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EDITORIAL.

OUR PUBLIC SCHOOLS:—OR SHOULD THEY BE SECULAR, OR SECTARIAN, OR RELIGIOUS?

WHAT IS THE STATE?—THEORIES OF PUBLIC EDUCATION—WHY DOES THE STATE EDUCATE?—THE KEY OF KNOWLEDGE—THE LAMP OF WISDOM—CICERO'S OPINION OF A LIBERAL EDUCATION—DR. DUFF ON SECULAR SCHOOLS—WHAT RELIGION IS TO BE TAUGHT.

Should the National or Public Schools of a country be Secular, or Sectarian, or Religious, is one of the vexed questions of our Dominion—we may indeed say, of our Continent—at this moment. To be able to answer this question intelligently, it is necessary to go back to first principles, and to enquire—What is the State? and In what relation does it stand to the education of the people?

WHAT IS THE STATE?

In a country like this, and with the political freedom we possess, the State is just the people acting through their representatives, under God and the Constitution. The State is not, as in the despotisms of old, a king or an

emperor acting out (without fear of God or man) his sovereign will; nor is it, according to the communists of our day, the people doing as they choose, without regard to the constitution under which they were born, and the God in whom they live, move, and have their being. The State, according to the Christian idea, is the people conducting their public affairs under law to their Constitution and their God. The precise question, then, under discussion at present, in its first aspect, is—In what relation does the State, so understood, stand to the instruction or education of the people?

THEORIES OF PUBLIC EDUCATION.

1. There have been eminent men in our day, such as John Stuart Mill, who hold that there should be free trade in education. Such men hold (as Dr. Rigg, Principal of the Wesleyan Training School, London, explains the theory of which he is a disciple,) "That Government should require for every child a good education; should take proper manner to have the educational condition of children (especially before they are allowed to go to work, whether whole time or half-time), of electors, or competitors for

public employment, tested; but should not undertake to provide education for the nation." However correct this theory may be on abstract principles, we know from the experiment going on in England since the Reformation that such a way of dealing with education will leave great masses of the people untaught.

2. It is held by others, and this is the position of the church of Rome and some Protestant churches, that the State should educate the people through and by the church; that the money set apart for education should be divided according to population among the various denominations, and that each denomination should provide secular and *sectarian* education, hand in hand, for each child in its communion. This theory is utterly untenable, especially for a country like ours; because, *first*, it saddles the church with a work—secular instruction—that does not properly belong to its sphere of duty; *further*, it would unnecessarily multiply schools, and thus fritter away the nation's money on isolated efforts; *then* it would increase denominational jealousy, and widen the gulf, yearly becoming narrower, which separates the churches of Christ from each other; and, *last of all*, it is, in truth, nothing else than a State endowment of religion, in its worst form, without discriminating between truth and error. Against this theory the United States are now fighting; but our Dominion, through the exigencies of party politics, and the power of Rome, has already yielded the point, and granted to the church of Rome this theory of education, which is subversive of truth and fair-dealing towards other churches, and false to the great principle of a Free Church in a Free State, which is the only key that can unlock the door of peace and progress to Christian nations and churches.

8. There is a third party, that holds

that the State should educate, but that its education should be out and out *secular*, without any acknowledgment of anything higher than the three B's of the 'secularists' creed—Beer, Beef, and Bread. It is a remarkable fact, that though we hear so much about the beauties and advantages of this system, there is not, according to Dr. Rigg, to-day in the world a country that has fairly or fully adopted this system, though many are on the highway to it, save Holland, on which Roman Catholicism forced it some eighteen years ago, and perhaps also Chicago, on which the Materialists are now forcing the same system. Such a system of education, leaving out of account as it does the best half of the child, the moral faculties of the soul, is tolerable only on the principle that half-a-loaf is better than no bread, and would never have been heard of in Christendom but for the intense sectarianism of Romanism, and the bigotry of Infidelity.

WHY DOES THE STATE EDUCATE?

Is there no other theory of national education save these three mentioned above? Is it possible for the State to justify against Mill and his followers a national system of education, and to find for itself, in this work, a just medium between sectarianism and secularism? This question can be answered only by considering the true relation in which the State stands to the education of the young, that is to say, by answering the question, *Why does the State educate?* We say here, at the outset of this important inquiry, that in dealing with education the State enters on ground that is well-nigh sacred. In dealing with our property, with revenue, with taxes, the State deals "with trash" (as Shakespeare terms one's purse, in contrast with his character) in comparison with the souls, the intellects, and the hearts of the young. When

the State says to a parent, "Give me your child, and I will educate him," it is a business altogether different from the State saying, "Give me your money, and I will dig canals, and build railways, and establish light-houses." It is a matter of supreme importance for the parent to know how the child is to be educated—by whom, for what, and on what principles. The happiness, usefulness, and moral health of an intelligent, moral, immortal creature are largely involved in that question. It is clear that it is within the power of the Christian parentage of a nation so to order matters that the education of that nation must be on Christian principles, within certain limits. What are the limits *below* which their allegiance to Christ will not suffer Christian parents to descend; and *above* which allegiance to good sense, and fair-dealing between one citizen and another, will not allow the magistrate to ascend? This is the question at issue.—What is the precise province of the magistrate of a Christian nation in education?

THE KEY OF KNOWLEDGE.

1. It is certainly one of the ends of a national system of education to *put the key of knowledge* into the hands of each child-citizen. It is beyond the capacity of child-hood, beyond the power of the teacher, beyond the means indeed of a country like Canada to make chemists, mathematicians, linguists, botanists, historians of every boy and girl in the Dominion. The first duty of the State is simply to put the key of knowledge into the hand of each pupil; to teach him how to use that key; and to let him open with it what doors he chooses in his progress through the temple of truth. That key lies in three things—the three R's—Reading, 'Riting, and 'Rithmetic; through which citizens can *know* the laws

of their country, *reco^rd* their own thoughts, *read* the thoughts of others, and *calculat*e in the daily affairs of life. That simple *key* can open hundreds of rooms in the great temple; and it is the opinion of many thoughtful men that the work of national schools should be chiefly—almost exclusively—to teach the pupils to use well, at their leisure in after years, that threefold key; instead of rushing their pupils from one subject to another, from one room to another of the temple of all the "ologies," and cramming their memory with facts which they forget as soon as they learn them; giving them, as Samuel Johnson said, a mouthful of everything, and a bellyful of nothing. On this point Sir John Lubbock spoke well as follows, lately, in the British House of Commons:—

"To many it seemed that our present methods relied too much on memory, and too little on thought; that they sacrificed education to instruction; that they confused book learning with real knowledge; that, instead of training the mind to act with freedom and effect, they choked the machinery of the brain with the dry dust of facts, which at best were but committed to memory, instead of becoming a part and parcel of the child. (Hear, hear.) In education, and especially perhaps in elementary schools, our object, he contended, should be to train, rather than to teach, the child. What the children knew when they left school was comparatively unimportant. The real question was whether we had given them a wish for knowledge, and a power of acquiring it. (Hear, hear.) What they learnt at school would soon be lost, if it was not added to. The great thing was to interest them; and not so much to teach them, as to make them wish to teach themselves. Unfortunately, our system of education had too often the very opposite effect, and under it the acquirement of knowledge had become an effort, rather than a pleasure."

We do not say but the State ought to provide means of higher education in the languages and the sciences, by High Schools and Universities, for such as have means, time, and inclination to follow that course; but for

the people at large the first necessity of the State (and it is with this aspect of national education alone we are now dealing) is thorough instruction in the three elementary branches—the key, indeed, to all the knowledges.

THE LAMP OF LIFE.

2. But is this all? Is the education of the citizen complete when the State furnishes him with the key of knowledge? It is not. There is something in man higher than the cognitive and reasoning faculties; something more necessary even than secular knowledge to secure the order and well-being of a nation. Man has a heart, the seat of principles and the fountain of actions, as well as a head; a conscience, as well as an understanding; a sense of what is right and good, as well as a perception of what is true. The key of knowledge in the right-hand may lead men astray, and into dangerous and deadly places, unless a lamp be in the left-hand. The education, therefore, that confines itself to the development of the *intellectual*, to the neglect of the *moral*, is no better than a system of drill that teaches a soldier to use his feet, but leaves altogether the hands out of account; or a system of medicine that in its care over a patient's head, forgets that in the same body there lies a heart, and that the head can never be sound while the heart is sick. If the State allows the voice of conscience to be drowned, the very foundations of society will be destroyed; as we see instanced this very month, in an article by Dr. Stewart, of Leghorn, in an Italian Monthly, on Italy. Such is the progress of atheism and infidelity among all classes in that country, that at a recent trial in Rome the judges were greatly embarrassed by witness after witness refusing to be sworn on the Scriptures, because they were freethinkers. To meet the difficulty, the remedy pro-

posed by the Prime Minister is to bring in a bill to change the form of the oath. A nation seeking its remedy in emasculating the oath, rather than in enlightening the moral sense, will by and by find itself in the position to-day of Turkey and Hindoostan, where conscience is dead, though the intellect is alive; and where it is impossible, in many cases, to administer justice, because witnesses cannot be got to speak the truth.

In this connection, it does one good to read the sublime words of a heathen philosopher of ancient Rome—words that will rise in judgment against some Christian philosophers of our day who cry out for national schools that ignore Duty and Conscience, God and the Judgment, the Bible and Jesus Christ, the only infallible teachers in this world:—"The study of wisdom" (as distinguished from secular studies) "is rightly called *liberal* study," writes our author, "because it is worthy of a liberal (free) man. It is the only learning entitled in truth to the name liberal, or free, because it alone makes the learner a true free-man. The study of wisdom (*i. e.*, ethics speculative and practical) is a sublime study, bracing and elevating to the mind, all other studies in comparison being of little account and puerile." If education is therefore worthy of the name (old Romans even like, Cicero and Seneca being judges) it must take into account man's *moral* nature: it must address itself, to borrow Cicero's noble description, "to that one true and original law conformable to reason and to nature diffused over all, invariable and eternal, which calls to the fulfilment of duty, and to abstinence from injustice. Man is truly a man only as he learns to know and obey that law." If this be so (and surely Christians ought not to take lower ground than heathen sages?), then it is the function of right education to

put into the hand of its pupils *the lamp of wisdom*, as well as the key of knowledge. It is the business of right education—the education that upholds order—not only to teach what is true, but also to teach what is *right*; to give the pupil not only the best *means*, but also the best *ends* of activity. There must be, in other words, in all true and complete education, an appeal to the whole man—to the Moral nature as well as to the Intellectual; to Conscience, as well as to the Understanding.

This, and nothing else, is what we mean by a *religious* education in contradistinction from a sectarian education on the one hand, and a purely secular education on the other.

"It is a long subject," says Dr. Duff, advocating religion in education, "and I fear to trespass on your patience; but I should like to put it briefly before you in this light. It is a question with which I have been familiar all my life and have seen both sides of it in theory and practice from every possible point of view. There are those who advocate a purely secular education, while others with ourselves maintain that religion should be considered an integral part of it. For defending this opinion we are called sectarian, illiberal, and bigoted. Such accusations I pass by with silent contempt. They are not merely contemptible in themselves, but utterly devoid of all ground and reason. Our opponents boast themselves to be philosophers. Take the argument, then, on that ground, and what is education—an educating or bringing forth of the latent faculties, powers, susceptibilities of the human soul, and guiding these to the objects for which they are designed. And what are these capacities and powers? What do your metaphysicians say on this? With whatever difference of phraseology, they all concur in this, that there are two great departments—the Intellectual powers of which are memory, imagination, reasoning; and the Moral powers comprising conscience, the desires, emotions, joy, hope, love—all the impulses which lead to human action. Would the secular educationalist have us to deal with only the former of these—with only half the faculties of the human soul? Such a system would be but a pitifully meagre demi-system—which might serve if a man were but as a beast of burden to be trained for useful manual toil—a mere machine or piece of auto-

matic ingenuity—as if the soul's immortality were a lie, and heaven and hell the wildest fancies created or conceived by the poetic Muse. Oh! if man were destined but to strut his little hour upon this stage, and then drop into non-existence, it might be sufficient to present him with that which is suited to the interests of time alone. But when reason and elevation point to us his high and immortal destiny, it must be alike anomalous and insane to bestow upon him only this barren education of the intellect, and then cast him adrift on the uncertainties and speculations of life. But more than this, I contend that even the intellectual powers cannot be rightly developed without a contemporaneous culture of the moral faculties. Sin, as a great fact, has intruded into the world and disturbed the harmonies of our nature. And so long as our desires, emotions, and passions are impure and uncontrolled by the highest influences of divine truth that can be brought to bear on them, the intellectual faculties are blighted, their powers are paralysed, and their utmost results will prove but the blasted fruitage of an imperfect harvest. A purely secular education, and that alone, for a human soul, would be but to swell the ocean with a drop, to marry immortality with death, and fill infinity with an unsubstantial shade. (Cheers.) And therefore it is that I have ever striven to associate religious and secular instruction together with reference to the whole completed circle of that completed truth with which we have to deal; and it has been my maxim that whenever, however, and by whomsoever Christian truth is sacrificed on the altar of human expediency, there I beheld the supreme interests of man lie bleeding at the base. (Cheers.)

