power; but

the Psalmist, in our text, looks above them, and in his despair of his own powers and in his anxiety to make progress cries to Him whose hands had made him and fashioned him, to take up his case, and to teach him.

He is so slow a learner, his heart is so dull, the book is so full of difficult passages and hard problems, and the time for learning is so short, that there is no learning to any purpose unless the Head-master takes the scholar under his own eye. To learn God's commandments it is necessary that He be our teacher who gave the commandments, and who made and fashioned us.

Our Creator is our only infallible teacher, because (1) He alone has the *knowledge* necessary for this work. To be able to teach to any good purpose a teacher must have a thorough knowledge of the lesson-book, its doctrine and its difficulties. He must, further, have a thorough knowledge of the scholar, his abilities and his disposition. And still further he must know how to build a bridge between the mind of the pupil and the doctrines of the book, or at least to lay in the stream stepping stones by which his pupil may enter the territory which he aims at making his own. Where, excepting in our Creator, can we find the qualities of the true teacher? He knows the Bible, its deep things and its secret things, for the holy men that wrote it spoke as they were moved by his Spirit. He knows his scholars, the abilities and disposition of each, for His hand made and fashioned them. He knows when, where, how, and of what material to make the bridge that shall give His scholars entrance into that spiritual territory on whose borders, otherwise, they must always wander, ever learning but never able to come to the knowledge of the truth. He knows the hidden and deep things of the lesson-book—for Paul tells Christian scholars of his day (Colossians) that the mystery which had been hid from ages and generations was then made manifest by God to His saints. He knows the disposi-

tion of his scholars. With the upright He will show Himself upright, with the pure He will show Himself pure, and with the froward He will show Himself froward: He will save the afflicted people and bring down high looks, (Psalm xxvii. 25, 26). Isaac He taught by gentle means, seldom sending him beyond the precincts of his tent and home fields; Jacob, a pupil of different disposition, is sent for his education into strife with harsh and selfish men, and from his house was scarcely at all absent God's chastening rod. He knew how to build the bridge on which wicked and erring feet can reach truth. Thomas and his Saviour stood face to face, and yet spiritually a great gulph separated them till Jesus said, "Reach out thy hand and thrust it into my side." That hand and the gentle touch of its finger constituted a bridge, which none but God knew how to erect, by which Thomas passed from ignorance to knowledge, from unbelief to faith, from darkness to light.

Our Creator is our only infallible teacher, because (2) He alone has the *power* necessary for this work. He has not simply power to keep order in His school, power to engage the attention and interest of his scholars, power to expel the rude and slothful, power to quicken flagging zeal, power to encourage weak hearts, but He has a power that no human teacher, be he Socrates or Plato, ever had nor can have, the power, viz., of giving his scholars understanding. That we may learn to any good purpose it is not sufficient that a real object of knowledge be set before the eye at a seeing distance, that the mist and vapours that lie between the eye and its object be cleared away; nor is it sufficient that the tears and motes that cloud the eyeball be wiped off by some gentle touch, but it is further necessary that a Divine power enter the very eye, diseased to its core, to heal it and to adjust its delicate organism that it should see men as men and not as trees walking. It is not simply that our teacher has to begin

wit us in the letters and thence lead us on by slow and painful steps to the higher branches of our education: but before even the letters can be taught the eyes of the blind scholar must be opened. Who can do this for us but He who made the eyes? The famous clock in the cathedral of Strasburg stood for years silent and motionless because the hand that made and fashioned it had in the grave lost its cunning, and no other workman, till of late, in Europe, had knowledge enough of its mechanism to set it again a-going. The disordered mechanism of our ruined nature who can again restore but the hand that first made it? It is only He who at the beginning commanded light to shine out of darkness that can in our conversion shine in our hearts to give us the light of the knowledge of the glory of God, (2 Cor. iv. 6). And when our understanding becomes closed through unbelief and sin against new exhibitions of truth and of duty, it is only a Divine finger that can unlock the door and gain entrance for the truth. "Then," we read of the disciples even after their conversion, "opened Jesus their understanding that they might understand the Scriptures" (Luke xxiv. 45).

Time would fail us to tell of other properties in God that constitute Him our alone infallible teacher. Let me just simply mention that He alone is our infallible teacher because of His *sympathy* with us in our slowness to believe and in our feebleness to understand. "I have yet," He often says to us in his kind way, "many things to say unto you but ye cannot bear them now." He alone is our infallible teacher because of His *patience* with our progress, a patience which is God-like or else it would have been exhausted long ere now; because of his *unchangeableness*, which never has turned aside, nor can, from the purpose to teach us His commandments, till our hearts can say "O how I love Thy law;" because of His *immortality*, by which the teacher who met us at our entrance on our life-

lesson can continue with us in all the stages of our learning, until grace gives place to glory, and faith to vision.

Let us, Christian friends, as the result of our meditation on this passage to-day, carry with us three practical lessons that may be of use to us in our every-day life.

Let us remember (1) that *the great business of life is religion*, which is just another word for learning the commandments. To think otherwise than this is a serious practical error. If religion is not our main business here, what is it? To make money the chief end of this life is to become an idolator: to make pleasure that chief end is to become a beast: to make power and glory man's chief end is to become a devil: but to make it our chief business to learn God's commandments is to become the sons of God: for to them gave He power to become the *sons of God*, even to them that believe on His name. Who can hesitate, then, between these things? Whatever others may be or do, let us serve the Lord: let us by patient continuance in well-doing seek for glory, honour, and immortality.

Let us remember (2) that the great book for our life-study is the Bible. Let us give a place in our libraries to the writings of great men, and let us make ourselves familiar with their thoughts and their style: let us keep an open ear for the events of the day and a wakeful eye on shifting scenes of human history as they pass before us on the world's stage: but let the Bible always hold the supreme position as *The Book* of our house and of our heart: let our ears be always open to its voice, our eyes to its wonderful things. Wearied, as we often will be in life's battle, let us ever turn to its doctrines as the dove to its ark: perplexed by life's riddles, let us turn to its glorious visions of the coming glory of the Redeemer's kingdom: sick and faint, let us read its story of the home where there is no pain: mourning over our departed, let us hear its voice telling us

not to weep, because our brother will rise again.

Let us remember (3) that the only infallible teacher is our Creator. Let us listen carefully to the teaching of nature, of conscience, of providence, of ministers of the Gospel: but let us never forget that till He comes who made and fashioned us we can learn nothing to any purpose. As a teacher His knowledge is unerring, His power boundless, His sympathy priceless, His patience infinite. Seek to Him then in

your darkness and ignorance and He will give you light—He will lead you kindly in the path of Divine knowledge till the day dawn and the day star arise in your hearts. Let us therefore pray to Him in the words of Augustine, "O Lord, give us hearts to desire Thee, desiring to seek Thee, seeking to find Thee, finding to love Thee, and loving no more to offend Thee; and again in the words of David, "Show me Thy ways, O Lord; teach me Thy paths; lead me in Thy truth and teach me."

Poetry.

OH CHRISTIAN! IS IT MEET!

JOHN FLAVEL.

Judge by thyself, O Christian! is it meet
To set thy heart on what beasts set their feet?
'Tis no hyperbole, if you be told
You dig for dress with mattocks made of gold.
Affections are too costly to bestow
Upon the fair-faced nothings here below.
The eagle scorns to fall down from on high,
The proverb saith, to catch the silly fly.
And can a Christian leave the face of God,
To embrace the earth, or dote upon a clod?
Can earthly things thy heart so strangely move,
To tempt it down from the delights above;
And now to court the world at such a time,
When God is laying judgment to the line?
It's just like him that doth his cabin sweep
And trim, when all is sinking in the deep:
Or, like the silly bird, that to her nest
Doth carry straws, and never is at rest
Till it be feather'd well, but doth not see
The axe beneath that's hewing down the tree.
If on a thorn thy heart itself repose
With such delight, what if it were a rose?
Admire, O saint, the wisdom of thy God!
Who of the self-same tree doth make a rod,
Lest thou should surfeit on forbidden fruit,
And live, not like a saint, but like a brute.

A MOTHER'S INJUNCTION, ON PRESENTING A BIBLE TO HER SON.

Remember, love, who gave thee this,
When other days shall come;
When she who had thy earliest kiss,
Sleeps in her narrow home,
Remember, 'twas a mother gave
The gift to one she'd die to save.

That mother sought a pledge of love,
The holiest, for her son,
And from the gifts of God above,
She chose a goodly one;
She chose for her beloved boy,
The source of light and life and joy.

And bade him keep the gift, that when
The parting hour would come,
They might have hope to meet again,
In an eternal home.
She said his faith in that would be
Sweet incense to her memory.

And should the scoffer in his pride,
Laugh that fond faith to scorn,
And bid him cast the pledge aside,
That he from youth had borne;
She bid him pause and ask his breast
If he or she had loved him best.

A parent's blessing on her son
Goes with this holy thing;
The love that would retain the one,
Must to the other cling.
Remember, 'tis no idle toy—
A mother's gift, remember boy.

WILLING TO BE NOTHING.

Oh to be nothing—nothing!
Only to lie at His feet.
A broken, emptied vessel,
Thus for His use made meet!
Emptied, that He may fill me,
As to His service I go;
Broken, so that unhindered
Through me His life may flow.

Oh to be nothing—nothing!
An arrow hid in His hand,
Or a messenger at His gateway
Waiting for His command;
Only an instrument ready
For Him to use at His will;
And should He not require me,
Willing to wait there still.

Oh to be nothing—nothing!
Though painful the numbing be;
Though it lay me low in the sight of those
Who are now perhaps praising me.

I would rather be nothing, nothing,
That to Him be their voices raised,
Who alone is the fountain of blessing,
Who alone is meet to be praised.

Yet even as my pleading rises,
A voice seems with mine to blend,
And whispers in loving accents,
"I call thee not servant, but friend.
Fellow-worker with Me I call thee,
Sharing my sorrows and joy—
Fellow-heir to the glory I have above,
To treasure, without alloy."

Oh love so free, so boundless I
Which, lifting me, lays me lower
At the foot-stool of Jesus, my risen Lord,
To worship and adore—
Which fills me with deeper longing
To have nothing dividing my heart,
My "all" given up to Jesus,
Not "keeping back a part."

Thine may I be, Thine only,
Till called by Thee to share
The glorious heavenly mansions
Thou art gone before to prepare.
My heart and soul are yearning
To see Thee face to face,
With unlettered tongue to praise Thee
For such heights and depths of grace.

G. N. T.

BE NOT WEARY.

"Be not weary in well-doing."—2 Thess. iii. 13.

"Be not weary," *telling* Christian;
Good the Master thou dost serve;
Let no disappointment move thee,
From thy service never swerve;
Sow in hope, nor cease thy sowing;
Lack not patience, faith, or prayer;
See a time passeth—harvest hasteneth—
Precious sheaves thou *then* shalt bear.

"Be not weary," *praying* Christian;
Open is thy Father's ear
To the fervent supplication
And the agonising prayer.
Prayer the Holy Ghost begetteth,
Be it words or groans or tears,
Is the prayer that's always answered;
Banish then thy doubts and fears.

"Be not weary," *suffering* Christian;
Sourced in each adopted child,
Else would grow in sad profusion
Nature's fruit, perverse and wild.

Chastening's needful for the spirit,
Though 'tis painful for the flesh;
God designs a blessing for thee;—
Let this thought thy soul refresh.

"Be not weary," *tempted* Christian;
Sin can only lure on earth;
Faith is tried by sore temptation;
'Tis the furnace proves its worth;
Bounds are set unto the tempter,
Which beyond he cannot go;
Battle on, on God relying,
Faith will overcome the foe.

"Be not weary," *weeping* Christian;
Tears endure but for the night,
Joy—deep joy thy spirit greeting,
Will return with morning's light;
Every tear thou shed'st is numbered
In the register above;
Hæcena is tearless: sweet the prospect—
Sightless, tearless land of love!

"Be not weary," *hoping* Christian;
Though the vision tarry long,
Hope will bring the blessing nearer—
Change thy sorrow into song.
Nought shall press thy spirit downwards,
If thy hopes all brightly shine;
Hold thy hope, what'er thou lovest;—
Living, precious hopes are thine!

"Be not weary," *troubled* Christian,
Rest remains for thee on high;
Dwell upon the untold glory
Of thy future home of joy;
There, *nor sin, nor sorrow entereth*;
There, thy soul, attuned to praise,
Shall, in strains of heavenly fulness,
Songs of happy triumph raise.

"Be not weary," *loving* Christian,
In this heavenly grace abound;
Jesus, well thou knowest, loved *thee*,
Though in mad rebellion found.
Drink, drink deeply of His Spirit;—
Jesus' love knows great nor small;
Nature loves but what is lovely—
Grace embraceth one and all.

Christian! thus in grace unwearied
Pass thy sojourn here below;
Spurn lukewarmness; let thy bosom
Ever with true fervour glow!
Look to Christ, thy bright Exemplar,
Copy Him in all His ways,
Let thy life and conversation
Tell of thy Redeemer's praise.

Christian Thought.

WHAT IS THE USE OF THE BOOK OF REVELATION?

DR. JOHN HALL.

From a recent volume, "Questions of the Day," by Dr. John Hall, of New York, we extract the following able and interesting chapter on the Book of Revelation. The volume from which the extract is made is full of plain, masculine thinking on some of the questions, which, in a greater or less degree, occupy attention at the present time. A careful perusal of this paper will amply reward the reader, and set him a longing, perhaps, to see the volume, which is one of solid worth.

"There is a true sense in which it is not forbidden to a Christian to pry into the future. Christ gave hope to the disciples that the Spirit would lead them into all truth, and "show them things to come." The curiosity becomes childish or simple when it employs ways of its own, and in matters on which God reserves to himself the knowledge of the future. He has not put the Book of Revelation in the Bible, without an object; and it is fair to assume that as the Evangelic Scriptures are sufficient for all Evangelical purposes, the apocalypse is sufficient for all revealing purposes. Not that these portions of Scripture are distinctly marked off one from the other. They blend necessarily and from the nature of the case. Our Lord responds to the questionings of the twelve as reported in Matthew, with a lengthened prophetic discourse, containing the substance of the visions which He gave at a later day, and in different circumstances to the beloved disciple. Nor can anything be more marked than the pains taken at the outset of the later announcements to impress on the believing mind that the same divine Teacher is in Patmos who taught hard by Jerusalem. He appears in his glory. He announces his name

and history. He declares his purpose. He is identified by one who leaned on his bosom and stood near him in life. (Rev. i: 11, 13, 18.)