WHAT RELIGION IS TO BE TAUGHT ?

We are fully aware that readers who may have travelled in harmony with us up to the point are prepared now to ask the question, "In what sense do we here understand religion? And on what basis of doctrine and books is the religion to be taught in our public schools to rest? Which confession of Faith is to be used in the schools? Which creed? which Catechism? We reply, that "The Bible, and the Bible alone, should be the religion of our Public Schools." The best thing in the world to make a child grow up with pure blood, strong limbs, deep lungs,

and robust health, that will carry him a conqueror through the battle of life, is to turn him adrift, after school hours, on the face of God's earth, to bathe in its waters, to climb its hills, to smell its flowers, to bask in its sunlight, to breathe its air. In after years the lad may be accompanied by a botanist, by a chemist, by a geologist, by an astronomer, to teach him the analysis and classification of plants, of minerals, of rocks, and of stars; but such instructions and instructors are not necessary as for the developement of agility, strength, and physical manhood is concerned. Bring the boy face to face, day after day, with the blue sky and the green earth, and without his knowing it or thinking of it he will become, if he is free from radical disease, a strong man. After a similar fashion, on similar principles, and of course with similar limitations, if we wish to educate the moral nature of the youth of a country, we must bring them, from their very infancy, at home and at school, day by day and week by week, into close, intelligent, honest intercourse with the Word of God. To read the Bible, although it be every day, carelessly, hastily, unheedingly, will no more build up a robust moral nature, than it will develop a robust physical frame to run across the country once a day in an express train. But if the same attention were given to the study of the Bible as is given to the study of the other school-books, then, without our children knowing it, would they, by intercourse with patriarchs, prophets, apostles—by seeing scenes "peopled by the majesties of the eternal"—by following the footsteps of Jesus from the cradle to the cross, be lifted up into a world a hundred-fold more elevating and ennobling than is found among abbreviated histories,

simplified sciences, and mathematical demonstrations. It is only in this atmosphere, indeed, that the moral nature of the scholar "can live, move, and have its being." As it requires light to develop and educate the eye of the body, so it is only in the light of Revelation the eye of the soul, the conscience, the moral nature, can be adequately trained to discern between good and evil.

"We always," says the late Rev. Henry Melville, "recur with delight to the testimony of the Deist, who after publicly labouring to disprove Christianity, and to bring Scripture into contempt as a forgery, was found instructing his child from the pages of the New Testament. When taxed with the flagrant inconsistency, his only reply was, that it was necessary to teach the child morality, and that nowhere was there to be found such morality as in the Bible."

The religion, then, to be taught in our public schools, is the religion that lies before the child on the face of his English Bible; just as the botany to be taught to the child, at first, is the botany that lies spread out before the child on face of field, and forest, and flood. Scientific knowledge of doctrines can be left to parents and pastors; it is with the Bible, as a *Book of morals*, that our public schools have to do. Alas! for the country that refuses a place in its public schools for the only book that unfolds the principles of right, and exhibits the prowess and majesty of truth: the only book that casts on the youthful heart the solemn shadow of an eternal world, wherein moves a personal God, a moral Governor, and a Divine Saviour, fear of whom, and love for whom, are the only spring and strength of right living and good citizenship.

LIVING PREACHERS.

CONCENTRATION AND DIFFUSION.

A SERMONETTE BY C. H. SPURGEON.

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.—John xii. 3.

You will notice, if you read the narrative attentively, that the two sisters and the brother, who made up the favoured household at Bethany, though all most truly loving Jesus, had each one a different way of showing that love. Even so true children of God do not always feel moved to serve the Lord Jesus in the same fashion, or to express their love to him in precisely the same manner.

Martha served: she was the house-keeper, and with much diligence made him a supper. It would have been a sad omission had there been no table spread for so blessed a guest; and who could prepare it so well as Martha? Sometimes we have heard people speak disparagingly of Martha, but truly they mistake the Lord, who never chided her for serving, but for being on one occasion so cumbered by it as to think hardly of her sister. Martha in this instance did not fall into the fault which her Lord once so gently chided; she did her part quietly and well, and thereby set forth her attachment to Jesus in the most commendable manner. We have sisters in the church whose way of serv-

ing Christ is in the household, or by caring for the sick and the poor; like Dorcas, they make garments for them; or like holy women of old, they minister to the Lord of their substance. Their work is with things temporal, but they are none the less approved of their loving Master. Brethren, too, as deacons, may better honour the Lord by serving tables, than they could by attempting to edify saints, when the gifts suitable for that work are denied them. Each man and woman must labour according to his ability and calling.

As for Lazarus, he was "one of them that sat at the table." We might hastily imagine that by sitting there he did nothing. But, my brethren, the people had come together very much to see Lazarus, who had been raised from the dead; and for him to sit there, and to show himself, and especially to eat and to drink, was to do the best thing to convince onlookers that he was indeed alive. Our blessed Lord himself, when he rose from the dead, found it needful to convince his disciples that he was really alive, and in a real body, and therefore he took a piece of a broiled fish and of a honeycomb, and did eat before them all. When they saw him eat, then they were sure that he lived. So when Lazarus ate at the table, sceptics could not say, "It is merely his corpse set upright to look like life, or a mere phantom to deceive." Lazarus eating and drinking was a testimony for Jesus, and I

would that we all knew how even to eat and drink to the glory of God. There are some Christians who cannot do much or say much, but their godly lives, their patient suffering, their quiet holiness, are good witnesses to Jesus. I have looked at the lilies and the roses in the garden, and I have thought, "You toil not, neither do you spin; you preach not, neither do you sing, and yet you praise my Lord, simply by being beautiful, and by unconsciously shedding abroad the perfume which he gives you." May not some saints be glorifying God most truly though they can do no more than this? Besides, some one of the family was needed to keep the Master company, and preside as host at the table; and who could do this but Lazarus, the master of the house? Anywhere else Lazarus might have been out of place; but to me it appears most seemly that Lazarus should sit at the table; and if he modestly declined to take the head of it, and sat with others, still he was bound to be there.

But what shall Mary do? She need not be at the table; Lazarus is there. She is, perhaps, of small use in the kitchen; her abilities are slender in that direction. What shall Mary do? Her heart was very warm, and she felt she must do something. She did not ask anybody, however, for her own mind was inventive. She knew that it was a usual custom with honoured guests to anoint them with ointment; and she perceived that this had not yet been done, or, if done, not in the royal style which her love suggested. Perhaps she was very lovely, and had been somewhat fond of adorning her person; her long hair may have been much cherished, and she may have been profuse in the use of perfume upon it. The thought strikes her she will consecrate that hair to Jesus; and that pound of fragrant unguent, which she had stored up for

the beautifying of herself, shall be spent upon Him. It was very costly, but it had not cost a penny too much, now that it could be used upon Him. There was a pound of it, but there was none too much for Him. It was very sweet, but none too sweet for Him. She brings the pound of ointment, and pours it on his feet as he lies reclining at the table, and then begins to wipe his feet with the hairs of her head, consecrating her personal beauty as well as her valued treasure to him whom she both loved and adored. She had found something to do, and that something not the least of the three works of love.

The service of the three members of that elect family made up a complete feast: Martha prepared the supper, Lazarus conversed with their honoured guest, and Mary anointed the Master's feet. Judge you not one another, my brothers and sisters: do each one what you feel you can do, and what the Lord expects of you; and look not on another's work with ungenerous eyes. Neither Martha, nor Lazarus, nor Mary, complained of each other, but together made the service complete. All members have not the same office, but each one must lovingly supplement the office of the rest, and emulation and jealousy must never enter among us.

We will now forget the others, and look alone at Mary. We are struck with the service which she performed for Christ. It was somewhat singular, it was very demonstrative, and it proved her love to be of no common kind. Other women besides Martha had made him a supper: other hosts besides Lazarus had sat at the table with him; but no other had anointed his feet exactly in her fashion, though perhaps some may have come near to it. Mary was inventive, demonstrative, patient, ardent, enthusiastic. What she did was the deed of a soul all on fire: the deed of a woman

filled with deep devotion and reverent love. There is an old proverb that "still waters run deep." Mary had these still waters within her heart: she sat at Jesus' feet, and heard his words; she was a woman of few words, but of many thoughts: she considered, she pondered, and she adored. Mary among women, is the counterpart of John among men; and perhaps at this time she had even outrun the beloved disciple in quick discernment of the Lord's true nature. It seems to me that she had perceived his Godhead, and understood more of what he was, and what he was about to do, than any other of the disciples; at least I can on that theory better understand her deed of love. She devised a homage for him which she would not have dreamed of presenting to any other than such an one as she perceived the Lord to be. Pondering many things within her soul, and withal remembering what he had done for her personally, and for her dear brother Lazarus, whom she loved so well, she determined that a special mark of reverential homage should be paid him, and she carried out the resolve. Deep thought led to burning love; and burning love led to immediate action. Beloved friends, the church of Christ needs a band of men and women full of enthusiasm, who will go beyond others in devotion to the Lord Jesus. We need missionaries who will dare to die to carry the gospel to regions beyond: we need ministers who will defy public opinion, and with flaming zeal burn a way into men's hearts: we need men and women who will consecrate all that they have by daring deeds of heroic self-sacrifice. Oh that all Christians were like this! But we must, at least, have some. We need a body-guard of loving champions to rally around the Saviour; the bravest of the brave, Immortals, and Invincibles, who shall lead the van of the

armies of the Lord. Where are we to get them? How are they to be produced? The Holy Spirit's way to train men and women who shall greatly serve Christ, is to lead them to deep thought and quiet contemplation; thence they obtain the knowledge and vital principle, which are the fuel of true zeal. You cannot leap into high devotion, neither can you be preached into it, nor dream yourself into it, or be electrified into it by revivalism. It must, through the divine energy of the Holy Spirit, arise out of hard, stern dealing with your soul, and near and dear communion with your Saviour. You must sit at his feet, or you will never anoint them: he must pour his divine teaching into you, or you will never pour out a precious ointment upon him.

This is a rather long introduction; but we will now leave it all, and crave your attention for a little time to a short parable, which appears to me to grow out of this incident.

Mary took a pound of ointment, and poured it all on Christ's feet: that is *concentration*. When she had poured it all out on Christ's feet, the whole house was filled with the odour of the ointment: that is *diffusion*; and the surest way to effective diffusion is concentration.

Let us speak a little first upon this CONCENTRATION.

You want, my friend, to do something before you die, which may prove a blessing to your family connections. The desire is good, but do not begin with diffusion; commence with concentration, and let Mary be your model. *She brought out all her ointment*; the whole pound, without reserve. Even so consecrate to the Saviour all that you have: every faculty, power, possession, and ability. Half the pound of spikenard would not have sufficed. That half-pound in reserve would have spoiled

the deed. Perhaps we should never have heard of it at all if it had been less complete. Half a heart given to Christ? Tell it not in Gath, whisper it not in the streets of Askalon. Half a life given to Christ? Half your faculties, half your powers given to Christ? It is an unworthy gift: he gave you all, and he claims all of you. Oh, dear soul, if thou wouldst fill the house with sweet odour, bring in thy whole self, and pour out thy heart at his feet.

Note, that as she brought all, so she poured it all upon Jesus. She had no fear of the black looks of Judas: for the act was not meant for Judas—it was all for Jesus. I do not think she gave a thought to Martha, or Lazarus, or to any of them. The whole pound was for Jesus. The highest way of living is to live for Jesus, and altogether for Jesus, not caring what this man saith or how the other judgeth, but feeling that as *He* hath bought us with his blood, and we are his from the crown of our head to the sole of our feet, we therefore own no master but our Redeemer. Brothers and sisters, do you live for Jesus in that fashion? Do we not perform many actions under the impulse of secondary motives? I like, for my part, sometimes to do an act of which I feel,—“I do not consider whether this will benefit my fellow-men; I am doing it alone for Jesus. What comes of it,—whether a soul shall be saved or not, is not my main care; but I am speaking this good word in his honour, and if God accepts it, and it glorifies Jesus, my end is served.” Oh, it is a blessed thing to feel that you are living, not as a servant of man, nor of the church, nor of a sect or party, but of Him whose precious blood has bought you. Consecrate all your faculties upon the Lord himself, and then consult not with flesh and blood. Mary did not wait for any advice about the matter. There is

He, and there are his blessed feet, inviting her to anoint them. She will not stop to inquire what Martha thinks, much less what Judas murmurs; but her heart tells her to do it. All her powers of love say to her, “Do it,” and she brings out the costly perfume, and pours it all on him. When the criticism is given about the wasteful deed, she cares not to make an apology, and she needs not to do so. If for the moment the grumbling grated harshly upon her ear, her Master’s look of love, and that kind word, “Let her alone; against my burial hath she done this,” are quite enough for her. She did not aim at pleasing Judas, and so if Judas is not pleased she is not disappointed. She did it for Jesus, and Jesus being pleased, she has gained all that she sought for. Ah, brethren, this is what we must try to do. We must not always remain in leading strings, asking other people what they think about it. If we know that a certain course is right, let us follow it; and let others think and say what they choose.

This concentration of everything upon Jesus is the only way of worthily serving him. When we give him all, we do not give him a thousandth part of what he deserves; but to give him half—to give him a tithe; to give him what we can easily spare—is a poor way of expressing our love to him. Who else deserves a part of your service? If you have been redeemed from death and hell, who else can claim a portion of your heart? Look at him in his life of labour, look at him on the cross, and look at him remembering you still before the throne of God. Does he not engross your affections? Say, does he not throw another cord of love around you, and bind you as a sacrifice to the horns of the altar?

I will not linger longer on that point. Enough is as good as a feast.

Concentrate, concentrate, concentrate, concentrate all on Jesus.

Now, consider what will come of it? Namely, diffusion. "*The house was filled with the odour of the ointment.*" Mark that the house was not filled with the odour of the ointment through Mary's seeking. She did not run into every chamber, and drop a little on the floor, so that every room might smell of it; she did not care whether the house was perfumed or not; she only wanted to anoint her Lord, and therefore she poured all the ointment on his feet. The result was, that the rooms were perfumed; but that was not her main object. She did not tell everybody that she had precious ointment in store; but they knew it by her pouring it out. Whenever you hear a man boast that he is holy, remember that good scent needs no proclaiming. The only cart I ever meet with that rings a bell is the dust cart. If jewels and diamonds, or the bullion of the Bank of England, are carried through the streets, no bell is rung. "Great cry and little wool" is a proverb which has had a new exposition in this country of late—a wonderful cry about holiness, and wonderful little holiness to cry about; but a great deal to be wept over and lamented before the living God. To stand in every room and cry spikenard! spikenard! wonderful spikenard! would have been idle. Pour it on Jesus' feet, and you will not have to say anything about it, for every room will be sweet with the smell thereof. We need now-a-days, dear friends, to have a little less talk about what men are, and much more actual living unto Jesus. The Lord work it in us by his Spirit.

Why was it that Mary's spikenard did perfume all the house? and how is it that if there is true grace in a man's life it is sure to be felt, and recognised without his saying much about it? We reply, *because it is real.*

Real religion is always influential: sham religion has but sham power. You cannot get influence by saying, "I mean to influence so-and-so:" as well hope to stop the sun and moon without Joshua's miraculous power. The power of religion within yourself will be very much the measure of the power which you exercise over others. Artificial flowers may be made so exactly like the real plants, that you can scarcely detect them, but they lack the perfume of our garden favourites; and so also the mere professor has not the fragrance of real grace, and consequently no attractive and sweetening influence upon others; but where religion is real, true, heartfelt, deep—where there is strong, all-absorbing love to Christ—the sweet perfume of grace will give the man influence over his fellow-men. I cannot tell you how it is that a man who lives near to God has this influence, but I know he has it. The camphor tree is full of camphor in all parts of it—branch, bark, root, and flower are all full of camphor; and the man who really lives for Jesus is full of gracious influence in all places and times. May you and I be so.

How was it that the rooms became filled with the odour? There is a law of nature which chemists call *the law of transfusion*. If two gases of an entirely different nature are brought into contact, they commence at once to mix with one another, and continue to unite till they are thoroughly intermingled. Thus flavours and odours diffuse themselves in the air. It is so with good and evil in the world. Insensibly every man is the worse for coming in contact with a vicious example; and, consciously or unconsciously, every man is swayed to some degree for good by the presence of a virtuous life. The law of transfusion enters into moral and spiritual matters, as well as into the realm of chemistry; and if you

walk with God, and endeavour to preserve a blameless life, and glorify Christ, influence will be yours, without your seeking it. How far it will extend, God alone knows. It may reach far beyond what you suppose to be its sphere, and may even teach some who are yet unborn, who shall hear from others how you lived, and how you glorified Christ.

Besides, dear friends, true piety is a very powerful essence, *and possesses great energy*. There are perfumes in nature, like the otto of roses, of which the smallest drop will make a chamber smell for many a day. True holiness is such a mighty, pervading essence, that if you possess it, it cannot be hidden; it will make itself known as a sweet savour, even as far as heaven. The life of God is in it, and it must operate. In everything that is good God lieth hidden. The Spirit of God dwells in every gracious word, and godly thought, and holy deed, and He is sweetness itself. The name of Jesus is as ointment poured forth; what must his Spirit be? Yet that Spirit is to be found in every true believer.

I want to close by asking you, dear friends, how far as yet you have concentrated your love upon Christ, and thus have influenced those who dwell in your house. I will only ask about your own house. Has *your* house been filled with the odour of the ointment? You do pray, but have your prayers been so mighty with God that they have brought down a blessing upon your family? You seek to avoid sin; you try to make your conversation pure, gracious, kind, cheerful, loving, and Christlike. Do you think that some in your house have been blessed thereby? I do not say, have all been converted? for although all the house was the better for Mary's ointment, yet Judas remained a traitor. I should not wonder if some in your house may have even disliked you the

more for your piety; but still the Lord frequently blesses godliness, and makes it the means of conversion. O woman, thou mayest gain thy husband by thy piety. If he will not hear sermons, he will hear that quiet, loving life of thine! O sister, thou mayest win thy brother by thy love. He will not read pious books, but those letters of thine, those sweet words of tender rebuke and invitation, he does read them, and he feels them too, though you fear he does not! Father, those boys of yours are not yet what you could wish; but they must feel your godly example. Perhaps, when you lie beneath the sod, they will recollect what you used to be. Fill the house with the odour of true religion. Fill the parlour and the drawing-room, the bedchamber and the kitchen, with hallowed conversation. I say again, not with mere talk and Pharisaic pretence, but with real holy living and true godly communion; and depend upon it you are doing for your children and your servants the best thing in your power to do. Give them teaching, give them warning and entreaty, but still the actual perfuming with godliness must arise from your own holy living; it must be begotten of the ointment poured on Jesus' feet.

Ah, dear friends, I wish that not only the house in which we may happen to dwell, but the workshop where we labour, the shop where we trade, the place of business where we associate with others, might all be perfumed with grace. Christian men are not to glide out of the way of their fellow-creatures, and shut themselves up in order to be pious, any more than a soldier may hope to win the battle by running away. No, mix with your fellow-men. If there are offices of trust to discharge, do not leave them to the lowest of the low to discharge them, but be willing to do public service for your country. But so do this

that you shall spread abroad in every office the savour of honesty and integrity, and make the rogue and the cheat ashamed of themselves. I would to God that every Christian church were a living protest against all the wrong-doing of the times; a gracious disinfectant, to stay the abounding corruption. There is an evil smell of sin perpetually reeking towards heaven; and it needs that you Christian men should live Christ-like lives, in public as well as in private, until you fill this country with a healthier savour, and until England shall become a Christian country in fact, as well as in name. Would to God that the example of Christians might yet become so potent that all nations might feel its power; that wars might cease; that cruelties of every kind might come to an end; and that the sweet savour of Jesus' name, manifested through his people, might perfume the whole world, as though God had showered upon it ambrosial essences and fragrances from the flowers of heaven, to sweeten it against the time when Christ himself shall come, and make it a marriage-chamber for his chosen bride. God grant that the perfume of your holiness may reach the stars; that your lives may be so sweet, that beyond these fogs and clouds the sweet aroma of your grace may rise acceptable to God through Jesus Christ; for we are ever a sweet savour unto him if we live unto the Lord.

I fear me, however, that I may be addressing some whose lives are not a

sweet perfume at all. Ah, take heed to yourselves. If you are living without God and without Christ; if you are living in any secret sin, take heed to yourselves. You may think that you will be able to conceal the ill-savour of your sin, but you will not. How wonderfully does evil tell its own secret. The intolerable effluvia of many a secret sin has forced its way to notice. Beware thou who wouldst cover thy sin! Beware, I pray thee! For the task is hopeless. Dig, dig, dig! dig deep! and in the dead of night cover up the sin! but like the blood of Abel, it crieth from the ground. Be sure your sin will find you out. If you are living now in a sin, and yet pretend to be virtuous, remember if your hypocrisy is never found out in this life, it will confront you at the last great day. How terrible will be the restriction of buried sins, to men who know not Christ! They will wake up in the next world and find their sins howling around them like grim wolves, insatiable, fierce, and terrible. Any one sin is able to destroy the soul; but what must it be to be surrounded by thousands, howling with terrible voices, and eager to drag you down, and tear you in pieces? It will be so with you, sirs: it must be so with many of you, unless you lay hold now upon the great salvation. Jesus Christ can drive away these wolves: can stay the ill-savour of your sins. If you will trust him, if you will yield your hearts to him, he will deliver you; but if you will not, on your own heads be your blood.

POETRY.

THE SHADOW KISS.

BY REV. DWIGHT WILLIAMS.

THE LETTER.

CHAPLAIN'S OFFICE, AUBURN PRISON, }
AUBURN, N.Y., February 9, 1874. }

REV. DWIGHT WILLIAMS—

DEAR SIR :—The writer is one of many of the inmates "within these gray walls," who have had the rare delight of perusing some of the exquisite poems emanating from your facile pen; and among their many high intrinsic merits, the human sympathy which adorns, while accentuating your tender numbers, assures me that their gifted author would deem superfluous any apology for this intrusion.

There died in this prison, during the past week, a young man of good parts, member of a highly respectable family in another land, and who became involved in the meshes of the law through moral irresolution rather than innate depravity. His thoughts, which had wandered much during the latter days, on the last one of all centred upon his home, and he imagined the most eager wish of his heart in this extremity had been realized, and that his loving mother soothed his dying bed. A few moments before his soul took flight, he raised himself slightly, and extending his attenuated arm, drew down close to his lips the shadow conjured from his own fond affections, while with a look of ineffable content glorifying his pallid features, his last breath was surrendered (as he thought) to the parent who bore him.

It occurred to me, Reverend Sir, that in some leisure, and otherwise favourable moment, your muse might not disdain to invest this touching picture (so briefly and feebly depicted) with a frame of words worthy of its beauty and significance. Very respectfully, your obedient servant,

A.

THE POEM.

Have ye not looked upon the walls of stone,
That rise above the clatter of the street,
Where droops the convict in his cell alone,
Or bends at weary work in his retreat?

And have ye thought within those sombre walls
No plants of love or sweet affection grew;
And over all except those gloomy halls
God shed the fragrance of His loving dew?

Not all of love and beauty dwells outside,
Nor all of hate and sin inside the gate,
Where justice ermined, stern and dignified,
Preserves the peace and order of the State.

This little tale of prison life, to me,
Came like a breath of fragrance from the gloom,
In which the cold world little cares to see
The flowers which, shadow-covered, give perfume.

Upon his couch he lay, a pale young form,
And one might read upon his care-worn face
The early touches of affection warm,
And marks of classic culture and of grace.

A home of ease across the sea was his
In childhood years, where only love he knew,
And grew a rosy boy, blest with the kiss
No other lips but mothers' print so true.

Strayed from his mother's side, the years had told
The oft-recurring tale of youth misled ;
Of fierce temptations tide he uncontrolled
Had wrecked ; the same old story often read.

And so he felt the pain of folly's smart,—
The prisoner's round of table, toil and cell
For weary months, from friends and home apart,
And long regrets no burdened heart may tell.

He drooped and sank, emaciate and pale,
And his young soul, bewildered, wandered back
To childhood haunts, of hill and stream and dale,
From whence he took his sad, divergent track.

They watched his dreamy footsteps, as he walked
Amid the scenes which memory sacred held ;
And heard the wanderer as he fondly talked
With loves of home, by fevered brain impelled.

They saw, those watchers by his bed of pain,
The sweet illusion play upon his face
Of fond affection, in his home again,
As friends and loved ones came to his embrace.

From out the darkness of his brain she came,
His mother there : he saw her visioned form,
As if in tenderest tone she spoke his name,
And looked on him in love's own sunshine warm.

He reached his pale thin hand to clasp her near,
And drew her sweet face closely down to his :
He stroked her hair from her soft brow so dear,
And pressed her lips in many a fondling kiss.

It seemed a sweet oblation, lavish poured,
For her he grieved so long, yet loved so well ;
Poor wayward son—what wealth of love deep stored
Was his in that last hour of life to tell.

Then cold and still—and yet the sweet smile clung
To those pale lips that gave their shadow kiss ;

As if a mother's love-dream o'er him hung,
A sweet remembrance of his boyhood bliss.

O holy motherhood! what ties are thine;
The stormy seas of passion and of sin
Drown not the echoes of thy voice divine;
Thy love bursts prison doors and enters in.

But I of love diviner still would tell;
Where Jesus waits to hear each prisoner's sigh
And maketh light the lonely dungeon cell,
And comes Himself in love and blessing nigh.

When o'er our eyes the cold death mist shall fall,
Though we have grieved Him long and sad and sore,
May we behold His form, more dear than all,
And dwell with him at home forevermore.

CHRISTIAN THOUGHT.

THE NECESSITY FOR A DIVINE RULE FOR CHRISTIAN GIVING.