Nor can it be properly alleged that we have nothing to do with unfulfilled prophecy. Prophecies are miracles of knowledge. Raising the dead is a miracle of power. Both are evidences of the supernatural credentials of a divine ambassador, for which Pharaoh and all other men of a true instinct seek. (Exod. ch. iv. and 7: 9.)

But apart from this evidential value, there are facts resting on the authority of prophecy hardly less vital to our Christian hopes than those that stand on the foundation of history. Christ has come—that is history. Christ will come again—that is prophecy. Christ has died and risen—that is history. Christ will raise up all his people—that is prophecy. Christ has gone to heaven—that is history. He will come to carry his people, even in the body, to the many mansions—that is prophecy. Christ has purchased a church—that is history. He will render her triumphant over all opposition—that is a matter of belief on the ground of prophecy. No arrogance of style therefore that men have adopted; no mistakes which they have committed; no incautious announcements that they have made; should deter us from examining that prophetic truth which is bound up with all revelation, or indeed have any other effect upon us than to teach us reverence for the word, caution and self-restraint in expounding its obscure portions.

Two things are done when a sinner believes Jesus Christ. He enters into life; and he enters into a body, or new and organized community, of which Christ is the head, and which has a future in the world. "We believe in the holy Catholic Church." The believer cannot be indifferent to the pros-

verts of that community. Nor will his Bible leave him without apprehensions. The earliest glow of hope regarding the progress of the kingdom must have been cooled somewhat by the ominous announcements of the Epistles. See for illustration 2 Tim. 3: 1-5. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof— from such turn away." There would be organized opposition to the kingdom. See for illustration 2 Thess. 2: 4-7. "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. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." The kind of war it should wage might be dimly perceived in the writings of John, who announces as to damned "little children," that displays of evil must not terrify them, as an unexpected disclosure, for "antichrist" was to come—has already begun his work. So Paul told his son in the faith 1 Tim. 4: 1-3. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

Nor was it a secret for Timothy's own guidance, as an Evangelist. He tells the Thessalonians that "the mystery of iniquity doth already work." (2 Thess. 2: 7.) How it would work they might learn from living opposers. There was Demetrius, scheming for the preeminence. There was Demas loving this present world, and quitting his Christian work. Had they not Hymeneus and Philetus declaring the resurrection to be past already? Were not Judaizers corrupting the simplicity of the truth? All these things boded evil: not mere abstract evil, but bitter personal assault and fierce conflict. Hardness must be endured. The faith must be contended for. Fiery trials must be undergone; and the words of the Master spoken to the twelve, "in the world ye shall have tribulation," and which early believers might have fondly hoped, were exhausted in their force in the early days of Jewish prejudice, they begin to feel may include them, and imply for them a very real "partaking of the sufferings of Christ," they who hated the Master and put him to death, hating and killing also all who bore his name.

How in view of all these things could the question be suppressed in the Christian heart, "what shall the end be?"

Now, let it be borne in mind that it is the community that is inquired about, rather than the individual. The individual has his promise of personal safety. "Go thy way, Daniel, and rest." But the new body, the church, is in question; and we are not to look for details and personal history written beforehand, nor notices of secular movements, nor the rise and fall of empires except in so far as the future of that body is concerned. The discovery of America, the art of printing, the utilizing of steam and electricity, are mighty events, but they are not in the conflict in any distinctive way, do not bear on the issue, are not in any form in the heart of the questions the church

asks, and so are not to be looked for in the inspired prophetic reply.

We may expect however that the special organized forces that oppose the church will be delineated in any answer the Lord vouchsafes to his people's eager inquiries. And so they are. There may be differences of view among readers of the scripture regarding antichrist; but there can be none regarding "the bride, the Lamb's wife." The chaste spouse of Christ, foreshadowed in the Forty-fifth Psalm, and doubtless also in the Song, has for her rival and persecutor the great whore, Rev. 17: 4. 5. Her identification with Babylon is complete enough in v. 5. Departing from the Lord is constantly represented in the old Testament prophets as fornication, and adultery and whoredom—bold and startling charges that have their basis in the covenant union—close as that of marriage,—into which the Lord took His Church. But the most powerful and relentless of Israel's foes was Babylon.* It only needed then to combine the two ideas, infidelity to the Lord on the part of the spouse, and the acquisition of great power, used, like that of ancient Babylon, in hostility to the remnant of God's faithful people, to have the representation of an apostate church, secularized, temporally powerful, long in the ascendant, great in power and visible resources, bitter in her hate of God's word and servants, and making war against the saints. If anything can be expressed in bold symbolical imagery it is that this mighty power will be utterly subverted, its glory taken away, and the cause of truth, and the body of Christ

*That other reasons besides common hate of God's true Israel unlike the representation of the Christian apostacy by the name of Babylon, will be rendered probable to any one who will trace the similarity between many of the idolatrous usages of ancient Babylon and those of Romish Christendom. Among the authorities in which the parallel may be traced, we would call attention to THE TWO BABYLONS, OR NIMROD AND THE PAPACY, by the Rev. A. Hislop.

at length delivered from its fierce and inveterate hatred. (Rev. 18: 21.) "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

The method by which the overthrow shall come, the time of it, and other circumstances, are left in a nimbus of symbol and mystery, the existence of which has roused inquiring minds, and stimulated much inquiry—none of it probably useless: but of the issue it is impossible for the most unlettered to entertain a doubt. The sentence against this organized opposition is as clear and unequivocal as that upon Adam in the Garden. "For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." (Rev. 18: 5-8.)

The Saviour claimed all power in heaven and earth. He asserted for himself a kingdom, not indeed of this world, or like the kingdoms of earth, but a real and true supremacy over the souls of men. Will it ever be given? The Book of Revelation supplies an answer. Our translators placed the word "millennium" over the 20th chapter, not unfitly. It speaks of the binding of Satan, the setting up of thrones, and the life and enlargement of the party that had espoused Christ's cause and been faithful to him in darkest times. Let the attention of the reader be given to Chap. xx: 4, in connection with two preceding passages.

In Chap. 6: 9, are seen the souls of those which were "beheaded for the word of God, and for the testimony which they hold." Suppose them for a moment to stand for the Church, resisted by the Pagan powers, and appealing to God for supremacy according to Christ's just claims, we can understand why, in response to their appeal (see verso 10) for judgment, and vengeance on them that dwell on the earth, they should be told to "rest for a little season until their brethren, their fellow-servants that should be killed as they were, should be fulfilled," or have their time. Now we naturally look for these brethren as we proceed in the book. We find them at Chap. xiii.: 15, where a power is exhibited to us (it does not matter what that power may be) that causes that "as many as would not worship the image of the beast should be killed." It controls and marks all as its own, small and great, rich and poor, free and bond. It makes all things subordinate to itself and its interests. It demands authority over trade, government, education, things civil, and things sacred. Chap. 13: 16, 17: Here now are the "fellow-servants" of those who cry for vindication in Chap. 6: 1, 10, and who are told to wait until their fellow-servants "should be killed as they were." That catastrophe having arrived, we naturally look for the realization of the hope that has been raised. So we come to Chap 20: 4, and we read. "And I saw thrones," the natural symbols of power and authority, "and they sat upon them," *i. e.*, the down-trodden and oppressed who could barely exist before, "and judgment was given them" (the very thing for which they cried in Chap. 10, "how long, O Lord, how long, and true, dost thou not judge," that is, vindicate, "and avenge our blood on them that dwell on the earth"), "and (*I see*, an interpolation of the translators,) "the souls of them that were beheaded for the witness of Jesus and the word of God," that is, the party of Chap. 6: 9-11, the Chris-

tian party as against Paganism, and "which had not worshipped the beast, neither his image, neither received his mark upon their foreheads, or in their hands;" that is the Christian party as against a later, corrupt, and tyrannical power, "and they lived and reigned with Christ a thousand years."

The following facts will appear from a careful collation of these three passages:

1. The Christian party will suffer severely under the opposition of one force that will hate the name of Jesus and the word of God. That description surely suits Paganism. Is it to be established, and is Christ to be given his power on the overthrow of Paganism?

2. A second form of opposition is to be raised which will not specially hate the name of Jesus, indeed, but will insist on acknowledgment of itself, and kill all who will not bear its mark, openly or secretly, on the forehead or in the hand. It will accept Jesuitical service; but it must rule or ruin. Not till this power also shall have been put down will Christianity have its promised ascendancy. We see its sway. We see it fill up the cup of its iniquity in the prophetic delineation. We see its overthrow there. And then, the conditions of the promise of Chap. 6, 9, 10, 11 being complete in Chap. 13: 15-17, we see in Chap. 20: 4:

3. The promised "judgment" given, the vindication complete, the thrones granted, the crushed and hated party ("The souls of them that were beheaded") rise to life and power; and no foe appearing, and no force any longer resisting, it lives and reigns with Christ for a period of great, indefinite length, represented as a thousand years, after the manner of symbolic prophecy.

4. This is adequate reason for the Book of Revelation. It answers the question which for hundreds of years must have stirred in the heart of all true believers—Will the kingdom of Christ ever be dominant? Will the

thrones ever be His! Is the "all-power" only *rightful* power, but never to be *actual*?

It will be actual, as it is *rightful*, says the Book of Revelation. But it will be after delays and dangers. "In the world ye shall have tribulation." Be not dismayed by opposition; be not alarmed by its long continuance. The scheme of providence takes in all this. It has been contemplated. No strange thing happens to you, or the church. Satan has not sprung an unexpected force against Christ. He knows it all; is "patient because He is eternal;" and in due time, when the wickedness of the wicked shall have become so apparent that none will be so lost to sense of right as to defend it, He will arise and plead his cause, take His power and reign, and His church shall triumph.

The Church needed these assurances. They are so indefinite as to the *form* of fulfilment that no man's free will is interfered with, and no party can corruptly serve itself and with confidence to the promises; and yet they are so clear and definite as to the *final issue* that no heart that loves Christ and His cause need despond. There was sufficient reason, therefore, for "the Lord God of the Holy Prophets" sending His angel to "show unto His servants the things which must shortly be done." (Rev. 22: 6.) Nor was it without reason, but on a distinct and definite principle that it was alleged in the beginning of this wonderful and most necessary section of the Scripture (Rev. 1: 3): "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

Did we stand on an eminence overlooking the plain on which two armies contend for victory, ourselves ignorant of military tactics, confused by the roar of artillery, seeing but dimly through clouds of smoke and dust, catching only glimpses of wheeling battalions and ever-shifting standards, we should have, during the conflict, but dim ideas of the result; but when the smoke cleared away and the roar of battle died out, if we saw one army off the ground it held in the morning, and the other occupying it in force, we should no longer be uncertain as to the issue. And this is very much like our position as we read the Revelation of John. We hear the blast of successive trumpets. There are thunders and lightnings and earthquakes. Blood flows like water. Strong angels career through mid-air; mightiest forces come into deadly collision. We hear the cries of the dying and the shout of them that triumph; and we hardly know which is victim and which is victor. But as the book approaches its close, and the tumult is hushed; as we see that one force that had covered the field is off the ground, is no more to be seen, and that the opposite power holds the heights, we are no more doubtful as to the issue, and we join with "much people in heaven," and the elders, and the living creatures, and the multitude whose voice is as the sound of many waters, in the shout of praise (Chap. xix: 1-6), "Alleluia; for the Lord God Omnipotent reigneth."

"Hold on, then," this book seems to say in terms and tones that are not mere human, "ye servants of the most high God! Fight your battle; defend the truth; resist the devil. You are no forlorn hope, making a desperate stand, with no better prospect than to sell your lives as dearly as you can. You are a part of a victorious host, destined to world-wide victory and everlasting triumph. The future is all yours. Your king is mighty, and can wait, because the crown is His by right, and He has all time in which to do His will. "Be ye therefore steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Christian Life.

HOMEWARD BOUND.

(British Evangelist.)

Faraway on the trackless ocean, many, many miles from sight of land, a ship is on her homeward passage from Australia; she is the bearer of many a homesick weary one, but none so anxious for a sight of home as Jessie, from the hills of Fife.

Years ago, the iron hand of poverty had forced her family to sell their dearly-loved little farm, and leave their native land in search of employment over the sea. With breaking hearts they bade adieu to all that was dear to them, and, after many years of hard toil, they are now homeward bound, having repurchased their little farm in Fife. Far up in the bush they laid the body of the valued wife and mother of the family in the cold ground, and Jessie had early to take upon her the care and toil of her father's young family. She had left Scotland a blooming girl in her teens, now she was returning, worn from the roughing life in the bush; a fatal disease, too, having laid its relentless grasp upon her still youthful form.

But Jessie heeded little the racking cough that gave her weary days and sleepless nights, and often she would smile and say, "I shall be well when I get home and see the hills o' Fife again." Her father's strong arms carried her daily on deck, where she lay watching the waves that bore her onward towards her desired haven; and, when the roughness of the weather or her own weakness made it impossible for her to be on deck, she would watch with an intense yearning for the first sight of land, and at times she fancied she could see the outlines of the hills of Fife from her cabin-window. As days passed on, the sick one got more weary and faint, and her father saw with sorrow that she must be taken to an hospital as soon as they got to land. It was hard to convince Jessie that this was necessary; the deceitful nature of her

disease giving her fitful gleams of strength, and a little relief from her cough, blinding her eyes to the fact that she was so very ill; and when at length she did reach Edinburgh, she could scarcely be persuaded that, for a time at least, she was unfit to continue her journey.

In great grief her friends left her in a ward of the Infirmary while they pursued their journey without her.

I was in the habit of visiting the Infirmary, and there I first saw Jessie, the very day she was left there by her friends. I had just entered the ward, and had been greeted by kindly smiles and welcome looks of recognition from some of the suffering ones, when my eye rested upon one, who, though a stranger, at once awakened my deepest sympathy. She was sitting up in bed; her face, which was intelligent and pretty, glowed with the excitement almost of despair, as she rocked herself to and fro, from time to time, and then threw herself, exhausted, on the pillow in a paroxysm of weeping. After a word or two with some of my old friends, I quickly crossed the ward to where she lay, and, after a little tender soothing, she told me, through her tears, the story just related, every now and then clasping my hand in almost childish weakness, and saying, "Oh you'll get them to tak' me hame; I must see the hills o' Fife again." With a promise that I would speak to the nurse about her, and see what could be done, I left her a little comforted.

As I went out I called the nurse aside and asked her what the doctors thought of Jessie's case. "Oh," she said, "both lungs gone, and no hope of recovery; and my own thought is, she will never be off that bed." A strong desire filled me to return to that sad, lone, sick one, and tell her of Christ. I had listened to her tale of sorrow, and seemed unable to do anything but sympathise, and I had failed to tell her of the only One

who could satisfy her weary heart. I remembered I had some grapes with me, which I had brought for another patient; so I went back to her and put them on her pillow, saying, as I did so, "Jessie, do you know that Jesus loves you?" "No! for if He did, He would have taken me home to Fife, and not left me amongst strangers." "Did any one ever speak to you about Christ in Fife?" "No." "Did any one in Australia ever speak to you about Christ?" "No." "Well, Jessie, perhaps God sent you to this hospital to hear about His beloved Son, who loved you so much, that He died for you, and He wishes you to be with Him for ever, in a land far more beautiful than the lands of Fife." She shook her head as if incredulous, and said, "You never saw my home." "No, Jessie, I have not, nor have I yet seen the home that God has prepared for those that love Him: but I have read about it, and I know it is more beautiful than any home on earth. Here you would, if spared a little, have many a weary, suffering day, Jessie; but there 'God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away'" (Rev. xxi. 4). Visiting hours were over, and having told her of Him who could save her and make her happy for ever, I left with her a little Testament, in which I had marked for her some passages, and came away.

It was several days till I could again visit the hospital. I went in prayer that the Lord would give me the right word to meet Jessie's case. I found her much in the same state as before; her father had been seeing her, and she had again passed through the disappointment of being left behind. I felt it was best to try and interest her with something outside her own sorrowful circumstances, so I spoke to her, as I would to a child, of Jesus, of whom she seemed quite ignorant.

Soon she was melted by the tale of

what He had suffered for her, and through her tears said softly, "I never heard of such love. I thought there was no one could love me like Jamie," she said, pointing to a little ring on her finger; "he gave me that when I left Scotland, and he has waited for me all these years, and he came in to-day to see me, but I never heard of love like Christ's, it's more than any earthly love, far more."

I rested my head upon my hand and let my tears have their own way, while I silently thanked God that the exceeding beauty of Christ had won this weary, sorrowful heart. I had felt powerless to help her, but God had given her soul to grasp at once the most blessed of all gospels, for it was the person of the One who had died for her that had captivated her heart.

As I was leaving the ward, she called me and said, "Will you write home and tell them I've got One now who is more to me than the hills o' Fife—or Jamie," she whispered, as the colour mounted to her cheeks, "though he knows I love him well." Then, after a moment's thought, she said, "No the Lord will give me strength to write myself, for none of them know Christ."

It was a week till I saw Jessie again; a great change had passed over her face, it was calm and sweet, but the lines of death were on it, and her voice was feeble. She seemed not as usual to notice me as I entered the ward, and I had to lean over her and whisper, "Jessie, dear, you're very weak to-day." "Yes," she said, smiling, "I'll soon be home,—not to Fife," she added quickly, as if fearing I might misunderstand her, "but to see His face. Oh, tell me more about Him."

We had a blessed hour together. I shall never forget it, we feasted upon our meditation of Him who is "altogether lovely, the chiefest among ten thousand." I felt we should never meet again, for I was to leave Edinburgh for a time; I almost feared to tell her, for she seemed to cling to me, but she an-

swered, "He is enough, He saved, and then He satisfied."

She seemed exhausted, so I left her for a few moments to speak to a suffering one at the other end of the ward. As I was going out at the door I turned round to take a last look at Jessie. I saw she was asleep, her sweet face like a piece of chiselled marble, a smile upon her parted lips, she was "homeward bound!" I involuntarily went up to her bed, and gently pressed a last kiss upon her pale forehead.

A few days after I had left home I got a message from a sister in the Lord to say, "Jessie has gone home, full of joy."

Reader, do you know anything of the Christ, who first saved, and then satisfied Jessie? Has He saved you? or is your heart bound up with some earthly love, or in some cherished home, to the exclusion of Christ? The earthly friend may disappoint, and the earthly home pass away from your hands, and "what then?" You are left desolate, for you have no Christ. As one said, "Give me Christ, and I have everything; but give me everything without Him, and I have nothing."

There is nothing real, or lasting, or abiding, but Christ. Oh, if you have Him not, come to Him as a lost sinner; come to Him now! But, perhaps, you may say, "Christ has saved me, but He has not satisfied me." Ah, I see you have not got Jessie's Christ, for He first saved and then He satisfied; and why is this?

Do you know anything of earthly love? A love that is satisfied with its object, and seeks nothing outside that object for its happiness?

To be in the presence of the loved one, to hear the voice of the loved one, to watch for the smile of that loved one, to be silent in the overpowering joy of that love. Ah, what you want is to have your heart captivated by Christ, to be so overcome by his exceeding beauty, like the Queen of Sheba when she visited Solomon—"There was no

more spirit in her" (1 Kings x. 5); like Jessie, to say, "I never heard of such love." Rest not, dear soul, in saying, "I am saved, and know it," for the Christ who saves can satisfy, and will satisfy if you give Him your undivided heart's affection. You cannot have Christ in the one hand and the world in the other. If you must have the world, you must have it without Christ. He can have no place in your ball-rooms, your operas, your concerts! You must go there without Him. One said to me lately, "I know I am saved, but I can enjoy these things too." "Can you?" I answered, "then Christ could not; and you must be very unlike Him. Nor are you satisfied with Him, for Christ does satisfy me without such things."

Oh, if you knew for one hour what it was to have your heart filled and satisfied with Christ, you would not be seeking satisfaction from the amusements of a world that has crucified Him. "The end of these things is death" (Rom. vi. 21). "Ye cannot serve God and mammon" (Matt. vi. 24).

FOOLISH DICK: THE CORNISH PILGRIM PREACHER.

By C. H. SPURGEON.

In our Lord's parable it is the man of one talent who is represented as hiding his Lord's money in the earth. This does not teach us that persons of larger ability are always free from this sin, but we may safely infer from it that those of lowest degree in gift are peculiarly in danger of it. The temptation to think themselves too unimportant to be responsible has great influence over some minds; they cannot shine as stars, and therefore they excuse themselves from shining at all; they cannot hope to achieve a giant's marvels, and therefore they will not contribute an ounce of power. Under the convenient mask of modesty, idleness often conceals itself. They would not be too forward, they say, and therefore they avoid all service. If they were to try their hands

at any Christian work, they fear they should blunder in it, and so they think it wise to save their own reputations, and spare themselves by doing nothing; thus providing for two evil propensities at one time, pandering both to pride and sloth. This kind of talk is wicked, very wicked, and is an aggravation of the sin which it tries to cover. The man of slender gift is as much bound to serve his Master as his neighbour with ten talents; his responsibility may not be so great, but it is just as real; the burial of one talent in the earth ruined the slothful servant quite as effectually and as deservedly as if he had buried five. None of us will be called to account for abilities which we did not possess, but we shall surely have to answer for all we have.

In the important business of publishing abroad the gospel, the ignorant, the poor, and the obscure often think themselves excused. They cannot see that anything is in their power or can be required of them; and yet if they judged aright, and were full of zeal for God's glory, they would soon find something to do, and would by-and-by achieve great things for the Lord's cause. Nobody knows what he can do till he has tried. Dormant faculties are in most men, and only an earnest attempt to do good will ever awaken their whole nature. As in the village churchyard there lie in the neglected graves—

"Hands which the rod of empire might have swayed,
Or waked to ecstasy the living lyre,"

so in the vaults of timorous lukewarmness and despairing inactivity, there may be found mouldering in their shrouds singular capacities and rare originalities, which only require quickening, and they will stir the world.

Men quite simple in matters of common life have, nevertheless, been made by God wise to win souls; they have been ranked among fools, and yet have been taught of God to bless their fellow men. Doing all that came in their way

to do, they have been honoured of the great Master, and though last in their ability while here, they will at the last day be first in reward, because they were faithful in their stewardship. Such persons, it must be confessed, labour under great disadvantages at this period; for the church is now far too fine and grand to encourage their labours if they become at all public. Taste is now in the ascendant, grammar is essential, and gentlemanly deportment as needful as grace itself: in fact, there are many professors who will tolerate false theology and unspiritual preaching, but will be altogether savage if the preacher offend against Lindley Murray. If the original fishermen of the Galilean lake should come among us again, they would be hard put to it to find a pulpit which would lower itself by allowing such uncultivated persons to preach in it; they were never at college, and were quite countryfied in their dialect: the poor men might be sent out as evangelists among the poor, and they might be useful as city missionaries, but they would never do for the splendid new chapel with its sky-piercing spire, its delightful stained glass, and magnificent organ. In many quarters vulgarity is the sin of sins, and gentility the queen of virtues. Whether souls are lost or saved matters little to some people, so long as the service is attractively conducted, and is suitable for persons of cultivated taste. Hence the idea of employing the rough and uneducated in preaching the gospel may scarcely be mentioned, unless it be with the assurance that they shall not come nearer to our gentility than the East of London, or the slums of our great cities. Great talent is worshipped, and little ability is so despised as to be thrust aside with contempt. In all such cases the sin of burying the one talent is not confined to the individual, but is shared in by those who surround him, and drive him into a corner. The cold contempt which chills a man's soul is as guilty a thing as the weakness which allows itself to be so chilled; perhaps

it is far more evil in the sight of God.

Thoughts like these, and many of like tenor, have passed through our mind while reading a queer little book by Mr. Christophers, entitled "Foolish Dick: an autobiography of Richard Hampton, the Cornish Pilgrim Preacher."* Foolish Dick was certainly well named from the ordinary point of view, for in many matters he was scarcely half-witted. "One of his masters conceived that he might be capable of orderly thought in manual labour, so far, at least, as to distribute manure over the surface of the field. He was put to work in the morning, and fairly instructed how to wheel out the manure from the heap in the corner of the field, and drop the several barrowfuls in smaller heaps at certain distances, so that when the whole was thus laid out, the manure might be scattered from the smaller heaps over the entire space. Dick was left to his work. But in the evening, the manure was found still in a large heap in the corner, as it had been in the morning.

"Why, Dick," said the master, "you have done nothing all day." "Iss I have, master," was the prompt reply, with a look of mingled honour and self-content; "iss I have; I ded aall you towld me, and feneshed by denner time; but I thoft it wud'n do to taake a whoal day's wages for a haaf-day's work, so, arter denner, I wheeled ut aall back agen!"

"He had been put to weeding-work in the garden, and particularly shown how to distinguish the young leeks, or onions, or radishes, from the weeds. The result was the dismay of the employer, when Dick, with a kind of triumphant light in his squinting eye, pointed to the entirely tenantless beds, emptied alike of weeds and crops, and said, "There now, I've done un butaful, and weeded un claim!"

The portrait of Dick, which is placed as a frontispiece to Mr. Christophers'

book, leads the observer to put him down among those poor naturals, or half-daft persons, of whom a specimen may generally be found in every village; his dress and form being grotesque to the last degree. Dick's account of his education is quaint enough. "My paarents sent me to a raiding school, kept by a poor owld man caaled Stephen Martin. My schoolin' cost three a'pence a-week. I was kept theree for seven months, and so my edication was wurth no less than three shillin' and six-pence—theere's for ee! When my edication was feneshed, as they do say, I was took hum, seven months' larnin bein' aall that my poor paarents cud affoord for me. But I shall have to bless God to aall eternaty for that edication. At that decar ould man's school I lart to raid a book they caaled a Psalter; an', havin' lart so fur, when I got hum I gove myself to raidin, and kept on keepin' on till I cud raid a chaapter in the Testament or Bible. Aw, my dear! what a blessin' thes heere larning a' ben to the poor idyat!"

Despite his natural deficiencies and want of education, Richard Hampton showed great shrewdness and originality, especially in any matter which concerned religion. His Bible and hymn book were all his library, but these he studied so well, and worked them so thoroughly into his nature, that they were a part of his being, and for him to answer a scoffer with an appropriate and scriptural text was as natural as for a bird to sing. "He was one day waiting in the office of an influential firm, having been sent on a business errand by his friend and employer.

"Richard," said one of the gentlemen, "they say you know a good deal about the Bible; go home and look, and you will find in the fourth chapter of Habakkuk a passage that will do for a text for you: the words are: "Rise, Jupiter, and snuff the moon!"

"No, maaster, I don't believe that they words are in the Bible," he replied, and there es no moare than three chap-

* Published by Houghton & Co., 10 Paternoster Row.

ters in Habakkuk, nuther; but I d'know that in the eighteenth verse of the twenty-second chapter of Revelation you will find thaise words: 'If any man shall add unto these things, God shall add unto him the plagues that are written in this book!'"

His mode of quieting a person who wished to pry into his master's business was also as clever as it was effectual. We have it in his own words: "When I cum into the count-house the agent was sitting to breakfast, an' he begun to ax me 'bout a mine that I knowd was poor at that time, and gave but malancholly prospic. I knowed what he wanted to find out, so says I to he, 'Do'ee know what the apostle says?' 'No,' says he; 'what us ut?' 'Why,' says I, 'whatsoever is set before you, eat, asking no questions for conscience sake. That was 'nough for he; he went on faaster than ever swallowing his luckfast, and ded'n stop to ax me any more questions 'pon that head."

Being early converted among the Methodists, Dick was always most devout and enthusiastic, regular at the class meeting, and zealous for all the ordinances of his church. His remarkable gifts in prayer were not allowed to rust, but few thought that he had any degree of adaptation for the pulpit. His call to the ministry is one of the oddest things we ever remember to have read, and we enjoyed a hearty laugh at the Cornish orator pelted into fame, and finding a tongue amid the jests of his persecutors. His own words are more telling than ours can possibly be.

"Now, the way I was fust drawve out es like thes heere. My cap'n sent me weth a letter to Redruth post-office; the letter had a bill in un with a hunderd poun's. Cap'n towld me to be sure I gowe un in aall saafe, an' then to ear a noate to Maaster Joseph Andrew. I did so, but while I was stannin' at hes door tell I had hes answer, a young wumman, as she was washin' the wenders (windows), glazed at me, an' says she, 'That there young

man can look *ninety-nine* ways at waanc. Says I to she, 'What man having an hundere sheep, if he lose one of them, doth not leave the *ninety and nine* in the wilderness and go after that which is lost, until he find it? and when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, rejoice with me, for I have found my sheep which was lost. I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over *ninety and nine* just persons that need no repentance.'