There are not a few indications of increased earnestness in religion to be seen here and there in our land. We have good reasons to be suspicious, however of religious *ferveur* that is not accompanied with *liberality* to the cause of God. It was once remarked by a man of extensive business connections as his experience that he could not say that he knew a man's true character till he had dealings with him in money. To this remark an experienced Christian added, that in one sense it might be said, that to God himself, a man's character was not revealed in its reality till God had dealings with him in the matter of money. It would evidence, as nothing else can to the world, the reality of religion among us, and prepare the way for our reception of temporal and spiritual blessings, till there would be no room to receive them if, on a great scale, the

Churches of the Dominion showed determination or even inclination to deal honestly with God in money affairs. We are persuaded, however, that in this case as well as in many others that occur, "Evil is wrought for want of thought more than for want of heart." It is good, therefore, that attention is being called to that great grace of Christian liberality, (in which the Churches of Macedonia abounded to their immortal honour,) its root, its end, its measure, and its fruit. From an interesting and able work on "God's Rule for Christian Giving,"* to which we referred in an Editorial last month, we extract a whole chapter with the hope that it will, at least turn the attention of thoughtful men among our readers to the study of a subject that lies very close to the

*GOD'S RULE FOR CHRISTIAN GIVING, a practical essay on the science of Christian Economy, by William Speer. Presbyterian Board, Philadelphia.

honour and success of Christian work at home and abroad. A cry in the Providence of God is now in the ear of our Churches "to clear the deck for action." It is now about time that all catch-penny contrivances for raising money were thrown over-board as unworthy of the seriousness of the conflict impending, and that conscience, calculation, and scripture, as well as feeling, should regulate every dollar the Christian gives to the cause of Christ.

"The solemn question often comes up in the secret thoughts of every genuine Christian, at times appalling and terrifying him with the additional consideration that he must answer it publicly on the Judgment Day: Why is the religion of the Lord Jesus Christ so unsuccessful in converting mankind? His reasoning will follow some such channel as this: "I see not the one-twentieth part of our race accepting that simple gospel which at the beginning seemed about to possess the globe, and but a small portion of these becoming truly spiritual Christians. After coming triumphant out of persecutions, intended to exterminate it in fire and blood, I find it betrays Christ to the world for its lucre; then that it rises superior to the world, not to instruct and purify it, but to enslave it, to plunder it, and to glut itself with sensual gratifications. I see it granted, since the Reformation, a great revival of spirituality of doctrine; and a wondrous wealth of knowledge, and of all that constitutes secular power, poured upon the Churches of Western Europe and America: and yet, since this apparent resurrection, three centuries and a half more have passed away without that Christianity having extended its dominion much beyond the races which at that time accepted it. What is the defect, that the mighty gospel does not sweep like a great wind, from pole to pole? It

cannot be in the power of God, which is infinite. It cannot be in the willingness of God, who sent his Son to die for sinners. and who is not willing that any should perish, nor, much more, that whole nations should go together to eternal destruction. Then it must be in man. If in us, it must be either in the want of believing prayer, or of consecrated men, or of sufficient pecuniary means. I can scarcely say that the defect is in the amount or themes of prayer, since God has so inspired the language of Scripture that we can hardly use its words and sentiments at all in prayer without asking for the extension of his kingdom, and power, and glory on earth. As to the spirit of prayer, that will be regulated largely by our labors for its ends. So I am bound down to the conclusion, that the great hindrance to the salvation of the world is chiefly in the want of the personal consecration of Christians to that end; that men and women who can give life do not give their life; that men and women who cannot give life, but can give money, do not give money. There must, then, be far more labourers to go forth, and those who stay must feel that their part is to give to them the means to prosecute their heavenly work. Otherwise the talk of converting the world is mere trifling with the souls of men, and a mockery of God."

SHOWN BY THE CHIEF END FOR WHICH GOD MADE THE PRECIOUS METALS.

It was shown in a former chapter that the precious metals, especially in their adaption for use as money, are a most important part of the material creation, and among the most honorable and valuable of the Divine gifts to mankind. Let us consider now the chief and most important end for which they are to be used.

"The heaven is my throne, and the earth is my footstool." "For all those things hath mine hand made,

saith the Lord." The chief end of all beings and things that he has made is to show forth his glory; to be "for a name, and for a praise, and for a glory." * This is the great end for which he made gold and silver, or what men may agree to accept as pecuniary equivalents redeemable in them. They are appointed first for royal tribute to him. They are the general medium for the exchange of the products of man's labor, to his glory. They are the representatives of the materials necessary for the sustenance of life in his service, and for the maintenance of the war against evil in which Christians are engaged. His church needs money; for to say this is merely another form of saying that ships, cars on railroads and other vehicles, are necessary to transport the bodies of the soldiers of Christ, food necessary to nourish them, clothing and houses necessary for their physical health and comfort, church and school buildings necessary for converts, books necessary to convey truth, medicine necessary to heal the sick, and that the all-wise God has so organized man and society that while the Holy Spirit is the great source of power in all good, man must do his part, must co-operate through earthly materials; and if this be not done, the whole machinery of grace must stand still. Money is the social instrumentality by which all these materials are procured; by which alone the varieties of human labor necessary to furnish them can be put in operation. The very existence here of those wholly engaged in the service of the Church depends upon the possession of the ordinary means of supporting it. They are not superhuman. They are men, with the wants of men. And while they are so, there is no means by which they can obtain the necessities of life, comfort, or enjoyment, for

themselves and their families, without giving a common and acceptable equivalent for the labour which others have spent in producing or providing them; that is, money. If then the God of nature has made the precious metals, which are so important a department of nature, for his glory, their use should be made truly and greatly to glorify him. He should be honoured by a system of giving, just as he is by regularity in almost all else that pertains to his worship and service. It cannot be expected that he can be pleased with fitfulness or carelessness, or bless what is given to him in this way any more than he can bless these habits in the farmer who tills the soil, or the labourer in any ordinary calling.

PRESUMPTION THAT THE OMNISCIENT HEAD OF THE CHURCH WOULD REVEAL A PECUNIARY SYSTEM FOR ITS MAINTENANCE.

It is in perfect accordance with God's wise and gracious methods in governing the world for us to expect that He would reveal in the Scriptures a system for contributions of money from all his people, for the grand objects of the Church of the Lord Jesus Christ. If God so organized his Church on earth that the conversion of the world is to be accomplished, not by visible or audible displays of his divine majesty and power, and justice and mercy; nor—what, if it had been left to us to plan, we would have judged necessary—by the continuous agency of orders of beings far superior to us in love, knowledge, holiness, and strength; but so that man must be the instrument of saving man, and his ministers and servants be as subject as are their fellow men to all the necessities of their earthly nature; then would he leave this kingdom without some sufficient arrangement as to the means of supplying the wants of those ministers and servants? Would he, whose government of nature here, and its counterpart in the

*Jer. xiii. 11. Isa. lxvi. 12.

material heavens, is so wonderfully perfect, not reveal to his Church some method according to which his subjects should furnish the means needful to carry on the great warfare of the kingdom of his Son against sin? It would surely be an anomaly in God's government were this not the case. It is incredible that a Being who saw the end from the beginning, and foreknew the world-wide wants of the Church in the New Dispensation, which displays "to the principalities and powers in heavenly places the manifold wisdom of God," would not make some earthly arrangements to meet those wants. It would throw discredit on the authority which calls some of our race to special and official service, and lays them under the stress of obedience to his commands, did not God lay upon other members of it the burthen of some definite ordinance as to the share they should bear in the common duty. And in the plan of revelation, which shuts out all such topics of communication from heaven as are irrelevant to the kingdom of Christ, but which is so very clear and full in regard to it, it would surely be a signal and lamentable defect were this vital point of human agency left without the light which men there so much need. So that, look at what attribute of God we will, or at the wants and instrumentalities of his kingdom, or at the designs of his word, we are forced to expect that he would reveal some general system in regard to the consecration and employment of our money.

THE SPIRIT OF THE OLD TESTAMENT PROVES
THE NEED OF SUCH A SYSTEM.

The spirit of the Old Testament revelations confirms the presumptions drawn from the attributes, works and manifest general purposes of God. If any man out of a sincere desire to learn and do his duty will consider it, he will see that certain spiritual and everlasting principles underlie what is

ceremonial, typical and temporary, in the law of Moses. When he dispossesses his mind of all previous misconceptions in regard to the spirit of the Old Testament, and studies it critically and thoroughly, this we conceive must be the prevailing impression he receives: that God designed by it to teach that religion is a *business*, the great business of a human being; that the ordinary employments of men must be all made subordinate to their spiritual interests; and that a liberal share of the pecuniary proceeds of those employments must be devoted by a regular method to the maintenance of his service. The particularity of the laws with regard to tithes, first-fruits, oblations, sacrifices, the exact numbers and kinds of the various animals to be offered, the precise quantities of the flour, oil, and wine, the necessity and fixed rates of redemption and forfeit, and the careful designation of the times for the performance of public religious duties, all seem designed to teach that, just as in the appointments which prefigured the ministry and sufferings of the Saviour for men *he* "fulfilled all righteousness,"* so on the part of those who *are* saved there must be complete and universal consecration of themselves and their possessions to God, and regular and devoted employment of every kind of agency at their command to the great ends of Christ's mission to a lost world.

THE TEACHING AND GOSPEL OF CHRIST
BASED UPON AN IMPLIED SYSTEM.

We turn for further light to the personal instructions of the Great Teacher, who came down from heaven, and has made known to us the things which he heard of the Father.† Three features of Christ's teaching seem to us most prominent: that he makes the power and joy of

*Matt. iii. 15. †John iii. and xv.

religion to lie so greatly in personal love to himself; that so large a share of his instructions have reference to *duties*—the sermon on the mount and other formal discourses being chiefly of this character; and that he rates so high the measure of *results* expected of us. His favourite illustration is taken from the productiveness of the fruits of the earth, which in the case of good seed regularly multiply themselves, some an hundred-fold, some sixty-fold, some thirty-fold. There must evidently be inferred from such lessons an immensely greater consecration of the resources of believers, and a corresponding multiplication of the agencies of evangelization, before such measures of increase can be attained. The Lord Jesus saw that the principal stumbling block to the spread of his gospel was covetousness. He warned his disciples to beware of covetousness; classed covetousness as a sin, with adultery and murder, and exclaimed, "What shall it profit a man if he shall gain the whole world and lose his own soul?" His instructions as to the use of money, so far as the idea of a formal element entered into them, were based upon, and calculated to perpetuate, at least the radical principles of the Old Testament in regard to systematic contributions for religious purposes. The parables of the ten talents, the five talents, the lord of the vineyard to whom the fruits are denied, the unjust steward who deducts from the account of one debtor five-tenths and from that of another two-tenths, of the Pharisee who trusted in the *merit* of his tithes and despised others, and many other such lessons, exhibit this character. And, while Jesus warns his disciples against the danger of self-righteousness in giving money according to a regular system, just as he does in regard to that in connection with prayer, or fasting, there is not a word to intimate that the act

itself was otherwise than commendable, and a duty, when performed from the right motives. His warnings are all in the opposite direction. He says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." "For I say unto you, That except your righteousness shall *exceed* the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."* These words teach that it will be a fearful thing in the judgment for the multitude of nominal Christians who *do* so much less, and *give* so much less, than did the Jews, though they profess to be governed by a higher law.

We are met here with the declaration of Paul: "Ye are not under the law, but under grace."† Now what does this mean? If a Christian step from a height, *because* he is a Christian will he not break his neck?—if he put his hand in the fire, will it not be burned?—if he sink in the sea, will he not be drowned?—then he is certainly under the laws of nature. If a Christian rob, or commit murder, will he not be punished?—then he is also as certainly under the moral law, both to God and to man. How is he then "not under the law?" He is simply not under it as a principle, or motive, of obedience. That is, he is governed by a *new principle*, which is not fear, but love; not the terrors of Sinai, but the melting power of Calvary. As Paul explains, he is a man who dies as to the old nature, and lives again in a new and higher one; the principle of life, the inward law is a new one. Or, he is like a woman whose former husband is dead, and she married to another; the submission is the same, though the law is a different one. In each case the essence of law, service, and also

*Matt. v. 15-20. †Rom. vi. 14.

recompense of punishment, inheres.* Now the "love of Christ constrains," impels and controls him; but surely not to less activity and consecration than did the old law. The "Christian" cannot labour less for God, or give less to his cause, than did the Jew.

Every point of comparison between the necessities and aspirations of Christianity and those of Judaism puts to shame the thought that "Christians" can fail here. Christianity has far greater wants than Judaism—the wants of an advanced and more cultivated age of the world; the wants of an incomparably more varied machinery; a vigorous resistance to far more numerous, active, and skillful enemies; the wants of immensely greater populations, and more debased, in Christian lands; the wants of a whole world which is to be speedily conquered for Immanuel. God has given in the New Testament a spiritual and sufficient ordinance adapted to these great ends. And the low, unsuccessful, humiliated condition of that kingdom on the earth, its woeful failure after eighteen hundred years to conquer more than a few limited districts of "the world," "all" of which should, according to the last command of Christ, now be subject to it, lies, so far as human duty is related to it, largely in the mistakes and neglect of the Church as to the obedience which she owes to the fundamental law as to the contributions and co-operation of "every one."

GREAT NECESSITIES OF THE PRESENT ERA, LIKE THOSE OF THE ERA OF CHRIST, MANIFESTED IN THE DECAY OF FALSE RELIGIONS.

The present condition of the world is in many remarkable respects similar to what existed when Christianity began its course. One of the most

striking points of resemblance is found in the ruinous and falling condition of the great false systems which have been the dungeons of the human intellect and heart. The whole world manifestly feels again to its centre, and in its entire frame, the omnipotent influence which moved it in that age

"Wherein the Prince of light
His reign of peace upon the earth began."

The superstitions of Paganism, of Mohammedanism, and also of the Roman, Greek, Armenian, Abyssinian and other corrupted forms of the Church, are all kindred of the same blood not far removed. The idols, and temples and utensils of all of them are decayed; their priesthoods are anxiously looking forth to discover the meaning of the signs which indicate that their power over the minds of men is gone, and that a new spirit is breathed over the face of the earth, the precursor of the approaching sunrise.*

"The oracles are dumb,
No voice or hideous hum,
Runs through the arched roof in words deceiving;

There is a particular "mystery of iniquity" whose head "as God sitteth in the temple of God, showing himself that he is God," and who now "letteth, until he be taken out of the way."† What is its condition? The screeching of locomotives at the depot of the railway, which Gregory XVI. in vain tried to shut out of Rome, confuse the quiet of a Carthusian monastery and the masses in a church beautified by Michel Angelo. The smoke of the gas-works, which

Apollo from his shrine,
Can no more divine,

*We might adopt again, as most truthfully and fully appropriate to every one of these systems, the pictures of Milton's grand Christmas Hymn.

†Thess. ii. 3-11.

*Rom. vii.

With hollow shriek the steep of Delphos
leaving;
No nightly trance, or breathed spell,
Inspires the pale-eyed priests from the prophetic
cell.

"The lonely mountains o'er,
And the resounding shore,
A voice of weeping heard, and loud lament;
From haunted spring and dale,
Edged with poplar pale,
The parting genius is with sighing sent;
With flower-inwoven tresses torn,
The nymphs in twilight shade of tangled
thickets mourn.

"In consecrated earth,
And on the holy hearth,
The lares, and lemures, moan with mid-
night plaint;
In urns and altars round,
A drear and dying sound,
Affrights the flames at their service
quaint;
And the chill marble seems to sweat,
While each peculiar power foregoes his
wonted seat."

now furnish good modern light to the city, is blown by a west wind right across the remains of the palaces of the Cæsars and of the Coliseum, around which hang so many pagan and papal legends. Comic newspapers, filled with ridiculous pictures and stories of the pope and priesthood, are for sale everywhere in the streets. And, best of all, the pope can look down from the high windows of the Vatican upon houses in which those Scriptures in the common tongue are sold, and those Protestant schools taught, which are surely and rapidly undermining the foundations of all his power, and will level it with the dust. Nor can it be long, if rated by the progress of the last few years, until the conclusive changes come. The armies of the truth then should be fully prepared with the financial means instantly to spread the truth amidst all the disorganized dominions of error, and to make known to them the gospel of the Lord Jesus Christ. This necessitates the adoption of a competent system, that which God

has provided, in order to furnish those means.

INSUFFICIENCY OF THE AMERICAN VOLUNTARY SYSTEM.

The almost universal sentiment of Christians in America is, that the past impulsive, unregulated and partial means of collecting money for ecclesiastical purposes is inadequate to meet the immensely greater demands which the necessities of our land and the evangelization of the world are laying upon us. And these are necessities which, instead of diminishing, are every year becoming greater, and thus rendering our present condition more painful and hopeless.

The European nations have watched and studied our experiment, but have only seen reason to follow in our footsteps so far as they were necessarily compelled to do it. It might have been supposed that the natural sympathies of the Free Church of Scotland with the Presbyterian Church of this country, when it realized the impossibility of uniting temporal maintenance by the State with spiritual independence of the State, and separated from the Establishment, would have led it to adopt our Voluntaryism. But its leaders in the most emphatic language resisted some efforts in that direction. They argued that it is the duty of a Christian government to provide means for the religious and moral education of the poor and vicious; that Voluntaryism was unsuccessful "in making head against the fearfully increased heathenism, and increasing still, that accumulates at so fast a rate throughout the great bulk and body of the common people;" that it did not "reclaim the wastes of ignorance and irreligion and profigacy;" that the congregational selfishness which predominates everywhere "cannot be prevailed on to make large sacrifices for the Christian good of the general population;" and

that the spirit was "the spirit of contention," of "demagogism," and of "impatience of restraint." These arguments they supported by statements from the experience of churches in Great Britain and in America. They declared themselves in favour of "an Establishment, but a *pure* Establishment."

This is the judgment of those who have looked upon our experiments of evangelism from without. They have certainly, while more advantageous to Christianity than existing Establishments, "failed to reach the lapsed masses." Great districts in our large cities are yielding annually to the advances of practical heathenism. Vast regions of our country are almost entirely destitute of good and efficacious religious influences. The chronic impotency and groans of religious boards and societies of all denominations of Christians may, and should, fill a thinking Christian with both distress and anxiety. The comfort of the churches, the miserable and unrelieved condition of millions in our land, the threatening dangers of Romanism and infidelity, the exceeding littleness of our contributions for the kingdom of Christ on earth compared with our immense expenditures for folly and vices and warfare, all demand, in tones that seem to ring from the judgment-seat of a Righteous God, that we should search the Scriptures and find whether God has not taught his Church some method for a great pecuniary Reformation.

THE PROMISED POWER FROM ON HIGH INDICATES TO THE CHURCH THE WANT OF FINANCIAL MACHINERY SUITED TO IT.

The grand ultimate hope of the Christian Dispensation is "the latter rain" of the Holy Ghost, the descent

of the influences from above which are to water the seed of the Gospel sown in the world, and "make the wilderness and the solitary place glad, and the desert rejoice and blossom as the rose."* Most glorious hope of this desolate world! This will indeed "create new heavens and a new earth."

How are those infinitely gracious promises to be realized? There are many who imagine that prayer alone is necessary; or who at least act as if on their part they had nothing to do but pray. But for such expectations and conduct they certainly have no warrant from what God reveals of his plans and our duties. He makes the express compact: "Bring ye all the tithes into the storehouse, and prove me therewith, if I will not open the windows of heaven and pour you out a blessing." There is not a promise of any one blessing in all the word of God, to saint or sinner, which is not founded upon the condition of his faithful employment of *regular appointed means* to obtain it. It is part of the eternal purpose of good to develop the faculties, capabilities and resources which God entrusts to him.

The Church must make it her chief *business* to advance the earthly kingdom of her Lord. Her order and membership are often spoken of as a grand machinery. The Holy Spirit is the fire. But fire is of no avail unless the machinery be sound and in place, and the different departments be properly attended to; then it will accomplish all the grand results for which engine and machinery were designed. If parts be wanting or defective, the attendants be ignorant or negligent, then the fire assuredly will die out without effect, or else it will burn or explode the structure. Now a revival of religion in the Church is simply a bestowment of "power."

*HANNA; *Life and Writings of Dr. Chalmers*, vol. iv.; and essays by HUGH MILLER and others.

*Isaiah xxxv. and lxxv.

The beneficial or opposite character of its results must depend upon how men perform their part in applying the power to hallowed ends. The gifts of any power may be an injury instead of a benefit. Even miraculous gifts were bestowed upon some unbelievers and men that were lost. The calculation, the economy, the fidelity, of men in employments for their own advantage must be awakened and put in action to accomplish the salvation of a world, in which the mighty influences of the Holy Ghost are even now beginning to be felt.

The apostles were authorized by the circumstances of the age in which they lived to distinguish *it* by the world-wide proclamation, "Behold, now is the accepted time; behold, now is the day of salvation!"* This we may say of the present, Now is the era when *all* are again called "to receive not the grace of God in vain," and to be "*workers with him*," as the apostles besought *the* Corinthian Church. To be such workers "every one" must give his help, "as God hath prospered him," to increase, train, send abroad and sustain the men, and abundantly supply all instrumentalities which are needed to "preach the gospel to every creature."

THE NEAR APPROACH OF CHRIST'S KINGDOM NECESSITATES OBEDIENCE TO GOD'S RULE OF GIVING TO MEET ITS WANTS.

The coming of Jesus Christ to make atonement for sin was preceded by a grand direct preparation for it among all nations. The Greek empire had already planted its civilization in the great centres of ancient power over the world, and had communicated to them the language in which it was the Divine purpose to give to mankind the New Testament—that book which was to contain the final and complete revelations of his will as to our race

*2 Cor. vi. 1, 2.; 1 Cor. xvi. 2.

until the millennium. The Roman empire was contemporaneous with the coming of Christ. The Romans were law-makers and road-builders. This was their grand mission. As the personal teaching of John the Baptist was the preparation for the teaching of Jesus Christ, so was the spread of Roman influence the preparation for the spread of the gospel of salvation to all the world.

The roads which Rome built were the greatest and most useful monuments of her vast power. They were constructed with far greater outlays of labour and expense than anything of the kind in modern ages. The prophecies of Isaiah were literally fulfilled as to the leveling of mountains and valleys, the straightening of crooked ways, and the making of the rough ways smooth.* Some of those magnificent highways are among the wonders of the world until this day, and have gone for centuries together without repair. Their vast excavations and embankments, their paved bridges, and the care with which they were built in four successive courses of stones of various sizes, solidified with lime, and the surface covered over with blocks of smoothed granite or other hard rock, fitted and jointed like our masonry of walls, have been unparalleled in any subsequent age. They were felt to be the best exhibition, and most needful agency, of Roman superiority. And so they were as speedily as possible constructed over conquered countries. In the Forum at Rome stood a gilded column†

*Isa. xi. 3-5, and Luke iii. 4-7.

†The location of the *milliarium aureum* is still pointed out by the guides at Rome. It is just at the west end of the *rostra*, or tribune, and was the ideal centre of the city. Under its shadow were delivered many of the speeches of the great Roman orators. Just north of it was the capitol. Near it on the east was the Mamertine prison, in which it is said the apostles Peter and Paul, and

inscribed with the name of the principal roads and the distances to the chief cities upon the course of each of them. They were marked by mile-stones, frequent stone horse-blocks and other conveniences, and buildings for military and postal necessities. There were taverns near them for travellers. They stretched from one extreme of the empire to the other. Their remains are seen to-day from Scotland, where the gospel was early planted, in the West, to Palestine, whence its preachers started forth with the power of the Holy Ghost, in the East.

The coming of the kingdom and glory of the Lord Jesus Christ beholds in the present day a similar swift and mighty preparation. So urgent and vast is it that this one generation in which we live has seen the grand railroad systems, which now encompass the world ten times as completely as ever did the old Roman roads, invented and perfected and stretched over every continent. It has besides

seen almost every ocean and sea covered with large and splendidly furnished vessels propelled by steam. Tens of thousands of miles of postal agencies, incomparably more perfect, useful and cheap than any that Rome ever imagined, link together the families and social interests of mankind. And the globe is belted by cords, operated by the lightning of heaven, which instantly flash from the most distant East to the farthest West the great events of every nation; a final preparation for the announcement to all mankind of those connected with "the coming of the Son of Man."*

This is a final and most inspiring argument, which can be realized by every one in this day and nation, for the speedy establishment of a financial system which shall accord with the wants of the kingdom of Christ. It has never yet been done. God has given us the Rule. The time calls for its application without delay. "The kingdom of heaven is at hand!"

CHRISTIAN LIFE.

DR. GOODELL OF CONSTANTINOPLE.

PART I.

It was the good fortune of the writer of these lines to have formed the acquaintance of Dr. Goodell, during a

other Christians were at times confined—a dark and dreadful place, cut out of the solid volcanic rock, and memorable also in the bloody political history of Rome, but in which is a strange, deep, still fountain whose waters are cool and sweet, another "Siloam, which is by interpretation Sent" (John ix. 7), a true symbol of the gospel and its sources of comfort to mankind.

*Matt. xxiv. 27.

visit to Constantinople in 1858. It is with interest he now reads portions of his life, lately published, an epitome of which from the *Family Treasury* is presented here to the readers of the CHRISTIAN MONTHLY.

On a snowy day of February, in the year 1792, at Templeton, Massachusetts, there was born one of the most innocent, kindly, humorous, pious of men. Was he born all these things? It certainly would be hard to prove that he was not; and from some of the most exquisite things he ever wrote (among them a too brief account of his early years) being introduced at

the beginning of his biography, one can scarcely avoid the impression that he was. William Goodell's father was a farmer, very poor, more careful in any transaction of his neighbor's interest than of his own. Every acre of his small farm, "if not ploughed over, was prayed over;" and his life, to his child looking back upon it, seemed one of almost unbroken communion with God. The family library consisted of the family Bible, Watt's Psalms and Hymns, Doddridge's Rise and Progress, Pike's Cases of Conscience, Fox's Martyrs (second volume), and the Assembly's Catechism. We know of nothing finer than the picture William Goodell gives of his father, his mother, his home, his childhood; except, perhaps, the picture of German peasant-life given by Heinrich Yung Stilling in the opening parts of his Autobiography.