"Some boys stannin' near, got in 'round me, an' at laast a mob gathered, and they foached (pushed) me down the strait. In the por (bustle) I lost my hat, tell gittin close to a mait-stannin' (shambles), to save myself from being stanked (trampled) under fut, I got up an' set down 'pon the stannin'; and then, aw, I felt my sawl all a-fire weth lave for everybody theere, and sprengin to my seet, I begun to ex'ort, and then to pray. Soon as I spoke, they were aall quiet; norra waun had a word to say, and they looked seeryus, an' at laast tears begun to run: aw, what a place et was—twas 'the house of God' sure 'nough. My sawl was so happy! everybody wad cum forth simmin to shaw how kind they cud be. They got my hat for me agen, and some of em' wud gev me money ef I wud taake ut, but no, 'twasn' silver or gowld that I looked for. I was happy, and full of love, and in thut staade I went back hum."

From that day forward Mr. Hampton was continually engaged in lifting up the Saviour among sinners, and many were the souls led to the cross by his entreaties and exhortations. He was frequently advertised as the "Cornish fool," and this secured him congregations, but there was a weight and power about his utterances which soon proved to the audience that he was no fool in the things of God. At first his exhort-

tations were confined to small meetings and out-door gatherings, but by degrees the large Methodist chapels were open to him in many circuits of Cornwall and Devon, and even these were not always able to hold the crowds which gathered to hear him. He spoke the people's own tongue, and spake of the gospel in terms level with their own understanding, and he won many hearts. Zealous ministers in the various districts were glad to use him in stirring up their people, and if here and there the more dignified repelled him, Dick was always a match for them. Being on one occasion sharply told that he ought not to venture before chapel congregations, Dick's response was ready, and proved to be more complete than his reprover desired. "I hope no 'fence, I'm sure. I ded'n know. I wud do all things ef I cud, decently and in order. You're a great man, you are, maaster, I know, an' a wise man, I 'spose. Now, maaster, don't 'ee fall out weth a fool, for 'it pleased God by the foolishness of preaching to save them that believe.' You are a learned man, too, I reck'n," he added, with one of those curious glances of his twisted eye which seemed to screw their way into one; 'can 'ee talk Greek, maaster, can 'ee? Will 'ee please to say ovver a bit of ut to me?' Dick's squint, and the comical turn of his lip, made the question unmistakable. The official felt that he was unexpectedly brought to a standard of learning which he would rather not be measured by, and so, wisely taking Dick's advice, he let the 'fool' have his way."

Very comical were Dick's adventures in Devonshire, where he itinerated for several weeks, and was introduced to society of a higher grade than any he had mingled with before. A conversation with Dick about his first visit to Devonshire is given by our author, with details, which will thoroughly amuse the reader, and indeed, the whole of the little volume combines instruction with interest in a very high degree, so that we can heartily commend it to

those who wish to while away an hour at the sea-side, or anywhere else.

Foolish Dick is an extreme case; but we have felt none the less free in using it, since our intelligent readers will readily supply the grain of salt which the example may require. Very far are we from agreeing with the famous Cobbler How in all that he advances in his "Sufficiency of the Spirit's teaching without Human Learning," for he sets himself to shew that the human learning is no help to the spiritual understanding of the Word of God, and yet it is clear as the sun at noon-day that the most spiritual man living could not have read the original Scriptures if he had no acquaintance with Hebrew and Greek, and there would have been no translation to help him if the translators had not possessed human learning. We are not, however, fearful that any of our readers will run into the extreme thus indicated. We should be very sorry to see every fool set up for a preacher; perhaps the market in that direction may be regarded as sufficiently stocked; but if there be men of rough natural ability who are muzzled by our present craving for superior elocution, we would say, "In the name of God, loose them and let them go." We desire to see them go forth, not to become antagonists of the regular ministry, not to foam out their own shame by boasting of their ignorance, not to become leaders of factions, but in a Christian spirit to be fellow helpers with the pastors of the churches, and useful auxiliaries of all other organized labours. We have heard of one minister who gloried in what he elegantly called "choking off" earnest young men who aspired to preach, and perhaps there may be more of his breed; we would, however, rather believe that our brethren will welcome all who, with true hearts, desire to testify to the truth as it is in Jesus, will cheerfully appoint them such services as they are capable of, and assist them in qualifying themselves for greater usefulness. This will be easy work for the

pastors if the brethren are all of the same spirit as Richard Hampton. One of the last records of his experience runs thus:—"My expearyance at thes time es, that I have laately found a grawin' in grace, an' have enjoyed braave cumfert ov laate. I have no end in view in going round as I do, from plaace to plaace, but the gloary of God an' the good of sawls. In times paast, I cud'n help shaakin, an' trem'lin' when I used to see anybody cum that I tho't was come to shaw a bad sperrit, or to loff an' grizzle, but the Lord have took away the fear of man from me—I doan't know nothin' bout et now, I've ben a stranger to et ever sence; thank the Lord! I do love every Methody 'pon the faace of the eaarth weth a partikler love, but saame time I do raily long an' desire that aall mankind shud be saaved. I shud like to be considered a member ov society in Porthtowan class so long as I do live. I doan't want to laabour in no circuit no further foath than is plainin' to the praichers in that circuit: an' I do wish allays to be in subjecshun, to they that are over the flock, as 'they must account.' God es my wetness, I

never look to praich in laarge chaaples nuther; owld baarns, staables, or any plaace like that; an' I b'lieve the Lord will shaw, in the day of account, how hes poor sarvent have tried to maake the best of the talent that he gove me."

Foolish Dick went across the Jordan not very long ago, leaving behind him many who remember his name and work with devout thankfulness. He was never married, but he rejoiced greatly in his spiritual sons and daughters, who were on earth his comfort, and will be in heaven his crown. It was grand to hear him singing, as we trust many of us may be able also to sing,

"O the fathomless love that has deign'd to approve,
And prosper the work of my hands!
With my pastoral crook I went over the brook,
And behold I am spread into bands!"

"Who, I ask in amaze, hath begotten me these?
And enquire from what quarter they came?
My full heart replies, they are born from the skies,
And gives glory to God and the Lamb"

Christian Work.

THE BATTLE WITH ROMANISM IN THE PROVINCE OF QUEBEC.—Many of our readers have no idea what it means to dwell in the heart of a Roman Catholic population. They have less idea what it means to battle for the truth alone in that position. To understand this fully one must go through the fiery ordeal: but next to that trying experience is the reading of such reports as we find in the journal of the French Canadian Missionary Society.

The following will illustrate: 1. The hardships consequent upon the severity of the winter. 2. The necessity of following up the distribution of the Scriptures. 3. The spirit of enquiry gaining ground amongst the people.

In spite of the severe cold which has lasted for some time my labor has been much blessed. On the whole the work progresses and possesses much of interest. In the place where I live, there are some families who listen attentively to the word of God. Some time since I lent a Bible to two young married people; they promised me to read it and I frequently visited them. On Sunday the 29th inst., I went to their house and found the husband reading aloud to his young wife, who was seated by his side listening. You do well, I said, to search and read the Holy Scriptures; it is in reading them you will see for yourselves what you must do to secure eternal life. "Yes," replied Mr. C., "it is sublime! The more I read, the more I wish to read; but," added he, "I know how to read, it is true, but there are things that I do not understand. I should like also to know why our priests forbid us reading the Bible, for I only find that which is good in it." My dear sir, I replied, Jesus tells us in John

v. 39, to "search the Scriptures," and if the priest forbids your doing what Jesus Christ recommends, we ought to disregard the priest and listen only to the Saviour of sinners. "That is clear," he said.

About 8 o'clock on the evening of the 15th inst., we thought the inhabitants would take us by force. Eleven persons, men and women, knocked at our door; I opened it, and saw these people trying to get in. I am not easily alarmed, but nevertheless, I felt all my limbs trembling. "What do you want?" I said to them. "Do not fear, Sir, we have come to you to instruct us in the truths that you preach; our priest wishes to lead us by the nose." I made these people sit down, and took my Bible to show them the love of Jesus Christ for sinners. Our conversation lasted part of the night, and some of the men who came that evening joined our Sunday services. I have a very large and interesting field. The cold has been intense—on returning home from my last tour I was almost frozen. Patience, above all things, is needed in this Missionary work. He must know how to wait, for he does not immediately see the fruit of his toil. I commend myself and my work to the prayers of all, that the Lord may keep me, for I am much isolated here.

The following by another Missionary will serve to show the hindrances to a profession of the Gospel, to which the converts are exposed:

Some miles from this place there lives one of our old Pointe aux Trembles scholars; he is married, but his wife is opposed to the Gospel. The priest went to see him, and asked him for his Bible, but he replied that he would never part from that book, which was the word of God.

In—I had a long conversation with Mr.—, a wealthy Canadian, living on his means. His wife is very much opposed, and he can only read his Bible in his barn. He never now goes to Mass; I exhorted him to declare to his wife that, cost what it may, he would follow the word of God—and that, perhaps, would be the means of bringing his wife to the truth. That he ought to have at heart his wife's salvation, and if this caused him some trouble at the beginning, it was not sufficient reason for him to hide the light. At last, having fully understood me, he commended himself to my prayers, and told me that he would come and see me as soon as possible.

THE CONFERENCE IN NEW YORK.—The Council of the British Organization of the Evangelical Alliance has published its arrangements for the sixth International Conference of Chris-

tians, to be held in New York from the 2nd to the 12th of October. This Conference was interrupted by the War of 1870. The doctrinal articles of the Evangelical Alliance are as follows:—

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
3. The Unity of the Godhead, and the Trinity of Persons therein.
4. The utter depravity of human nature in consequence of the fall.
5. The incarnation of the Son of God, His work of atonement for sinners of mankind, and His mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal punishment of the wicked.
9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

Some of the ablest and best men in the Christian church of the two hemispheres are expected to be present. The subjects proposed for deliberation are of vital interest. In this connection the English organ of the Evangelical Alliance says:

"Such a convocation of the true Christianity and of the living Protestantism of the present day may be regarded as a fitting reply to the audacious 'Ecumenical Council' which decreed Papal infallibility, and we may well hope and pray that the presence and power of the Holy Ghost may abundantly rest upon it. It may be that from this Conference there may date a new era of closer brotherhood among all sections of the Christian church, a more earnest rallying around the great central object of Christian faith and love, the Lord Jesus Christ, and a bolder and more aggressive attitude in relation to the anti-Christian and anti-Protestant

forces that are arraying themselves against the truth as it is in Jesus. It is the first 'General Council' ever held in the New World, and we trust that it will become historical in the annals of the Christian church. It ought to be understood that the invitation of the American organization extends not only to the formal members of the Alliance, but to all Christian people sympathizing with its object, whom it assures of a cordial and fraternal welcome."

From the programme now before us, we learn that proceedings will commence by a social reunion of members and delegates in the Young Men's Christian Association Hall, the Hon. W. E. Dodge presiding, when an address of welcome will be delivered by the Rev. Dr. William Adams, of New York. Reports and discussions on the present state of Christendom will follow. Among the speakers will be the Rev. H. Krummacher, of Brandenburg, who will afford information on Germany; Rev. M. Cohen Stuart, of Rotterdam, on Holland and Belgium; Rev. Matteo Prochet, of Genoa, on Italy; and the Rev. Antonio Carrasco, of Madrid, on evangelization in Spain. We give the other leading topics, and the names of some of the principal speakers upon them:

Christian Union.—Dr. Payne Smith, Dean of Canterbury; Rev. Dr. Stoughton, D.D., London; Prof. Jean Monod, of Montauban; Rev. Dr. Paul Kleinert, of Berlin; and Dr. Charles Hodge, of Princeton, N.J.

Christianity and its Antagonisms.—Rev. Prof. Stanley Leathes, King's College, London; General Superintendent Dr. W. Hoffmann, Court Preacher, Berlin; Dr. Theo. Christlieb, University of Bonn; Dr. van Oosterzee, University of Utrecht; Dr. F. Godet, Neuchâtel; and Dr. James McCosh, College of New Jersey, Princeton.

Christian Life.—Dr. James H. Rigg, Wesleyan Training College, Westminster; Chas. Reed, Esq., M.P.; Dr. Joseph Parker, City Temple, London; Dr. Franck Coulin, Geneva; L. I. Geo. Fisch,

Paris; Dr. Noah Porter, President of Yale College, New Haven; Dr. Mark Hopkins, Williams College, Mass.; and Rev. Henry Ward Beecher, Brooklyn, N. Y.

Protestantism and Romanism.—Dr. J. A. Dorner, University of Berlin; Dr. Constantine von Tischendorf, University of Leipsic; Dr. Kraft, University of Bonn; Prof. C. Pronier, Theological Seminary, Free Church, Geneva; Rev. Hyacinthe Loyson, Geneva; Bishop Geo. D. Cummins, D.D., of Kentucky; and Dr. R. S. Storrs, Brooklyn, N. Y.

Christianity and Civil Government.—Prof. Rainy, D.D., New College, Edinburgh; Rev. W. H. Fremantle, Rector of St. Mary's, Bryanstone Square, London; Prof. J. P. Astie, Theological School of the Free Church, Lausanne; Dr. John Hall, New York; and Bishop Henry Washington Lee, Davenport, Iowa.

Christian Missions, Foreign and Domestic.—Dr. Joseph Angus, Regent's Park College, London; Dr. Grundemann, Potsdam; Dr. Knox, Belfast; and Hon. G. H. Stuart, Philadelphia.

Christianity and Social Evils.—Rev. W. F. Stevenson, Dublin; Sir Harry Verney, M.P.; Dr. E. C. Wines, New York; Prof. Theodore Dwight, LL.D., Columbia Law School, New York; Hon. Nathan Bishop, LL.D., New York; and Hon. Felix R. Brunot, Pittsburg, Pa.

The Conference during the day will be divided into three or four sections, according to language (English, German, French) and topic. Popular meetings of all sections will be held on several evenings, and sermons will be delivered on the two Lord's-days.

FRUITS OF RAGGED SCHOOLS.

Work among the young is always *hepatal*. The following are interesting instances from *Sunday at Home*:—

JESSIE OF THE DUST-PANS.