Writing, long years after, to his brother, he says: "Being the youngest of the family, you can have but an indistinct recollection of the small house on the side of the hill, containing two rooms and a garret, floored with loose, rough boards, where twelve of us were born; and of the small clump of apple-trees before the door, where your elder brothers and sisters played in the days of their thoughtless childhood. There, with no lock or bolt to any door, and no key to any trunk or drawer or cupboard—there where, as I am told, nothing now remains but an old cellar-hole, which may even itself, long before this, have been filled up—there our godly father prayed for us with all prayer and supplication in the Spirit; there, on every Sabbath eve, he asked us those solemn, important, and all-comprehensive questions from the blessed Catechism of the Assembly of Divines; and there, with eyes and heart raised to heaven, he used to sing, to the tune of Old Rochester—

'God, my supporter and my hope,
My help for ever near;
Thine arm of mercy held me up
When sinking in despair.'

And there, too, our mother, of precious memory—though, as she died when you were but six months old, you remember her not—there she lived a life of poverty, patience, meekness, and faith. There she used to sit and card her wool, by the light of the pine knot, and sing to us. And there, too, almost thirty-four years ago, we assembled early one morning in her little bedroom to see her die. Her peace was like a river; she was full of triumph; and she was able to address to us words of heavenly consolation, till she had actually crossed over into shallow water, within one minute of the opposite bank of the Jordan, *heaven in all its glories full in view*. Precious woman! though no man knoweth the place of thy sepulchre, and thy children have not been able to find the spot in order to erect a humble stone to thy memory, yet thy Saviour, who loved thee with an everlasting love, and in whom, even in the darkest hours, thou didst have such sweet confidence, will watch over thy dust, and thou shalt be recognized at the resurrection of the just."

William Goodell loves to think of that noble old Puritan father of his, who seemed never to address a stranger or speak to any one without first looking up to God in prayer. The father had served for three years as a soldier in the revolutionary war, and in his old age he lived on his pension of ninety-six dollars a year. The old soldier fell asleep one Fourth of July, amid the roar of cannon; and the son cannot but think that He who keepeth covenant and mercy had special reference to his poor old saint when he stirred up Congress to pass the pension law! Father and mother were alike the children of a King, and "daily walked abroad with the con-

scious dignity of being heirs to a great estate;" and "from day to day they deliberately sought, both for themselves and their children, first of all the kingdom of God and his righteousness."

The Goodells' minister was an Arminian, and the worthy couple kept alive the flame of their piety under considerable difficulties. Sabbath-schools were unknown, but the children were thoroughly exercised in the Catechism. Indeed, Dr. Goodell in his old age holds to his faith in the Catechism; and while he would not wish to see it supersede the Sabbath-schools, he thinks it ought to be introduced into them. "In the days of our fathers and grandfathers, that Catechism was certainly a wonderful institution; and the descendants of those families that were most thoroughly drilled in it are now undeniably the very bone and sinew of New England, whether considered politically, socially, or religiously."

There was one member of this simple household which, though unable to profit by the Catechism, took an important part in the religious exercises of the Lord's day. The family lived three miles from their place of worship, but nothing ever prevented them being at church; and the worse the weather, the earlier they arrived. "The old Puritanical-looking horse seemed to know as well as the most pious of us that it was holy time; and he stood at the door, saddled and bridled, with his head bowed reverently down, as if in solemn meditation on the duties he was expected to perform. My father, with one of the children, rode before; my mother sat behind him on a pillion, and carried one of the children in her arms; and still another child rode behind, clinging as closely to her as she did to her husband. I recollect on one occasion, in ascending a steep, sandy hill, the girth of the saddle gave way, and there was an avalanche of the whole load, father and mother and

three children, with saddle and pillion, over the horse's tail, plump into a sand-bank. The old rheumatic horse never seemed amazed at anything that might happen, but this time he simply opened his large eyes wider than usual, and wheeling half around, looked to see whether he could help us in any way."

We cannot tell the story of how William Goodell trudged off sixty miles to Philips' Academy, Andover, with his trunk pressing sorely on the small of his back, the Assembly's Catechism in his head, and not a cent in his pocket; how he surprised the master by his retentive memory, eagerness to learn, and almost faultless conduct; how he became a charity scholar there, and afterwards was helped to go to Dartmouth College, where the same simple, playful, godly soul shines out of him, only more mature; how he taught school in winter at various places while a Dartmouth student; how he laboured for the children's souls, and saw fruit many a time of his labours; how, long after, he exclaims of one of these schools, "What blessed meetings we had, and *what blessed recitations of the Assembly's Catechism!*"

In 1812, while a boy at Philips' Academy, he witnessed the ordination of Judson and four others, the first missionaries of the American Board to India; and in 1817, when he went to the Theological Seminary of Andover, he at once joined the famous secret missionary society, and, urged by the fiery zeal and strong reason of some of the older members, came under its strict rules of irrevocable devotion to the mission-field. That was a noble flame which burned in many a youthful breast in those days, and which made them clearly see, and unless they could say that their resolution was unalterably taken, those of them who were fit for the great work of foreign missions were the very men

who were sure to have it urged upon them, by professors and friends and Christian congregations, that they were the very men who ought to stay at home and fill this or that post which was specially suited to them.

In 1822 he married the faithful and gentle wife who was afterwards the light of his house, the mother of his children, a missionary of Christ to her own sex in some five or six languages,—learning still another in her old age,—and who, when the honoured and beloved old man went home to America to die, laid her hand on his eyes.

In 1823 the young couple began work at Beyrout; but these were troubled days. Greece was then trying to cast off the yoke of Turkey, and the very soul of Goodell stands still in him at sight of Turkish cruelty and oppression.

He is thoroughly human, and entreats his correspondents to send him not only *good* letters, but to tell him everything. His humour comes forth sometimes grim enough for himself and the poor native Christians; and on one occasion, when his house is robbed, he gets a Greek artist to paint a picture of the house with the soldiers entering it; and with the letter stating the case he sends the picture to the Pasha of St. Jean d'Acree. The pasha looks at the picture—by Allah, these are his men!—and he orders the claim to be paid at once in full.

The work of the missionaries in Beyrout and the Lebanon was not without effect, some of the natives being stirred up to preach Christ, and a great spirit of inquiry, though for the most part hostile, being aroused. One native Christian convert, Asaad Shidiak, remained faithful until death to the Lord he loved, being, by the Maronite patriarch, after many persecutions and much torture, confined with a chain round his neck in prison till he died.

The country was still in an unsettled

state, and at last both British and French consuls were ordered to lower their flags. The battle of Navarino destroyed the Turkish fleet, and Malta was almost the only place of safety for the missionaries. There, consequently, we find them gathered; and there, in the beginning of the year 1831, Mr. Goodell, with joy and thanksgiving to God, finished the printing of his translation of the New Testament into the Armeno-Turkish language. On this he had been laboriously engaged during his stay at Beyrout, with his two helpers Carabet and Wortabet.

On the 9th of June 1831, Mr. Goodell reached Constantinople as missionary to the Armenians, a wealthy and energetic section of the subjects of the Turkish Empire. Perhaps no choice of a special labourer for a special field was ever more happily made than this. The Prudential Committee of the American Board found, as the years passed on, that they had not merely lighted on the right man, but that they had found a man who so clearly comprehended the principles on which all such work should be carried on, that during his long missionary life he acted, though in a perfectly unobtrusive way, as a guiding spirit to the labourers in the Mediterranean missionary province.

Of his personal labours, and of those principles of dealing with the nominal Christians of the ancient Churches which have been worked with a success so marvellous, we shall speak afterwards.

Mr. Goodell had scarcely taken a house in Pera, the Frank quarter of the city, when, on the morning of the 2nd of August, he heard for the first time that alarm so terrible in a wooden city, so terrible in the history of Constantinople—the alarm of fire. He was assured that his house was in perfect safety. But as the fire approached, he and a friendly Greek, Panayotes, began to throw out of the

windows the more valuable of his possessions. At last the fire reached the house, and Goodell barely escaped (his hat having caught fire) with his life. Of all his books, dictionaries, papers, translations of parts of the Bible, nothing remained; for the fire got over the garden wall, and licked up everything except two odd volumes of Mosheim!

The misery outside was fearful. Between seventy and eighty thousand persons were rendered houseless. A square mile was cleared by the fire. Thousands of persons lay night after night under the shelter of the tombstones in the cemeteries, and everywhere selfishness and cruelty were abroad to make the most of the misfortune of the sufferers. "It seemed indeed like the great and terrible day of the Lord, when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. The Lord grant that we may all find mercy of the Lord in that day; and may our treasure be laid up where the last fire cannot reach!"

At another time, indeed not long after, (in October of the same year,) the next house he had was rendered nearly uninhabitable by a storm of huge hailstones, which smashed the tiling, and covered the floors of his rooms with hailstones, broken glass, and water. As the storm approached, the Bosphorus seemed to be alive with huge fish leaping. Some of the stones which were measured were five, six, and fourteen inches in circumference.

Again and again the Goodell family knew the horrors of Constantinople fires, and the still more grim presence of the Black Death. For days and weeks the family would be imprisoned, the head of the house alone suffered to hold communication with the outer world. Every person who had to enter, every parcel, every letter, was

fumigated. The utmost terror reigned among the Greeks and Armenians, while the Moslems regarded the cholera with the stoicism taught by their creed. Nor was the missionary circle itself left unbroken. Mr. Dwight had gone for safety to a place chosen by Commodore Porter, the American representative, as the safest against the plague; and there first a little boy, and then Mrs. Dwight, died. Little Johnny died on "his day,"—the very day on which the missionary families united to offer prayer for him, as they did in turn for all the missionary children. And Mrs. Dwight was carried to the grave by her afflicted husband and a pious German, who, with his wife, remained by him in his trouble. Goodell says of these and other troubles: "The missionary families on and around the Mediterranean have been afflicted in a very uncommon degree, and not only by sickness and death, but also by opposition of a peculiarly trying nature. Men have persecuted them for being so much like Christ, and God has chastised them for not being more like him."

In this strange life, treading as they are on the brink of another world, the Goodells are very happy. When the plague is very bad they read the 90th Psalm together. When the head of the house meets any one he knows on his hurried errand into the city, he is drawn to him with a marvellous love, and he prays for him the more earnestly. The little circle at home is full of light and tenderness.

At this time he writes: "To those that died we believe it was gain, infinite gain; while those that survived lost nothing, nothing! On the contrary, they received a thousand-fold. I do not think that Mr. Dwight had ever so much real enjoyment before in his whole life as he has had within a few months. His peace is like a river. His feet are on a rock, or rather the

Rock, and his head is far above all the storm and tempests of this temporary scene. Oh, what a Saviour is this of ours!" And again: "What deadness to the world it (the affliction of the time) has produced! What lively hopes of heaven! what acquaintance with Christ and with the power of his resurrection, and the fellowship of his sufferings, and the preciousness of his gospel! and what near and strong views of those things that are unseen and eternal!"

From six to ten thousand a week were reputed as dying of cholera at the worst of its visitation. In one opulent family twenty-one persons died, leaving only the father alive. The schools and meetings were broken up. Every

family was in a state of quarantine, and Mr. Goodell's was the only missionary family which did not remove to one of the distant suburbs. As an instance of the suffering of the time, he gives the case of a poor German woman, who was cast out of the house in which she lived, cholera-stricken. No one would take her, though she crawled from place to place entreating shelter. At last she managed to get to the cemetery, where a kind-hearted Turk found her lying. He went to an hospital and demanded admittance for her. She was received, she recovered, and was, at the time Mr. Goodell wrote, receiving instruction in one of the missionary families.

CHRISTIAN WORK.

MR. MOODY'S QUESTION DRAWER.

[From the New York *Christian Weekly* we extract the following report. Our readers will notice that some of the questions asked of Mr. Moody were foolish, but his answers generally very wise.—Ed. C. C. M.]

We vacate our usual place this week and invite Mr. Moody to occupy it in our stead. In other words, in lieu of our usual column of chat with correspondents, we substitute a partial report of the questions and answers which occupied the hour devoted to the Christian Convention at the Hippodrome to "Question Drawer." The questions were written and handed up. Mr. Moody read and answered them. To these we add some that were asked and answered in connection with other exercises.

Q. How can you introduce new hymns into the church? A. One good way is to have one night given to sacred

song and singing new hymns and tunes as well as the old ones; and then I would have the people have the books in their home.

Q. How can I get the speakers to be short in the prayer-meetings? A. Be short yourself and set a good example. [Laughter.]

Q. My church is divided. I can't get them united in special services. What am I to do? A. Just get as many as you can, and get each one to influence those that are standing out.