On the early mornings I frequently observed, among a few old women, a little girl raking in the dust-pans for

whatever she thought worth taking home. I frequently attempted to induce her to speak to me, but she seemed too busy and determined not to be interrupted in her work. At midday on one occasion I was more fortunate. We met on the pavement, and I stopped her and offered her a dinner if she would come along with me. She promised to follow me as I made for the school. Somehow I began to suspect she might give me the slip, so I turned round to see that all was right. It was just in time to see the tail of her tattered frock finding its way in at a court. I followed, and was pleased to discover that there was no egress from the court, so that Jessie could not possibly be far away. I called on her to come to me, but all was still. On seeing a door half ajar, I pushed it open rather roughly, which made little Jessie discover her hiding-place in double-quick time. I then told her where the school was, and that she must go in front, and I would follow. She got her dinner comfortably, and was full of promise to come back the next day and be duly admitted as a scholar.

Jessie failed to keep her word, however, and continued to wander about our streets for at least two years from this date. I often met her, and urged her to return to us. Her ready reply almost always was, "No, I wiuna; I diuna like it." I earnestly told her she would repent it some day. Poor thing! she had a miserable mother, who no doubt encouraged and pressed her to continue this wandering life. I found this woman had a large family, almost each child having a different surname.

One day, while at dinner, our servant girl told me that a beggar lassie wished to see me at the door. On going, who should be there but Jessie? Immediately on seeing me she said, "If you'll tak' me to the school, I'll gang now." I cannot say how delighted I was to get her, feeling that all former attempts had not been thrown away. She went at

her task with heart and soul, and, though older than the other scholars, by dint of great application, soon made up for lost time. To be away from her mother's influence, she was, as soon as possible, put out to service about fifty miles from town. Being a strong girl, and having become active and tidy, she succeeded in keeping her situation for some years.

I had not heard of or from her for some considerable time. Being in the country, paying my customary visit of inspection over a considerable property which had been under my management for a number of years, I, on passing a small mercantile establishment on the estate, felt desirous to show my goodwill and favor towards it, and with this view resolved to enter the premises and make some slight purchase. To my great surprise, who should be at the back of the counter, and alone in the shop serving the customers, but my friend Jessie? How and when she had gone to this establishment I knew not; but when I saw her dealing out the goods and handling the money, and remembered her in the dust-pans on the streets only a few years ago, one may imagine my surprise, for I cannot describe it. Neither can I describe her delight at my seeing her holding such a responsible position. I contrived to see her mistress, and expressed my great joy at seeing my friend Jessie so trusted. "Oh, sir," she said, "I could trust her with untold gold." In this place she remained for some considerable time: the reason of her leaving it I never learned. The next time I saw Jessie again she was residing at her mother's house. A more dangerous position for a young woman could scarcely be selected; and as we were, for the first time, about to try the experiment of emigration, I induced Jessie, amongst others, to go to New Zealand. Suitable outfits were procured for them all—nine in number—and the necessary passage money paid. We sent the matron of our institute with them to the port of

embarkation; but purposely no ready money was given them, in the fear that they might find their way back, and flaunt about our streets in their new dresses. Besides, I was given to understand that, on their arrival in the colony, they were in the receiving establishment there provided with bed and board till appointed with situations. In this, unfortunately, I was so far mistaken. They got only lodging gratuitously. They had to find themselves in board. Fancy our nine girls arriving at Dunedin without even so much as a sixpence amongst them. Poor things, they were indeed sadly to be pitied. On the day immediately after their arrival a lady called at the institution in quest of a servant. Amongst all present my friend Jessie took her fancy. She engaged her, and gave her the customary bounty of ten shillings. Jessie had to leave that day. Before doing so, however, she called her eight companions into a corner, gave them the ten shillings, saying she had no need of them, and trusted they would all get places before the money was spent. This was a truly noble action. Never did she allude to it in writing home. It was communicated to me by one of the others. Before the ten shillings had melted away one and all of them had got employment. It was a lesson to us in the future not to send emigrants away so bare of funds. Jessie no doubt gave satisfaction. Be this as it may, she soon got married. Frequently did she afterwards remit 5*l.* to her now aged mother. On one of these occasions she enclosed at the same time photographs of her husband, self, and three nice children, with a beautiful perforated card and hymn thereon, the prize of her eldest child at Sunday-school. Surely no one will deny but that emigration has proved a most desirable event in this my poor friend Jessie's history.

II.

THE MINISTER'S GIRLIE.

A clergyman came one day and said, "In the course of my ministerial visit-

ations I have come upon a family in my district in a sad condition. I find that the parents have, through drink, both gone to the bad. They have several grown-up sons and daughters, who, I fear, are little better. There is still one little girl, a beggar. If she could be got into your institution day and night, something might be made of her. If she remains where and as she is, she will, in all probability, go astray like the others."

It was difficult to refuse such a request, coming from a clergyman; but I preferred taking her on the following conditions: "If the institution prospers, and if you live and the girlie lives, for say six years, and if at the end of that time she can get a good character, do you promise to take her to your own house as a servant? For what is the use of our training such, if we do not get a suitable outlet for them when they are ready for employment?" The clergyman thought this stipulation but fair and reasonable, and at once agreed.

During all the six years she was at school the matron never once complained of Jeannie's conduct; on the contrary, she was, when referred to, highly spoken of. This being so, we at the end of the six years wrote to the clergyman, saying we had performed our part of the bargain, and Jeannie, having all along given us satisfaction, was now waiting his orders to enter his service.

The clergyman kindly wrote, asking her to be sent to him at once. To him she went, and with him she remained for about other six years. At the end of that time, a particularly engaging and nice-looking young woman called on me. At first I was at a loss to recognise her. By degrees her happy expression of countenance began to dawn on me, and I said, "Dear me, Jeannie, is this you? What's brought you to town? This is not the term. Have you left the manse, woman?"

"Yes sir," was the ready answer.

I felt grieved that she had put herself out of such an excellent place; for the

minister and his good lady had been particularly kind and very forbearing towards her, notwithstanding her awkwardness in many parts of her work at first.

"What's the matter, Jeannie?" I said.

"Please sir," she said, in a very arch and modest way, "I'm going to be married."

"Oh, indeed!" I said. "Who is he? where is he? and what does he do?"

"Please, sir, between three and four years ago we forgathered, and I promised. He was not at that time getting on very well in this country, and he went abroad. And please, sir, he is rather clever, and got into a bank there, where he has got on very well. He has 700*l.* a year, and he has sent home siller to the minister, and wishes me to go to the south of England to a boarding school for twelve months, and then to go out to be married. I am leaving for England this afternoon, by the quarter past four o'clock train; but I could not go away without coming to tell you."

I was both surprised and delighted—delighted at my young friend's good prospects, but more so with her intended; for how often does it happen, to the shame and disgrace of men, that they frequently, if successful in life beyond their early expectations, throw aside their early and first love for another farther up in the social scale! But this young man determined to make his success her success, his home her home. She went to the school as had been arranged, and in due time went out and was married. In little more than a year, however, it pleased God in His providence to take her to life everlasting. She left behind her a little daughter to cheer and console her bereft husband.

WORK IN THE WEST OF IRELAND.—
Bishop Ryan, formerly Bishop of Mauritius, having recently visited the Missions in the West of Ireland, has

given the following view of their present state:—

"We reached Dublin on the 5th of June, and having visited the West, left on the 17th. On each day of our stay I had opportunities of looking into the work and seeing the workers, and the impression produced on me was one of deep thankfulness and strong encouragement.

"I had seen the Missions nineteen years ago, and was therefore able to make a comparison between their condition in 1854 and 1873. In several important respects that comparison was very favourable to the present period. A very striking improvement has taken place in the training of the teachers; in the knowledge and experience of the readers; in the cultivation of the scholars; in the character of the buildings, neat and commodious churches having taken the place of school buildings in several cases; in the altered disposition of the population, notwithstanding outbreaks of persecution here and there; in the consolidation of the work, and in the history which attaches to it. This last particular may need some explanation. What I mean by it is this, that whereas in 1854 I saw many who were *hopeful*, I have now seen many who have been tried; that I have heard of the *re-productive* power of their Christianity, and have found some of our best and efficient agents from the converts themselves.

"The blessed operations of Christian charity in the Orphanages and Homes, both in Dublin and Galway, was most touching to observe; and the peace and joy felt by one of the converts, who is dying of a very painful disease, and his confidence in his Heavenly Father's care and mercy for the wife and eight children whom he is leaving behind, proved how well he had been taught, and how fully he had received the truth as it is in Jesus.

"I was very much pleased with the agents, readers, schoolmasters, superintendents, and assistants in the Homes;

and thankful for such a class in training for the work in Dublin.

"While there was a difference of spiritual power, as there is in all such bodies of workers, there was a spiritual tone, a love of the work, a concern for the children of others, an aggressive boldness in some especially, and a hopeful spirit about the results of the work which encouraged me very much, and which made me think very often of the rich blessing which has followed the holy enterprise which Mr. Dallas and others undertook in the name of God, and for the cause of the truth, when they originated THE IRISH CHURCH MISSIONS.

ASSEMBLY OF THE SPANISH CHRISTIAN CHURCH.—The Annual General Assembly of the Spanish Christian Church, writes the Madrid Correspondent of the *True Catholic*, has just terminated its sittings at Madrid, having lasted seventeen days, under the presidency of the Pastor Ruet. The meetings commenced on the evening of the 10th June, when a sermon was preached by Senor Cabrera to the delegates assembled from different parts of Spain and a numerous auditory. The following day the consistory presented its report for the past year, and the formal business commenced, which engaged the Assembly in constant session daily, except Sundays, morning and afternoon, until the 27th.

Those who have followed the history of evangelization in Spain since liberty of worship was proclaimed in 1868, will be aware that Christians of almost all denominations have entered the field; and whilst in the first instance the work was almost purely missionary in its character, in proportion as congregations came to be formed, the differences of church organization made themselves apparent, and Episcopalian, Presbyterian, Congregationalist, Baptist, Methodist, and brethren meeting simply as Christians, each impressed their peculiarities upon the congregations formed

under their respective influence. Many, perhaps most, deplored that it should be so, but none found a remedy; the utmost that could be done was to preserve as much as possible brotherly union between churches and individuals differing in their forms of worship, and this guarding of the unity of the Spirit has been, happily, with few exceptions, practiced, although much more remains to be done ere the full apostolic precept is obeyed and its full blessing realized.

Whilst this has been the state of things generally, the Presbyterian portion of the Spanish Church, being predominant in number, has pushed its organization more decidedly forward, and has founded what they call the *Spanish Christian Church*; not that the other evangelical churches existing are less Christian, but because, sustaining the principle that churches ought to be bound together in one organic body and placed under presbyterial governance, they have so constituted themselves, and, although only a part of the Christian Church in Spain, desire to be recognized as the Spanish Christian Church.

The first attempts at organization were made by the several churches in the south of Spain, supported by the Edinburgh "Spanish Evangelization Society." These were followed by similar attempts at Madrid. Each had its separate confession of faith, more or less founded on that of the Westminster Assembly, and its separate rule of church government after the same model. These two Presbyterian centres met at Seville in April, 1871, by invitation of the former, and effected a fusion, or rather union, on the understanding that the respective churches might use either one of the forms existing, until the *Spanish Christian Church* then founded should have adopted unitedly a confession of faith, code of discipline, and directory of worship, to which might be given the character of permanency.

Senor Cabrera, of Seville, had been

the most active in bringing about the union effected in the spring of 1871, and was the President of the already existing church organization in the South, with which Madrid and the North were then invited to join. A consistory was formed, of which Senor Carrasco, of Madrid, was chosen President, and he has continued in office during the two succeeding years, acting as Moderator at the Assembly of 1872, till the present meeting, when the honour has again been conferred on Cabrera. In the paucity of men fitted for this responsible position in Spain, it is difficult in the meantime to get out of this narrow circle.

Needless to say the number of churches constituting this union is as yet small, although it includes generally those of most importance numerically. Besides the various congregations which do not accept the Presbyterian form, there are one or two Presbyterian churches which have not yet seen their way to join. From ten in 1871, last year the Spanish Christian Church comprised sixteen different congregations, four of which were situated in Madrid. This year six of the above number were not represented, from various causes, whilst four new congregations were represented, one being a church already established, and three in course of formation. Several of the churches were represented by two delegates, and some foreign friends interested in the evangelization of Spain, or connected with other churches in Madrid, were invited; so that the entire number present this year was of delegates twenty-two, and four besides, invited to take part in the discussions, but without vote in the Assembly.

As the Confession of Faith was the principal work of the Assembly of 1872, so the Code of Discipline was the task devolving on the present Assembly. There was other work before it, such as the Directory of Worship, the Catechism, and the Hymn-book, on all of which the respective sub-commit-

tees, and chiefly Senor Cabrera, had wrought diligently and presented the results of their labours to the Assembly. But it soon became evident that the Code of Discipline alone, drawn up by Cabrera, would be more than sufficient to occupy all the time that could be devoted; so the result of this year's meeting has been to adopt, after minute discussion, paragraph by paragraph, the Code which is to rule for the future the practice of the Spanish Christian Church in all its principal parts, leaving some sections yet unexamined, from want of time. Apart from this, there was naturally other business before the Assembly connected with the internal concerns of some of the churches, besides an important proposal for the establishment of a school of theology for the training of students for the ministry. In addition to this, it was deemed fitting to apply the divisional system provided for under Presbyterian government, particularly necessary in a country like Spain, where the provinces are separated by wide distances. As a result, Spain was mapped out for the present into four presbyteries, the churches of Andalusia gathering around Seville, those of Catalonia, Arragon, and the Barbaric Islands having Barcelona for their centre; whilst two presbyteries were assigned to Madrid, the one embracing the churches north of the capital to Santander, and the other those south as far as Cartagena and Alicante.

Whilst the different ministers from the provinces were thus assembled in Madrid, there was the natural interchange of pulpits, which was pleasing to all; besides this, the brethren united, and partook in common of the Lord's Supper towards the close, the Church members of the different congregations in Madrid being invited to join in this act of Christian brotherhood and love. There were also meetings at private houses of a more social character, and especially one attended by about fifty persons, including the wives of the friends assembled, and embracing not

alone Presbyterians, but Christians in general, at which the topic was treated by those who addressed the meeting, of "The Christian, in his relation to Christ, the Church, and to the World."

THE GOOD WORK IN MEXICO AND PERU.—The following story is given by the Rev. Wm. Parkes, agent of the British and Foreign Bible Society.