Q. I am a pastor in a town with about ten thousand inhabitants. I cannot get the young men out to our meetings. What am I to do? A. The best thing to do is just to have a yoke-fellows' band—form the Christian young men into a band; suppose there were only three of them, let them meet and pray together. The little band will soon grow, and in the course of a few months they will be thirty. Let

your preaching be short; throw away your manuscript and preach right at them. [Laughter.] If you see a man is gone asleep, make up your mind that you have got to close.

Q. How shall a poor church cultivate congregational singing? The books cost too much. A. There ought to be no trouble about that. A man can get a hymn-book for five cents. He can drop off one cigar and get it. The great trouble is that a great many only have the books in the church; they ought to have them in their homes.

Q. What do you think of having a service devoted entirely to sacred song, opened and closed by prayer. A. A very good thing.

Q. What would you do to get people out to hear the gospel preached? A. Get them out to hear it sung. In that way you will get them acquainted with it. Touch it up with some little story when you give it out, and before you know you are preaching to them.

Q. What is the best book for inquirers? A. Well, the book written by John is about the best I have ever seen. [Laughter.]

Q. How would you wake up an interest in the church prayer-meeting? A. Why, wake up yourself. Shake hands with the young men, say you are glad to see them, and you may be sure they will come back again. I believe men living in a country district have, in this respect, more advantages than we in cities. When I was in my native village I had all those long winter evenings to myself and if there had been such meetings I would have been glad to go to them. When I went back to my native town; last summer, I preached there for a short time. When I was ready to go away some of the young converts asked me what they should do. I told them them to go right into the schoolhouses, and hold meetings. The result was that these houses are filled with people at those meetings.

I tell you the nation is hungry for the gospel.

Q. If a church is sadly in debt would you favour a fair? A. I am a sworn enemy to them. I never knew one yet but the devil got in before we got through. Just conceive for a moment Paul going down to Corinth to open a fair. God's people have money enough, they don't want to go into the world to get it. There was a time when the church was trying to get out of the world, but now the world has come into the church. A young lady is put behind a table to draw young people by her beauty. I don't know when I was more mortified than by an advertisement of a church fair in the West, where it was said that any young man could come in and take a kiss from the handsomest woman at the fair for twenty-five cents. I hope the time is come when we shall be rid of these abominations. If we can't get churches without fairs let us get along without churches. It would be a good deal better to preach in the streets than to get a church put up in that way.

Q. How would you get members to work? A. Well, keep them out of fairs. [Loud laughter.] I don't think you can move the church in a mass; you have got to work with them privately and personally. A great many persons would work if they were shown what to do, and there are good many others of executive ability in the church who could set them about it. Suppose the politicians wanted to carry New York; they would know how every man would vote. The most precious hours I ever spent were employed going from house to house preaching Christ. There is plenty of work; the fields are already white for the harvest.

Q. What is the best book on revivals? A. The Bible. [Loud applause.]

Q. To what extent is it profitable to use the talents of Christian women

in special efforts? A. The women in the inquiry-meetings here are of great help. A women's meeting is held every day at the close of the noon prayer-meeting, and their inquiry-room is always nearly full. No one can visit so well as a woman. The time is coming when there will be ten women missionaries for one we have now. A woman can go into the kitchen and sit right down and talk with a woman at the wash tub. The poor woman will tell a person of her own sex her troubles, when she will not converse with a man. What a blessing it would be if in this city, as in London, ladies of wealth and position would visit the poor.

Q. How would you get your choir in the front of the church when they insist on staying in the rear? A. I tell you how it is done at North-field. They have got an organ in the gallery away far from the pulpit. I objected to this, but not only that, I didn't see the object of having singing behind the people. Our ears are not put on in the wrong way. [Loud laughter.] I said I would send to Bradbury and get an organ myself, and then they brought it down.

Q. Suppose none of the congregation understand music? A. Well I don't understand music, but I can sing as well as Mr. Sankey can. [Loud laughter.] I can sing from my heart. The fact is people have gone asleep. Larks never sing in their nests, it is when they get out.

Q. How far should persons be urged to confess Christ? A. You will see in Romans x. 10, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." If we are to be soldiers of Christ we are to put on the livery of Christ, and let the world know.

Q. Should the influence of the Spirit be waited for? A. Our work is to preach Christ. The work of the Holy Spirit is to convince men that

Christ is the Son of God. He will do his work if we will do ours.

Q. Should a pastor lead a weekly meeting of young converts in order to train them in Bible study? A. A very good thing. We should teach them both Word and works. In an article written by a friend of mine it is asked how is a man to mow if he does not sharpen his scythe? What would you say of a man who is always sharpening his scythe? The quickest way to train young converts is to put them to work; but the Word should not be neglected. If the scythe gets dull it should be sharpened up again.

Q. How about fault-finders? A. I would deal with them personally and ask them how it is with their own souls.

Q. How can you make sinners feel their sinfulness? A. That is God's work, you can't do it.

Q. What if a minister or some influential layman should object to your working? A. I should preach in a cottage or elsewhere. Never force yourself on a people, but if you are faithful they will be glad to hear you.

Q. What is your opinion about the time for holding revival services? A. God is always ready for them; just as ready in August as in January. A good many people always fail because they are waiting for a set time to favor Zion. This idea that we have got but a few months in the year to work is a false one.

Q. What should a minister do if his church is in a cold condition and he himself is interested? Would you commence an effort by calling in outside help? A. Now that is a very important question. If I was a minister in a community and could not get more than one or two to sympathize with me, I would just get them round to my study and pray with them, and we should go forth and have a meeting. If one man can beat a thousand, two can beat two thousand. Just get as many as you can to help you.

Q: Is it best to put a test question, to ask those who are anxious to rise or go into the inquiry-room? A. I think it is best to have a test. If any man is going to be saved he has got to take up his cross. If it was not a cross I would not like to ask them to do it. Get them to take the first step. In the act of going into the inquiry-room they are very often blessed.

Q. Do you advocate anxious seats? A. I'd rather call them seats of decision, but in union meetings we have to lay aside a good many denominational peculiarities. Anxious seats are well-known among the Methodists, but Presbyterians and Episcopalians would not like them.

Q. What would you say to an inquirer who says he could be a Christian without going into the inquiry-room? A. I would say most certainly he could, but as a general thing he won't. The battle is on that one word, the "will." Man has to give up his will and be willing to do anything before he can get into God's kingdom.

VINEYARD WORK.

[In connection with Mr. Moody's views of Christian work it is well to read another view of the same subject given by the editor of the *Philadelphia Presbyterian*, under the heading "Vineyard Work."—Ed. C. C. M.]

Religion develops and manifests itself in four great modes of operation. (1.) It moralizes and beautifies the daily conduct of its possessor, in each and every social relation. (2.) It fills, enlarges, and cultivates the mind through the revealed truths of God. (3.) It purifies, elevates, and enlivens the emotions, affections, and desires of the soul. (4.) It impels those who are really under its influence to active efforts for the good, temporal and spiritual, of God's creatures, and for His glory. Extending over and permeating all these are the strictly, so-called, religious exercises of private

and public worship, the reading and hearing of the Word, prayer and praise, by which the followers of Jesus are stimulated to, and guided, in the various manifestations of the divine life.

We take it that the order in which we have stated these aspects of the religious life is the order of their relative importance. The moral, the intellectual, the emotional, the active; religion in its completeness would exhibit and educate them all here; in the perfection of heaven they all assume their fully developed strength and relation. Each should help the other. All should combine, in proper proportion, in Christian growth. But, as a matter of fact, the weakness of many believers lies in the disproportionate cultivation of one to the comparative neglect of the others.

Confining ourselves to the field of Christian work, this should be prosecuted with all zeal; yet it is possible for a person to be so much engaged in outside active efforts, in public meetings, in societies, in benevolent labors, as to neglect the intellectual and emotional soul-culture, and the duties of the family. In Dickens' "Bleak House," Mrs. Jellyby is a broadly drawn caricature of a class who, were once inclined to think, could not really be found. But there may have been some reality in it.

The impression exists that there are church members who give to benevolent enterprises time which ought to be spent in the home. We have lately had to do with a lady who is under conviction. Her husband is not a church-goer. Seeing her anxiety and growing desire to attend the sanctuary, and knowing that she is pondering the question of connecting herself with the church, he has said that he supposes when she does that, she will be for ever engaged in some religious society or work, to the neglect of her proper domestic affairs.

Against this the principle should be asserted that active efforts for others, for the State, for the Church, should not be engaged in to such a degree, or in such a way, as to cause a neglect of the individual soul-culture, or of household duties.

For instance, no woman is bound or, has the moral right, to give to any charitable enterprise the time, the labor, or the money which the proper attention to her husband, or the care of her children, would claim for the family. A week-day meeting which would spoil a working-man's dinner has ordinarily no claim on his wife. In many a home the midday meal, properly prepared and lovingly served, is, in its place, as important as a public religious meeting, and on many has the prior claim. The households are not few in which, if the children are properly looked after, the mothers can have nothing actively to do with Dorcas, Missionary Box, or Soup Societies. There are Christian women in abundance, who, if they give the needed attention to their households, though they are never heard of in any outside movement, shall have a high place in the kingdom of glory.

No man, not even a pastor, is justified in so giving his time to the public as to let his own family, in their intellectual and spiritual interests, run to waste. The explanation of the ruin of the sons of some godly men (the number is greatly magnified by a scoffing world) will be found in an error in this respect.

There is another limitation in the duty of church-work which ought to be expressly conceded.

No one can be held responsible for the use of a talent which is not possessed. We do not believe that it is the duty of every convert to commence to speak or pray in public. If a man has not the gift of the tongue in ordinary matters before an audience, we dare not censure him because he

shrinks from exhorting such an audience or leading it in prayer. If all the money that a person can make is really needed to supply his family with the comforts and necessities of life, he ought not to be censured for withholding contributions to benevolent causes. An employee whose evenings are preempted by the employer, is not to be condemned for absence from the weekly services of the church, or from any of its charitable gatherings. Mothers, who have the care of little children at home, are not bound to be teachers in the Sabbath school.

But there is one great department of the church-work in which something can be done by every member of the body. From the duty of seeking and labouring for the salvation of the unconverted who are in the congregation, and in contact with it, no follower of Jesus can claim exemption.

The season of religious quickening through which we are passing, demands the emphatic iteration and reiteration of this in the ears of Christian believers. Each and all should be active in this duty.

All the efficiency in the leading of souls to Jesus is God's. The great instrumentality is the preaching of the truth. But this is not enough, nor does all the work in each congregation rest upon the pastor. Much depends upon the spirit and the conduct of the associated communicants. They should cultivate and exhibit a warm and zealous sympathy with the efforts that are made in the pulpit to reach the unconverted. They should have an unflinching faith in the power of the Spirit to draw to Jesus every soul in their families and in their congregations; and in that faith should earnestly pray for the conversion of those who are around them, and especially and particularly for those that are nearest and dearest to them. They should strive, by their example in the home and the social circles in which

they move, to commend to their religion, and thus, in a loving way, to win souls to Him who is its author. They should speak with tender and earnest directness to the impenitent of their duty to the Redeemer. They should make it a point of conscience always to be in their places in their house of worship when the pastor is in his, unless God himself interposes obstacles that cannot be surmounted. At all times imperative on the followers of Jesus, these duties should be enforced with special unction whenever the Spirit commences to work with increased reviving and awakening power.

The newspaper reports of the immense gatherings which assemble to listen to the earnest presentation of the gospel are arousing the minds of the Church and the world. Let pastors and congregations awake to renewed zeal, and by their united labours in the particular fields reap the harvest of the general scattering and of their own localized sowing of the seed.

“Go, work to-day in my vineyard.”

[As a *practical illustration* of Christian Work, we follow up Mr. Moody and the *Presbyterian*, with passages from the Life of Mr. Cross, who was for more than 40 years connected with the London Tract Society, and who, after hours of business, did work for Christ among the poor of the great city, after the fashion herein recorded by himself. —Ed. C. C. M.]

POWER OF PRINTED TRUTH.

About the year 1826 the harangues of Robert Taylor, an apostate clergyman, Carlile, and others, were fatal to the best interests of unwary young men. Perhaps, at no former period had infidelity assumed a more daring attitude of defiance. A “manifesto,” or declaration of rejection of Christianity was diligently forced into circulation. At this critical juncture,

when all that was valuable to individual happiness and to society was jeopardised, Dr. Pye Smith (author of “Scripture Testimony to the Messiah”) was requested to prepare an answer to this document. He replied; and this reply was published as a pamphlet.

Shortly after its issue my attention was directed to it. I had gone into a coffee-house, and taken up the “Times” newspaper. It contained copious extracts from the Doctor’s work, which was noticed with much approval. I commenced the perusal of this unusual, and, to me, unpromising article for a secular journal in a spirit of indifference; but as I passed along the columns, a conviction was forced on the mind that the Christian advocate had the best of the argument. As I walked home that evening I reflected thus: “Is it so, then, that the believer has the best of the argument? Can Christianity be sustained by such a strong evidence? In what relation do I stand towards it? Surely it claims my immediate and closest attention.” A train of reasoning passed through my mind, and I felt my judgment convinced and my heart subdued, and at length gave way to tears.