"It was only last November that Escobar, the colporteur, entered the workshop of a blacksmith and coach-maker in this town. The master, named Augustin, seeing his pack of Bibles, thought he was selling Romish books, and said,—

"I want none of that trash; I have become tired of that superstition long since."

"But," said Escobar, "these are Bibles."

"Bibles! are they?"

"Yes, not Romish Mass Books, but God's pure Word."

"A Bible," said the man, "is what I have long been waiting for."

"He bought one, took it home, and began earnestly to read it. It touched his heart and led him to Jesus.

"Now he had at his home his aged mother, his wife and a sister, all devout Catholics, regularly attending mass, and having images of the saints and pictures of the Virgin all about their rooms.

"Augustin was not satisfied with reading the Bible alone; he felt it his duty to read it to his family in the evenings after his work was over. Knowing that it was a Protestant book denounced by the priests, the women at first walked away, pretending to have work to do in their rooms. But finding this running away to be inconvenient, and perceiving that Augustin did not intend to give up his evening readings, they were eventually obliged to remain. By and by they could not refrain from listening, and gradually became interested. One night the aged mother began to weep. Her son stopped, thinking that his mother was more than

usually annoyed; but she said, 'No, go on; these words are so new to me, so sweet and tender, that I cannot refrain a tear.'

"Eventually this Bible-reading led them to Mr. Pascoe's preaching. At first the wife of Augustin said she did not wish to oppose her husband, and would become a Protestant *in part*, if he would allow her the worship of the Virgin. He must permit her *that much*.

"The sister was more thorough in her repudiation of Romanism, and soon became an earnest Christian. One night, after hearing a discourse on Romish idolatry, she went home, gathered together all the pictures and images of saints and Virgins, the collection of many years, and burnt them all.

"The aged mother, in whose nature there yet lingered some of the old leaven, remonstrated; but it was too late—she went the flame, and consumed them all.

"The wife afterwards became an earnest Christian, and it is this family, instructed out of that one Bible, which has done so much towards the present 'awakening now going on in Toluca."

Light flies with amazing rapidity. The light of the knowledge of the glory of God has lately been thus shining with astonishing power in Mexico, and the adjacent Spanish Roman Catholic countries to the south are sure ere long to be influenced by its rays. Christians are now looking with longing eyes for the effect of that great work on the countries of Guatemala, Granada, Ecuador, and Peru. We draw attention to these countries that Christians may pray for them, because, alas! they continue to be enveloped in the gross darkness of Popish superstition.

Peru is a magnificent country, nearly covered by the lofty Andes, which enclose a table-land twelve thousand feet high, and containing the stupendous peaks of Sorata and Illimani, 25,400 and 24,250 feet above the level of the sea. Its natural wealth is immense. The silver mountain of Potosi has no

equal in the world. It seems to be a mass of ore 16,000 feet high, being dyed all over with metallic tints, green, orange, yellow, gray, and rose-colour. Who has not heard of—

“Rich Peru with all her gold?”

Eat, alas! its simple-hearted people are not enriched with a knowledge of the Gospel of Jesus Christ. They have been worshipping “*Inca*” the Child of the Sun, or the flower and water god of the Romanists. They are a civilized people, fond of music and the dance, and if they were but the possessors of pure Christianity would perhaps be the most interesting of the South American nationalities.

UNDERMINING MAHOMETANISM.—

Figures but imperfectly represent moral influences, but experienced readers will understand what is implied in such facts as these: Up to the present time the Americans have established in Turkey 222 common schools, have founded 78 churches, have educated and licensed 110 pastors and teachers, have opened 200 preaching stations, have founded four theological colleges, have set up 12 girls' schools, and around these various institutions have gathered a Protestant population of over 20,000 souls. They have circulated in the various languages of the empire, 400,000 copies of the sacred Scriptures, besides 500,000 other religious and useful books, many of them translations of European favourites and classics, and a host of college and school books, such as grammars, and works on arithmetic, astronomy, algebra, physiology, mental science, and domestic economy.

“We are not surprised to learn that the moral results of such stupendous labours are beginning to draw the favourable attention of the Sultan himself. The moral teaching that has emanated, for so many years, from so many centres, has made a perceptible impression on a society rotten to the core. The intellectual influence, too, of these transatlantic strangers begins to assert itself in Con-

stantinople. On the lofty shores of the Bosphorus, precisely on the spot where the Persians passed into Europe under Darius, waves high the star-spangled banner over Robert College, a great institution for the higher education of Turks, Armenians, Jews, Catholics, and Protestants alike, founded by the princely liberality of a single New York merchant, whose name it bears, and accommodating 250 students, who are all taught English and are initiated into English literature. A similar college at Beirut, where Arabic—the language of 100,000,000 of mankind—is the common tongue of the institution, is occupied in spreading sound medical science and Christian knowledge over the whole of Syria. And the College of Aintab is expected to carry on the good work of civilization in the Turkish language over the vast extent of Karamania and Armenia, in the interior. The Americans expend 50,000*l.* a year on their Turkish Missions, besides the 100,000*l.* which they have invested in the permanent institutions which we have described. It gives us no small pleasure to render our homage to this noble example of energy and well-directed expenditure.

ON THE CHANGE OF RELIGION, BY A JAPANESE.—The following remarkable article from the pen of a Japanese has lately appeared in a native newspaper published in Kobe:—

“Man must have instruction. If he have not instruction he is like a bird or beast, said the sage.

“There are in different countries various systems of instruction, — in China, that of Confucius; in India, that of Buddha; in the countries of the West, that of Jesus. Besides these there are many others, among which, in our own country, is that of Shintoism.

“From antiquity Shintoism has been supplemented by the teachings of Confucius and of Buddha, and men have adhered to one or the other according to their inclination. Consequently there have been disputes and contentions on

every side, and the progress of the people has been without unity.

"If a new system be adopted, what shall it be? Although I am not sufficiently enlightened to judge properly which may be right, the teaching of Confucius, of Buddha, of the Shinto, or of Jesus, yet I desire to express my poor thoughts on this subject.

"Among the systems of our country, that of Confucius is the first. By means of the well-known principles of benevolence, justice, patriotism, and truth, this system incites men to virtue, and seeks to win them from vice, and is itself good; but while men are skilled in the discussion of these principles they fail to live in accordance with them, and hastening on to hypocrisy and conceit, they come at last to forget where the true doctrine is. Though now and then some scholar, lamenting this sad state of affairs, has tried to stem the tide and to bring back the doctrine to its original purity, he has failed.

"As for Buddhism, it teaches little that is of use in the daily life of men, and its priests, content with an outward conformity to its precepts, have deceived themselves and others, and thus led the way in sin, and through their roundabout teaching and wonders the foolish people have been confirmed in their folly.

"Our Shintooism,—how or by means of what books it is taught I do not know. Aside from the account of the age of the gods and the book of prayers, I have seen nothing. Does it teach

from these? Assuredly Shintooism cannot stand alone.

"In various countries of the West there is the system of Jesus. It is founded on the worship of the Lord of Heaven, and forbids the worship of idols of wood and stone. It teaches that which is of daily use to men, and the tendency is towards an increasingly careful observance of its precepts. Its teachers, in proclaiming its doctrines, teach what is for the benefit of all, and thus silencing a narrow spirit, incite to a broader and better, which teaching is the secret of the civilization of the West.

"Since the Government of the Tenno has been renovated, the time has come for the abandonment of evil habits. A religion there must be, but if Shintooism is proposed, we know not how to teach it; if Confucianism or Buddhism, these will not do.

"If, therefore, despising the foolish charge of changing the natural customs and of defiling the country, the religion of Jesus be introduced, it will be well for the people. Nor will such a course involve anything incompatible with the customs of the country or true reverence for our ancestry. If this religion should be tolerated, it would spread like a fire in the dry grass of the plain when lighted at a hundred points. Should some who hate this religion break out in rebellion, this, by the thoughtfulness of the followers of the new religion, might be easily subdued."

Practical Papers.

WHY GOD LEAVES HIS PEOPLE TO WALK BY FAITH AND NOT BY SIGHT.

By THE REV. ANDREW FULLER.

If, all things considered, it would have been best for us to have always seen our way before us, to have been guided, so to speak, with our own eyes,

and not to have *implicitly* followed the directions of God, no doubt so it would have been. But He who perfectly and at once saw the beginning and end of all things, judged otherwise. With the highest wisdom, no doubt, He formed the resolution, "The just shall live by faith." It may be impossible for us, in

the present state, to find out all the reasons for this resolution, but two or three seem to present themselves to view.

1. Such a life brings *great glory to God*. Confidence is universally a medium of honor. To confide in a fellow-creature, puts honor upon him in the account of others, and affords a pleasure to himself, especially if he be a wise and upright character, as it gives him an opportunity of proving his wisdom and fidelity. Though the great God cannot be *made* more honorable than he is by anything that we can do, yet his honor may by this be made more *apparent*. We honor him so far as we form just conceptions of him in our own minds, and act so as to give just representations of him to others. God is graciously pleased to declare that he "takes pleasure in those that hope in his mercy,"—and why? surely, amongst other things, because it gives him occasion to display the glory of his grace. And as he takes pleasure in those that hope in his mercy and rely upon it, so he takes pleasure in ordering things so that we may be put to the trial whether we will rely on him or not. It was this that induced him to lead Israel through the wilderness, rather than by the ready road to Canaan. He knew they would be *in fact* dependent upon him, let them be where they would: but they would not be *sensible* of that dependence, nor have so much opportunity of entirely trusting him in any way as *this*, and so it would not be so much for the glory of his great name. He therefore would lead a whole nation, with all their little ones, into an inhospitable desert, where was scarcely a morsel of meat to eat, and in many places not a drop of water to drink—a land of deserts and of pits, of scorpions, and fiery flying serpents. Here, if anywhere, they must be sensibly dependent on God. They must be fed and preserved immediately from Heaven itself and that by miracle, or all would perish in a few days. Here God must appear to be what he was; here mercy and truth must appear to go with them indeed.

What an opportunity had they to have walked those forty years by faith, what grounds for an entire confidence were afforded them; but alas, their faithless hearts perverted their way, and in the end proved their ruin! Ten times they tempted God in the desert, till at length he swore concerning that generation, that for their unbelief they should die in the wilderness, and never enter his rest. Few, if any, besides Joshua and Caleb, would dare to trust him, notwithstanding all his wonders and all his mercies. They, however, for their part, took hold of his strength, and thought themselves *able*, having God on their side, to encounter anything. Their spirit was to walk by faith and not by sight, and herein it is easy to see how they glorified God.

O brethren, let THE GLORY OF GOD lie near our hearts! Let it be dearer to us than our dearest delights! Herein consists the criterion of true love to him. Let us, after the noble example of Joshua and Caleb, FOLLOW THE LORD FULLY.—(Numb. xiv. 24.) Let us approve of every thing that tends to glorify him. Let us be reconciled to his conduct, who "suffereth us to hunger that we may know that man lives not by bread alone, but by every word that proceedeth out of the mouth of God."—(Deut. viii. 3.) If he brings us into hard and difficult situations, situations to an eye of sense impossible to endure, remember it is that he may give us an opportunity of glorifying him by trusting him in the dark. The more difficult the trial, the more glory to him that bears us through, and the greater opportunity is afforded us for proving that we can indeed trust him with *all* our concerns; that we can trust him when we cannot see what he is about.

Those very much dishonour God who profess to trust him for another world, but in the common difficulties of this are perpetually murmuring, peevish, and distrustful. How different was it with Abraham in offering up his son Isaac! What, offer up Isaac! his son, his only

son of promise! Why, is not the Messiah to spring out of his loins? What will become of all the nations of the earth who are to be *blessed* in him? How natural and excusable might such questions have seemed; much more so than most of our objections to the Divine conduct. Sense, in this case, had it been consulted, must have entered a thousand protests. But the "father of the faithful" consulted not with flesh and blood, not doubting but God knew what he was about, if he did not. (O that we may prove ourselves the *children* of faithful Abraham!) Against *hope*, in appearance, he believed in *hope* of Divine all-sufficiency, fully persuaded that what God had promised he was able to perform; he stretched his obedient arm, nor had he recalled it had not Heaven interposed; he was *strong* in *faith*, GIVING GLORY TO GOD.

2. It is productive of *great good* to us. The glory of God, and the good of those that love him (thanks be to his name!) always go together. It is equally to their benefit as to his honour, for instance, to *lie low* before him, and to feel their *entire dependence* upon him. It is essential to the real happiness of an intelligent creature to be in its *proper place*, and to take a complacency in being so. But nothing tends more to cultivate these dispositions than God's determining that we at present should walk by faith and not by sight. Faith, in the whole of it, ten's more than a little to abase the fallen creature; and to walk by faith, which is as much as to acknowledge that we are blind and must see with the eyes of another, is very humbling. The objects of our desire being frequently for a time withheld, and we, during those times, reduced to such situations wherein we can see no help, and so be obliged to repose our trust in God, contributes more than a little to make us feel our dependence upon him. *Aqur* saw that a constantfulness of this world was unfriendly to a spirit of entire dependence upon God, therefore he prayed, "Give me not

riches, lest I be full and deny thee."—(Prov. xxx. 9.) Whatever tends to *humble* and *try* us, tends to "do us good in the latter end."—(Deut. viii. 16.)

Great and wonderful is the *consolation* that such a life affords. In all the vicissitudes of life, or terrors of death, nothing can cheer and fortify the mind like this. By faith in an unseen world we can endure injuries without revenge, affliction without fainting, and losses without despair. Let the nations of the earth dash, like potsherds, one against another; yea, let nature itself approach towards its final dissolution; let her groan, as being ready to expire, and sink into her primitive nothing; still the believer lives. His all is not on board that vessel. His chief inheritance lies in another soil.

"His hand the good man fastens on the skies,
And bids earth roll, nor feels her idle whirl!"

3. It will make *vision the sweeter*. It affords a *great pleasure* when we make a venture of any kind, to find ourselves at last not disappointed. If a considerate man embark his all on board a vessel, and himself with it, he may have a thousand fears ere he reaches the end of his voyage; but should he, after numberless dangers, safely arrive, and find it not only answer, but far exceed his expectations, his joy will then be much greater than if he had run no hazard at all. What he has gained will seem much sweeter than if it had fallen to him in a way that cost him nothing. Thus, believers venture their all in the hands of Christ, persuaded that he is able to keep that which they have committed to him against that day. To find at last that they have not confided in him in vain, yea, that their expectations are not only answered, but infinitely outdone, will surely enhance the bliss of heaven. The remembrance of our dangers, fears, and sorrows, will enable us to enjoy the heavenly state, with a degree of happiness impossible to have been felt if those dangers, fears, and sorrows had never existed.

My readers, we, all of us, either live by faith or by sight; either upon things heavenly or things earthly. If on the former, let us go on upon the Word of God—everlasting glory is before us. But if on the latter, alas! our store will be soon exhausted. All these dear delights are but the brood of time, a brood that will soon take to themselves wings, and with her that cherished them, fly away. Oh, my readers, is it not common for many of you to suppose that they who live by faith in the enjoyments of a world to come, live upon mere imaginations? But are ye not mistaken? It is your enjoyments, and not theirs, that are imaginary. Pleasures, profits, honours, what are they? The whole form only a kind of *ideal* world, a sort of splendid *show*, like that in a dream, which when you awake is all gone. At most it is but a *fashion*, and a fashion that passeth away.—(1 Cor. vii. 31.) To grasp it is to grasp a shadow, and to feed upon it is to feed upon the wind. O that you may turn away your eyes from beholding these vanities, and look to the Lord Jesus Christ, and the substantial realities beyond the grave, for your never-failing portion!

But if not, if you still prefer this world with its enjoyments to those which are heavenly, how just will it be for the Lord Jesus to say to you at the last great day, "*Depart! Depart, ye have had your reward! Ye have had your choice, what would you have? You never chose me for your portion—you in effect said of me and my interest, 'We will have no part in David, nor inheritance in the son of Jesse; see to thyself David.'*"—Ah, now see to thyself, sinner!"

Christians—ministers—brethren—all of us! let us realise the subject. Let us pray, and preach, and hear, and do everything we do with eternity in view. Let us deal much with Christ and invisible realities. Let us, whenever called, freely deny ourselves for his sake, and trust him to make up the loss. Let us not faint under present difficulties, but consider them as opportunities afforded us to glorify God. Let us be ashamed that we derive our happiness so much from things below, and so little from things above. In one word, let us fight the good fight of faith, and lay hold on eternal life

Christian Travellers.

A VISIT TO EGYPT.

BY REV. DR. JAMES WALKER, CARNWATH.

THE MEDITERRANEAN.

I cannot tell you* how I felt when I was first conscious that I was sailing on those famous waters so intimately connected with the civilization and Christianisation of the world. As we sailed along, *there*—visible to us for hundreds of miles, was that North Africa in which had flourished a splendid civilization, in which there had been one of the most vigorous Churches of the early Christian

centuries, the Church of Tertullian and Cyprian and Augustine. Under the shadow of yon mountains had marched the conquering Moslems to attempt the subjugation of the West as well as the East. The waves that bore us broke on Egypt and Palestine and Greece and Rome. We were, so to speak, in the very heart of the grandest and most sacred memories of human history. And yet there was another aspect of the matter. Those bright Mediterranean shores, from which culture and religion went forth as from their home, are everywhere now the scenes of divine judgment. The sceptre of world-wide supremacy has

* Written as a Pastoral to his own people.

long been stricken from the hands of Rome. Athens and Corinth exert less influence upon mankind than a fourth-rate Scottish city. Palestine is a desolation. Egypt is the down-trodden province of a distant barbarian power. The country from which Augustine sent blessed light over all Christendom has scarcely a relic of its glories past. Round and round the great inland sea you read everywhere as in letters of flame that old warning "Repent, or I will remove thy candlestick out of its place." What is the prowess of the mightiest nation against Him at whose coming the mountains tremble! what its culture and knowledge against His judgment word, giving it up to a strong delusion to believe a lie.

CAIRO.

Cairo is a great city of the true Oriental type. It has a population of some 400,000 souls. Not less than 400 mosques, it is said, point their minarets like so many fingers to the heavens. Nineteenths of the people dress in the loose flowing robes of the East, and these of every colour—red, blue, white, black, yellow, green—give a singular picturesque quality to the narrow crowded streets, whose topmost stories almost touch each other. All was very strange to us; it seemed a sort of phantasmagoria. You have in Cairo a great many nationalities represented. You almost feel in walking along its streets as if you had a fair mixture of all colours from the white Briton through every intermediate shade to the jet-black African from the centre of Negro land. Among these are Christians from the various Churches of the East, to whom the American missionaries especially devote themselves, and of whom their Churches in Egypt are chiefly composed, the largest number of their converts coming of course from the native Egyptian Christians or Copts, who represent that portion of the Egyptian population who refused to conform to Mahometanism when the tide of Moslem conquest poured over this often conquered land. The Copts in Egypt number about 500,000. They have

a Church of their own, with a Patriarch at its head, and a regular hierarchy under him. There is no doctrine of Patriarchal or Church infallibility held by them, but in their doctrines and rites they are as superstitious as the Church of Rome. The Copts worship the Virgin and believe in purgatory, and think to gain heaven by their bodily mortifications. At the same time they are the most intelligent portion of the Egyptian people, and more particularly in Upper Egypt. The Americans have had considerable success among them. In one congregation at the large city of Asiout they have added during the year about one hundred and fifty Copts to their membership, and in the mud villages of the Nile valley you have now turbaned elders and deacons, and children who might successfully compete with our own Sabbath scholars in repeating the Shorter Catechism.

But little impression has been made on the Mahometans, who constitute eight-tenths of the Egyptians. To abjure the false prophet is a capital crime. The government jealously guard against the circulation of any anti-Mahometan books. Lately, for instance, a Persian missionary has written a book against Mahometanism, which has been translated into Arabic, the spoken language of Egypt, but not a copy has been permitted to enter this country. Dr. Pfander's book is withal, perhaps, destined to play a great part in the future. It has been answered at length by a learned Mahometan, who in his turn assails the Bible with great vehemence, and challenges Christians to answer him. It is said his co-religionists believe his work to be unanswerable; and taunt Christians with their silence. It is perhaps God's way of opening the door to the free discussion which is all we want. Dr. Lansing (the head of the American Mission in Cairo), who can speak Arabic as well as his own language, and is a capable man, is hopeful that he may have the opportunity he has long desired, of public debate, whether with pen or lip.

In many respects Mahometanism is a most debasing religion, and is disfigured with the grossest and most horrid superstitions. We have just passed through the Fast of Rhamadan in which, from sunrise to sunset, no follower of the Prophet of Mecca is permitted to taste a bit of bread or drink a drop of water, while during the hours of night he may riot and revel at his pleasure, and indeed, I believe, the reins thus thrown loose, after a ridiculous and meaningless restraint, you have as the result a wild licentiousness. Strangely enough, through this sacred month, for the Fast continues a whole moon, there do not seem to be any special religious services—work and business go on as usual, and there is only, perhaps, a greater regularity in offering up prayer once a week in the mosque.

One of the sights of Cairo is the dancing Dervishes. As these Mahometan saints exhibit at night, I have not seen them; but they perform their devotions before the public (and for English visitors at least, provide refreshments when they go to see them), dance and sing their breath out, still shouting out the same refrain in a kind of wild monotone, "There is one God."

The loud hum of this thronging city never ceases. On Sabbath day as well as week-day all the markets ply, the mason hammers at his stone, the cobbler and tailor and saddler are as busy as usual in their sheds. You remember the description in Nehemiah, last chapter. This is exactly what you have in Cairo. Stand on a Sabbath morning beside the famous Babe-nouss gate, the gate, that is, of victory, a noble piece of ancient masonry, and you might count the camels and donkeys with their back-loads of sugar-cane, and vegetables, and tomatoes, and oranges, and beans, and firewood, and building stones passing through in hundreds, while other entrances into the city are still more crowded. There is no rest day for the labouring men and labouring beasts in Egypt.

Destroy the sanctity of the Sabbath and would you retain it long in Scotland?

One of the worst things about the Mahometan religion is the low place it assigns to woman. She is treated as an inferior being. I suppose not one in a thousand Mahometan women can read. Never permitted to appear in public but under a veil—and there are plenty of veiled women moving up and down the streets of Cairo—forbidden out of her family to associate with any but her own sex—you can think what the mother in an Egyptian household must be. Marriage is a mere thing of parental arrangement, the young man and woman only see each other once, and that on a visit of the former to the house of the latter, when the destined bride must hand coffee round. Of course this means a vast amount of domestic misery, which is not alleviated by the system of polygamy and the law of divorce which the Koran teaches. A husband can divorce his wife, *e.g.*, with a mere word spoken in the heat of passion; twice over, indeed, he can take her back as easily as he puts her away; but after the third time the re-union can only be effected in the most degrading way. Nor are the "horrid cruelties" of false religions unknown. At one of the festivals, for example, it is the practice of the deluded people to lay themselves down side by side in long array till they form a pathway of human backs, over which a saint in professed ecstasy rides on horseback, grievously mutilating many of the poor creatures. Nor is there need of force to get the victims, there is, I am told, a perfect frenzy of eagerness to have the honour of being thus trampled on by the holy rider. The moral results, as a whole, are such as you might expect. The Egyptians are a morally degraded people.

HOPEFUL SIDE OF MAHOMETANISM.

And yet there is another side. Since I came to Cairo I have read the Life of Mahomet by Sir W. Muir—it is a long and full and fair account of that remark-

able man. I cannot doubt that the so-called prophet was more or less a conscious impostor—that in his later life especially he dealt in "*pious frauds*," as they speak, to subserve very unworthy ends: the ignorant member of an Arab tribe, it was not to be wondered at that his moral perceptions were not very fine and his moral code not very high. Yet Mahomet had a strong faith in a living, personal God—a living God of Power and Majesty, in whose hands were all things, and who was verily an actor in the affairs of earth. This faith so strong in himself, he communicated to his people, and they have it still. Imperfect and inadequate as their views of the All-blessed are—the Deity of the Mahometans is not like the pitiless, sentimental, inactive Deity, to whom English unbelievers render a cold and distant worship. He is not part of a great system. He is not the slave of his own laws. He is Lord of the universe, and His sovereignty touches human consciences and human interests. It is a great faith this, and may yet form a mighty lever in the hands of the Christian missionary. The Mahometan, too, believes in a Divine law, and that the breach of it is sin, and that sin brings punishment, both here and hereafter, as its due. The Mahometan has something like the doctrine of Atonement. On the mountain of Arafat, near Mecca, the blood of animals is still shed in imitation of ancient Judaism, with some idea that there is atoning power connected with the sacrifice. And more than all this, the Mahometan acknowledges the Bible as from God. Moses and the Prophets, his Book teaches him, are heavenly messengers. One day I was in the great Mosque, and a poor Moslem was reading in one of its corners that Jesus was a true Teacher come from God. This, too, is of great importance. It involves in the spread of any measure of intelligence the overthrow of the most energetic and powerful of all the false religions of the East. Mahometan controversialists early saw their weakness in this matter, and

to save their faith, they took up the ridiculous, and, as they must come to know, utterly indefensible position, that the Jews and Christians have corrupted their sacred writings. Add yet further, after their way, bad as that is in so many points, these people of the Crescent are earnestly religious: there may be a great deal of outwardness and show in their devotions, but I confess to be not unimpressed by them, as I have witnessed them in my walks. And my visit to Egypt has given me a new interest in, and new hopes in regard to, the future of the Mahometan nations. Out of their very fervours and fanaticisms—at which our statesmen tremble—good will come. Mahometanism was God's judgment on the idolatry of eastern Christendom. Mahometans turning from Mecca to Christ may yet, and ere long, become his chief instruments in setting up his kingdom in those famous lands of its early triumph, and over those vast regions, which, in the far east, own the crescent's sway. Let us pray for the outpouring of the Spirit of Life on the labourers in this field of effort—not despising the day of small things—remembering that in the spiritual, as in the material world, the cloud not bigger than a man's hand, sometimes swiftly covers all the heavens.

Thorns grow everywhere, and from all things below; and from a soul transplanted out of itself into the root of Jesse, peace grows everywhere too, from Him who is called our peace, and whom we still find the more to be so, the more entirely we live in him, being dead to the world and self and all things beside him. Oh! when shall it be!—*Leighton*.

He that loves may be sure that he was loved first; and he that chooses God for his delight and portion, may conclude confidently that God hath chosen him to be one of those that shall enjoy him, and be happy with him for ever; for that our love, and electing of him, is but the return and repercussion of the beams of his love shining among us.—*Leighton*.

Children's Treasury.

THE APOSTLE JOHN AND THE ROBBER.

"He restoreth my soul."—Ps. xxiii. 3.

You have often read about John, "the disciple whom Jesus loved," who leaned upon his bosom, and loved him so warmly as his God and Saviour. He lived to be a very old man, long after all the other apostles had gone to heaven. I think he must often have desired, like Paul, "to depart and to be with Christ" before his long life was ended. But God had much work for him to do on earth, and it was a very great blessing to the Christian world that he was spared to so great an age. He took a general charge of the churches in Asia, and used to travel from one place to another, teaching and directing both ministers and people.

In one of his journeys he was led to feel a strong interest and affection for a young man, whom he recommended to the particular care of the elders of the church in the place where he lived. For some time the youth behaved well, and seemed likely to be all that John had hoped and expected for him. But, alas! he was led astray by evil companions; and at last, when the apostle returned to the city, and enquired for his young friend, he heard the sad news that he had gone from one sin to another, and was now the leader of a band of robbers among the mountains.

John was greatly distressed. He asked where the robbers usually roamed about, and then, like the true disciple of the Good Shepherd who came to seek and save the lost, he went to the place alone. I suppose he told no one, for the good Christians would never have allowed their beloved father to run such a risk. The robbers soon came up to him, and took him prisoner. He made no resistance, but desired to be led to their captain.

The young robber captain knew his

old friend at once. He was overcome with shame, his conscience was awakened, and he tried to escape by running away. John followed him. "My dear son," he said, "why do you fly from an old, unarmed man? Believe me, Christ has sent me to seek for you, and to bring you a message of mercy." The robber stood still, he trembled, he wept. John prayed with him, exhorted him, brought him back to his Christian friends, and did not leave him till he had reason to think that his soul was really restored by the grace of God.

This is a beautiful story, and we all feel, as we read it, that John did just what we would have expected *him* to do. How much the young man, in after years, must have loved the venerable friend who had willingly put his own life in danger to save his soul! But I hope he would love still more the Saviour who had filled the heart of John with such holy compassion. How much *we* should love him! If any of us are now within the fold, it was He who sought us and brought us there at first. And those of his people who have lived even a few years after their conversion, must remember the times when they were going astray, and when he brought them back again. So they sing thankfully with David, "He restoreth my soul."

"While I wandered, Jesus sought me;
This was love, was love indeed;
To his fold the Shepherd brought me,
With his sheep to live and feed.

While the Shepherd was pursuing,
Still the foolish sheep would fly,
Bent upon its own undoing,
And that foolish sheep was I.

Yet the Shepherd, constant ever,
Came and bore the sheep away;
Happy sheep! but never, never,
From the Shepherd henceforth stray."

JESUS A GUEST.

What a glad day that must have been in the house of Zaccheus; the crowd outside saying in their pride, that Jesus was gone to be a guest with a man that is a sinner, and the Lord saying inside in his love, "the Son of man is come to seek and to save that which is lost."

A glimpse of Jesus, such as he could get through the branches of the sycamore, on the roadside to Jericho—a look in the passing crowd, to print on his heart and to carry to his grave—was all Zaccheus hoped for. What would he feel to see the crowd turned to his own door and Jesus go in!

Jesus loved to be the guest of men, else he might always have bid them out to the desert, and fed them in the green places, or among the rocks which his own hands had made, under the sky to which he gave its shining blue. He used to do that long ago by manna in the great desert. But now he would see his grace take root where it must live and grow; he would fill the home of Zaccheus with his presence, as well as his heart with his love. And so in the life of each child of the kingdom—there comes an hour when it is said in heaven that Jesus has gone to be guest in its young heart.

In the Highlands they tell that the Queen went one day into a poor cottage. The old woman did not know *who* was seated under her roof, and even when told, she did not say much of what she felt to see her Queen there. But when the Queen rose to go, she set aside the chair on which she had sat, and said, "None shall ever sit on that chair again." It was a loyal word.

In a way just as real as that, Jesus comes into the soul; and he has to bring as much with him before he can be guest in the richest home, and with

the best loved of the sons of men, as when he comes to the poorest child's or to the vilest sinner's dwelling.

From each he must take old thoughts, old ways, old words away, and to each bring the blood, the white robe, the eye-salve, the new heart, a throne for himself which none but he shall ever fill. Each learns the same prayers, and one song, "To Him that loved us."

"I stand at *thy* door and knock," he says. That verse (Rev. iii. 20) was once given by a minister to a little child of four. Some days after, it was bid learn it, but it said, "I know it myself, *Who* knocketh at the door. We will open the door, and you will come in to us, and sup with us." That was the verse as heard from behind the door!

Try to live as those in the house of Zaccheus would spend the day when Jesus was there. Try to live as if Jesus were always staying in the house. Everything you do is done before him; whether you will or no he sees it; all one beneath his frown or beneath his smile. You should not read a book, or sing a song, or have a friend with you, that you would have to cast quick away if Jesus were to come beside you.

Ah! how these rules make us feel about the past; do they not make us feel as if we must hide our faces from him, and creep out of his sight to die for ever?

But then, Jesus *gives no one leave to hide anywhere* but in his own bosom.

"Rise, touch'd with gratitude divine,
Turn out His enemy and thine,
Turn out the hateful monster, sin,
And let the lovely Stranger in.

But know, nor of the terms complain,
Where Jesus comes, he comes to reign;
To reign, and with no partial sway,
Ev'n thoughts must die that disobey."

Christian Miscellany.

MAKING A PLACE.—There was nothing which used to stir the blood of old Dr. Lyman Beecher so quickly as the manifestation, on the part of any minister of the gospel, of an over-sensitiveness about a "place." "Place!" he used to say, when young men asked him if he thought they could get "places" to labour in at the West. "Place! the West is all 'place;' you can't go amiss of a 'place'—make one anywhere!"

DIFFERENCES.

BY LORD KINLOCH.

Fall not out upon the way ;
Short it is, and soon will end ;
Better far to fly the fray
Than to lose the friend.

Christ hath sent you, two and two,
With a mandate to return :
Can ye meet the Master's view
If with wrath ye burn ?

If thy brother seemeth slow,
Jeer not, but thy quickness slack ;
Rather than divided go,
Keep the wearier track.

Quit not, as for shorter line,
Ancient ways together trod ;
Joy to read at once the sign
Pointing on to God.

Teach each other, as ye walk ;
How to sing the angel's song ;
Fill the time with homeward talk,
Then 'twill not be long.

Gently deal with those who roam,
Silent as to wanderings past ;
So, together at your home
All arrive at last.

When I think of many a poor hard-working man, toiling from morning to night all the year round for a wretched subsistence, ground down by dire poverty, with neither the opportunity nor the inclination for mental improvement, whose whole sum of knowledge is comprehended in being able to spell out with diffi-

culty the plainest parts of the Bible ; when I think of such a person, I thank God that it is only necessary to touch the hem of Christ's garment in order to be saved ; that one or two simple gospel truths—such as, "Christ came not to call the righteous, but sinners to repentance," "Come unto me all ye that labor and are heavy laden, and I will give you rest,"—are sufficient, by the blessing of the Spirit, to save and comfort the soul.—*McMillan.*

BENEFICIAL EFFECTS OF PROHIBITION.

—At a great Congregational Council in Boston, Governor Buckingham of Connecticut said :—"I had the pleasure of being in Washington during the great review, and having been there forty-eight hours, and seen the streets thronged with tens of thousands of men, women and children, and more than 150,000 soldiers, I saw not one intoxicated—not one. (Applause.) That was under the power of military law, for every grog shop and every bar was closed by military authority. But no sooner was that military authority removed ; no sooner were those grog shops and those bars opened again, than there was a scene of confusion and rioting, which required military force for its suppression ; and in order to prevent disorder in the city of Washington, orders were again issued by military authority, that those places should be closed from 7 o'clock at night until 7 in the morning. Then again peace and order were restored."

I never prospered more in my small estate than when I gave most and needed least. My own rule hath been, 1. To contrive to need myself as little as may be, and lay out none on need-nots, but to live frugally on a little. 2. To serve God in my place upon that competency which He allowed me to myself, that what I had myself might be as good a work for common good as that

which I gave to others; and, 3. To do all the good I could with the rest, performing the most public and the most durable object, and the nearest. And the more I have practiced this, the more I have had to do it with; and when I gave almost all, more came in (without any's gift) I scarce knew how, at least unexpected; but when by providence I have cast myself into necessities of using more upon myself, or upon things in themselves of less importance, I have prospered much less than when I did otherwise. And when I had contented myself to devote that stock which I had gotten to charitable uses after my death, instead of laying out at present, that so I might secure somewhat for myself while I lived, in probability all that is like to be lost; whereas when I took that present opportunity, and trusted God for the time to come, I wanted nothing and lost nothing.—*Baxter*.

QUESTIONS.

"When my boy, with eager questions,
Asking how, and where, and when,
Taxes all my store of wisdom,
Asking o'er and o'er again
Questions oft to which the answers
Give to others still the key,
I said, to teach him patience,
'Wait, my little boy, and see.'

"And the words I taught my darling
Taught to me a lesson sweet,
Once when all the world seemed darkened,
And the storm about me beat,
In the 'children's room' I heard him,
With the child's sweet mimicry,
To the baby brother's questions
Wisely saying, 'Wait and see.'

"Like an angel's tender chiding
Came the darling's words to me,
Though my Father's ways were hidden,
Bidding me still wait and see.
What are we but restless children,
Ever asking, what shall be?
And the Father, in His wisdom,
Gently bids us 'Wait and see.'"

WHAT A SERVANT DID FOR SOCIETY.
—The author of *Lending a Hand* says, 'Whose is the name which awakens an electric thrill in the hearts of the working men and women of England? Who has worked for them with untiring zeal, in Parliament, in committees, and on the platform, and in a hundred ways less obvious, though more laborious? Colliers, operatives in factories, men, wives, daughters, little children, couple his name, when they hear it, with a fervent benediction. To whom, then, does the Earl of Shaftesbury trace the earliest implanting of principles which have given their stamp to his whole beneficent life? *To a servant*. It is by his kindness that we are furnished with the following particulars:—
'My daughter has asked me to tell you something about the very dear and blessed old woman (her name was Maria Millas) who first taught me in my earliest years to think on God and His truth. She had been my mother's maid at Blenheim before my mother married. After the marriage, she became house-keeper to my father and mother, and very soon after I was born, took almost the entire care of me. She entered into rest when I was about seven years old; but the recollection of what she said, and did, and taught, even to a prayer that I now constantly use, is as vivid as in the days that I heard her. The impression was, and is still, very deep that she made upon me; and I must trace, under God, very much, perhaps all of the duties of my later life, to her precepts and her prayers. I know not where she was buried. She died, I know, in London; and I may safely say that I have ever cherished her memory with the deepest gratitude and affection. She was a "special providence" to me.'

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BAD BOOKS.—Bad books are to be shunned even more carefully than bad company. You may pass an hour with a bad man without receiving injury, but you cannot spend an hour in reading a

bad book without injury. The celebrated John Ryland said, "It is perilous to read any impure book: you will never get it out of your faculties till you are dead. My imagination was tainted young, and I shall never get rid of the taint till I get to heaven."

HOW TO BE MISERABLE.—Think about yourself; about what you want, what you like, what respect people ought to pay you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in heaven either. In heaven either, I say. For that proud, greedy, selfish, self-seeking spirit would turn heaven into hell. It did turn heaven into hell for the great devil himself. It was by pride, by seeking his own glory—so at least wise men say—that he fell from heaven to hell. He was not content to give up his own will and do God's will like the other angels. He was not content to serve God and rejoice in God's glory. He would be a master himself, and set up for himself, and rejoice in his own glory; and so when he wanted to make a private heaven of his own, he found that he had made a hell. When he wanted to be a little god for himself he lost the life of a true God, to lose which is eternal death. And why? Because his heart was not pure, clean, honest, simple, unselfish. Therefore, he saw God no more, and learned to hate him whose name is love.—*Kingsley.*

THE BIBLE AND SCIENCE.—The thing to be lamented was, that the moment men of science got hold of a fact they instantly began to set it in opposition to God's Word. But the vaunted 'fact' of Tuesday often took another shape on Wednesday, and by Thursday was found to be no fact at all. The truth is that geology, as a science, consists mainly of probable guesses. 'That field of peat,' says Sir Charles Lyell, 'has

probably been 7,000 years in course of formation.'—'No,' replies a friend of his own, in a published criticism, 'I think it quite possible that it has only been 700 years in growing.' A piece of pottery is found in the valley of the Nile, and a geologist immediately argues that it must have lain there more than 20,000 years. But an antiquary soon points out marks upon it which show it to be less than 2,000 years old. Yet it is upon guesses of this kind, which do not amount to a tenth part of a proof, that the Lyells and Owens and Colensos venture boldly to assert that it is clear that Moses knew nothing whatever of the subject on which he was writing. Just in the same spirit do Bunsen and his followers unhesitatingly assert that the growth of languages proves that the world must be more than 20,000 years old. We refer them to the confusion of tongues, described by Moses, which at once dissipates their dream. 'O! but that was a miracle,' they reply, 'and we have made up our minds never to believe a miracle.' Very well, gentlemen, then we must leave you; for men who make up their minds before inquiring are not acting like reasonable beings. A dozen other little juntos are now at work in the same laudable fashion. One set is quite certain that man was 'developed' out of an ape. Well, and what was the ape 'developed' out of? They do not know. Our comfort in all this is, that this influenza will wear itself out like the Tractarian, or like the infidel fashion of the days of Bolingbroke. Men have been striving to get rid of the Bible and its inconvenient morality for nearly these two thousand years, but they were never farther off from their end than they are at present.—*Lord Shaftesbury.*

It is a cold lifeless thing to speak of spiritual things upon mere report; but they that speak of them as their own, as having share and interest in them, and some experience of their sweetness, their discourse of them is enlivened by firm

belief and an ardent affection; they cannot mention them but their hearts are straight taken with such gladness, as they are forced to vent in praises.—*Leighton.*

They who are not made saints in a state of grace, shall never be saints in glory. The stones which are appointed for that glorious temple above, are hewn and polished, and prepared for it here; as the stones were wrought and prepared in the mountains for building the temple at Jerusalem.—*Leighton.*

Solitude is a great cherisher of faith; were we more alone to pray and look back upon ourselves, and to look into ourselves—not to find any good, but to

observe more of the amazing blindness of heart, unbelief, selfishness, and vile idolatry, which so benumb our feelings of the love of Christ; were we to be more alone for these purposes, we should enjoy more of the presence and joy of God.—*Venn.*

When we consider how weak we are in ourselves, yea, the very strongest of us, and how assaulted, we may justly wonder that we can continue one day in a state of grace; but when we look on the strength by which we are guarded—the power of God, then we see the reason of our stability to the end; for omnipotency supports us, and the everlasting arms are under us.—*Leighton.*

Notes.

CHRISTIAN LIBERALITY.—Copies of the CHRISTIAN MONTHLY are now being sent to all the reading rooms of the Young Men's Christian Association in Ontario and Quebec, some twenty in number; and also to some of the Jails and Hospitals in addition to those referred to in a former number. This is being done through the kindness of a Christian gentlemen, who is personally a stranger to the editor, and who wishes his name to remain unknown. It is very encouraging to find a stranger at a distance—City of Quebec—forming so favourable an opinion of the usefulness of our humble periodical, and willing to give so liberally (\$25) for its circulation.

PUBLISHER'S POSTSCRIPT.—The attention of some of our subscribers is drawn to the slip of paper they received in the September number of the CHRISTIAN MONTHLY: These accounts are rendered on the principle that all payments for our periodical are in advance. Let us suppose that \$0.66 was the amount charged on the bill: this means that

sixty-six cents is due at the time the October number is received as payment in advance for the 8 months to run of this volume which entitles the sender, (with the balance of thirty-three cents already in his favor,) to the CHRISTIAN MONTHLY for one year—from July 1873 to June 1874. We trust parties who have received these slips, or who may receive them in future, will remit the small sum at once. It can be done by means of twenty-five cent bills and postage stamps. Each subscriber may think that his little trifle is nothing here or there. This would be true were there only a few dozen such sums owing, but when these are hundreds it becomes of consequence to the publishers. On these matters among Christians a word should be enough.

PERSONAL.—Contributions for Mrs. Kennedy and family:

Brought forward.....	\$33.00
T. A. Davis, ..	5.00
Keady,.....	4.00
Mrs. Aitken,.....	5.00