The state of my mind had been that of hazy scepticism. I had been biased by the raillery and sneers of the debating-clubs and coffee-room discussions of the day. As in the case of many other young men, revealed religion was disposed of as either priestcraft and imposture or weak-minded enthusiasm, without a single hour being devoted to an impartial and careful examination of its claims.

Well do I remember the hour when I retired to my bed-chamber that night. I sank on my knees, and tried to repeat the long neglected Lord’s Prayer. I found it had been partly forgotten. I arose deeply humbled. “There is not a schoolboy,” I thought,

"but would mock me for my ignorance." At length, in stammering speech, I implored God that He would discover to me my errors, and lead me into his truth.

The next day was the Sabbath. Instead of the accustomed journey of pleasure to Epping Forest, I was found in the house of God.

How varied are the ways of the Holy Spirit in bringing truth home to the heart and conscience of a sinner! He can employ the pages of a newspaper as well as the glowing lips of an inspired apostle.

FAMILY INCIDENT.

In my early days of religious concern, a remark made by my father impressed my mind. Observing a change in my habits of life, he, though not a professor of religion, expressed his satisfaction, and said to me, with tears in his eyes, "Your aunt Eliza's prayers are now answered. When near death, she desired that you, then an infant, should be placed in her arms. She then prayed over you with much tenderness, that God would make you His child." This aunt, my father's eldest sister, was a young lady of singular piety, who died at the age of twenty-six. Her diary and brief memoirs were published as a small volume by her friend, the Rev. J. Atkinson, tutor of Hoxton College. The savour of her holy life and usefulness was retained for half a century after her decease in the village where she lived. Possessing a small competence, she was able to devote her time to doing good. At the time of her death I was the only infant in the family—the first-born of a new generation. Who can tell the connection between my after life and the prayers of this dying saint?

VISITS TO THE HOUSEHOLD OF FAITH.

I visited for about thirty-five years an afflicted woman, who was the

daughter of a farmer. She had married early, and was left a widow after a few months of wedded life. Shortly after her bereavement her father's affairs fell into confusion, and she, being of good education, went out as a governess. When on a continental tour with her young charge, she was seized with illness. After some weeks of suffering, she returned to England, and henceforward, for a long series of years, she was a pensioner on the Church of Christ. She also became a patient in most of the London hospitals, and was discharged as incurable from all. At intervals she tried to gather a school of poor children, and earned a few pence weekly. She taught music on her old-fashioned piano (a relic of her prosperous days) to the daughters of small tradesmen, for about threepence a lesson. Many friends were raised up; but, as she said, "I cannot be always on the minds of my kind benefactors; and there are other cases which claim their attention." The consequence was, that she was often forgotten of all, and her privations were then great. One day I was much impressed with the thought that I should visit her before I returned home from business. During the afternoon I changed my purpose two or three times. The weather was unfavourable; it was winter; and she lived far from home. Several excuses could be formed; but I found myself on that evening inwardly constrained to walk on the road to her house. On arriving there—a large house, let to a number of needy people—I made my way up the dark, rickety staircase, until I reached the door of the back room on the third floor. A faint voice of inquiry was heard, and I entered. She struck a light as she lay on her bed, and then, gazing intently at me, broke into tears, rocking to and fro with emotion. She said little, but wept much. I excused myself from

making a long visit, as I was cold and damp, and the hour late. Her benedictions followed me as I passed down the stairs. The next day I received a letter from her, in which she apologised for her strange manner. "I had been without food; darkness had come, and in vain I tried to stay the cravings of hunger. What were my prospects for the morrow? I knew of no supply on which I could depend. At such a moment, my faith almost gone, I called upon the Lord to help me. I knew that He had many servants ready to do His will, and I implored Him to send one, that I might have something to eat. Whilst in the act of prayer, when I seemed beyond relief for the night, I heard footsteps on the stairs. Was it some one for me, or for the lodger in the opposite room? When your voice told me that the good Lord had sent deliverance."

On another occasion I felt unusually moved to visit a bedridden woman. There seemed no particular reason why I should call on her that night, and yet I felt myself secretly drawn to her house. On lifting the latch, she was evidently surprised and affected at the sight of me. "I know who has sent you," she said. "No one has sent me," I replied. "Oh yes, I tell you that you have been sent." I perceived her meaning, but affected ignorance. At length I said, "Well, now, tell me all about it."

"Yesterday," said poor Hannah Burton, "I entered on the night with one penny in my pocket, and a little milk in the cupboard; and I knew not where or how to get more. In my helpless state a neighbour's child comes to me in the morning to light my fire and get breakfast, which she shares with me as a sort of payment for her service. In the night I thought anxiously what I should do in my distress. At the usual hour the little maiden came and prepared for

breakfast. I gave her the penny for her to buy a roll, and then directed her to warm the milk. She did so, and dividing the roll she offered one part to me. 'I dare say you can eat it all,' I said. The simple-minded child acted on my suggestion, and cleaning up the fireplace, hastened to school. Hour after hour passed, and I waited—but oh, so hungry! There was another foodless day before me, but where was I to look for help? When to my joy you have come. Yes, that is what I mean when I say 'I know who has sent you.'"

Such cases as this have led me not to neglect impulses and impressions. Am I presumptuous or superstitious in believing that they sometimes come from God?

In the churchyard of St. Mary's, Whitechapel, a tombstone bears the following inscription: "In memory of Helen Sweetster. An example of suffering, affliction, and patience. Speechless and bedridden for twenty-five years. By her bright and beaming look, her thoughts of sweet submission (conveyed by signs) and her letters full of love to God and man, she being dumb yet speaketh. Before she departed, aged forty-seven, her tongue was loosed, and she declared plainly that God her Saviour, who had so long enabled her to bear the cross, was holding out the crown."

One of my earliest visits to the sick was to Helen. She received me with a cheerful, happy look. Being wholly dumb, as above stated, her mode of communication was by a large cardboard, containing the alphabet. Pointing to the letters, she slowly expressed a welcome to the visitor, and the thoughts of her heart. It was seldom the visitor was allowed to depart without singing a hymn—her tongue was tuneless; with her it was the melody of the heart. A fortnight before her decease she intimated to her sister that the hour of her departure

had come. "I have had," she made known through her usual medium, "a sight of heaven. I have no power to tell you of its bliss; but I am very happy." The day after the Lord unloosed her tongue, and restored the use of speech, that she might speak aloud his praise. That tongue, which had been tied for more than twenty-five years, now suddenly broke out in praise. Among the words she uttered were these: "Oh Lamb of God, that taketh away the sin of the world, have mercy upon me! Thou knowest that I love Thee. I am Thine, and shall be with Thee forever. O Lord Jesus, come quickly! I hear the song of the redeemed, and shall soon be among them, joining in it. I die in sure and certain hope of a joyful resurrection into eternal life: glory be to God in the highest! Jesus makes the dumb to speak, and the lame to walk; it was not necessary that I should walk" (she still lay powerless on her bed); "but I speak, and that is enough. Oh, praise Him!" With many other such words of ecstatic joy she continued to the end.

WORK IN SHOREDITCH.

A populous district in Shoreditch was brought under the notice of the London City Mission. There were difficulties in placing a missionary upon it, for want of local support and supervision. A worthy man whom I had visited when apparently near to death, and who unexpectedly recovered, was at length placed on the district, the appointment being accompanied with the request that I should become his local superintendent. As I was not altogether a stranger to the work, and wished to serve my good friend, I undertook the service. He proved himself to be "a workman that needeth not to be ashamed;" and I laboured harmoniously with him for several years, accompanying him in his walks through the lanes

and courts, which were known as the abodes of vice and misery, and taking part in the services he established. Many of the roughest and most wicked were brought together to hear the Scriptures read and explained. At the close of a service the missionary has said to me, "You have had tonight to hear you a number of degraded girls, young pickpockets and convicted thieves." It was affecting, on leaving the room, to find some of those unhappy ones lingering about the door. As I passed into the street, they courtesied or touched their hat, saying, "Thank you, sir; thank you;" showing that they were not altogether insensible to Christian kindness, nor beyond the hope of reclamation.

AMONG THE GIPSIES AND RAGGED CHILDREN.

When I was young I could not tell what became of the gipsies in winter. Surely they could not live in the woodlands, when the ground was covered with snow, nor be crouched together in tattered tents when cold wind drove others closely to their fire-sides? My visitation of the poor solved the mystery. Among other winter quarters of the swarthy community was a district at the southern end of Kingsland Road—now pulled down to make way for a railroad. Here, courts and alleys were formed of rickety huts, leaning one against another to keep them from tumbling down. These places had narrow, neck-like entrances, which widened into open spaces. In the centre of each space were pestilential heaps of muck and garbage, which in wet weather were deep in slush.

The families were strangely huddled together. On Sundays scarcely a man or woman ventured into the high street. The nearest approach to it would be to the gin-shop, whose side-door opened temptingly at the

entrance to the alley. The morals of the people were debased, and their notions of religion scarcely in advance of Hottentots. Scattered among them were roughts and thieves of London streets, with a few poor widows, whose poverty, and not their will, compelled them to resort to such miserable companionship. One court was inhabited by so desperate a set, that no ordinary landlord dared to venture down to collect his rents. A chief officer in the service of the police magistrates took a lease of the group of huts, and the fear inspired by his position, and his well-known strictness, secured the weekly, and often nightly, payments.

It was resolved by a few Christians in the neighbourhood to attack this stronghold of Satan; and the first assault was to be by open-air preaching. As I had no vocation in this way, I accompanied those who had, as one of a body-guard. My duty was to stand alongside an old borrowed chair, on which the preacher stood, to prevent it being tipped over by the gipsy boys—ever on the alert for fun.

In winter we carried on our work in a cottage, when I took my turn in conducting the services.

Among early attempts to raise the wretched inhabitants to the position of human beings, was the formation of a school. Several young friends were the pioneers in this "ragged school" movement, though it was some years before the time when such schools were generally known.

On the opening day there was a rush of about twenty children, of all ages, and in all manner of tattered garments, with about six pairs of shoes, and an odd one, among them: the owner of the last, being unable to boast of two, came slipshod in a solitary old one.

One day (I forget whether or not it was the opening day), when the young troop was dismissed after the hour of

teaching, they craftily took the key of the door, and locked the teachers inside the schoolroom, while they without jumped and howled like a troop of wild Indians.

On Sunday evenings, in winter, when addressing the people, a few candles were stuck against the walls. Opposite to where I stood was a donkey, separated from the people by a cross-bar, over which it would provokingly thrust its head, looking puzzled at, to him, the novel proceedings. In the adjoining cottages were other donkeys, and if one raised its voice the rest responded in loud brays. The effect was very droll. The people were amused; the young ladies who accompanied me to conduct the singing, concealed their faces in their handkerchiefs; and I have been disposed to say, "One at a time, my brothers!"

The house in which our services was conducted possessed a "first floor," distinguishing it from some others around it. We occupied the lower part; an old sailor, who had fought under Nelson, rented the upper story. We were cautioned that he was a desperate man, and had threatened to do bodily harm to any who came psalm-singing where he lived. When drunk—and he was not often sober—he was unmanageable, and was likely to do any violent deed.

At the time of public prayer, a thunder-like clatter overhead has startled the meeting. The old tar had piled up chairs, and then knocked them over, in order to "bombshell us out" of the place. We were, however, not to be so repulsed. After a few Sundays the noise ceased, and we were told that he had been listening on the stairs. Shortly after, he quietly took his stand in the passage, near to the room door. In a short time he was induced to take his place inside. He then became one of the most attentive hearers. Indeed, he was soon

a valuable help in the work. "Give me a few tracts," he would say, "and I'll bring 'em in." Then, going from house to house, knocking vigorously, he cried aloud, "Come along! the gentlemen are just a-going to begin! Just a-going to begin!" In this way he prevailed on many to whom we could gain no access. In the course of time, the once blaspheming, drunken old sailor partook of the Lord's Supper along with those who had led him to the knowledge of Christ.

Encouraged by the numbers of those who attended the cottage rooms, it was resolved to erect a commodious building. Ground was obtained in

the neighbourhood. Every accommodation was afforded, to induce the people to attend. Good fires and bright gaslight in winter; but, alas! the latter were found to be hindrances. The poor, ragged creatures were willing to come to the badly lighted rooms, but would not expose their deep poverty of dress under the glare of gas jets. Nor would they come a short distance along the high road, in order to reach the preaching station, lest they should be seen, though ready to creep into the corners of a dark room, under a half-penny candle, down their own court.

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FACTS AND OPINIONS.

CALLED HOME.—Two eminent ministers, who have been long before the religious public, though the one was not known beyond the limits of his own denomination so well as the other, have entered into rest. We refer to the Rev. Dr. William Brock, till within the last few years pastor of Bloomsbury Chapel, and the Rev. Dr. David Thomas, of Bristol. Dr. Brock was sixty-eight; Dr. Thomas sixty-three; but both for the life-work they had accomplished so wisely and so well might have been deemed older men. Differing widely in their gifts, they were both effective and popular preachers, and the theme of their ministry was the same. David Thomas seemed to possess a subtle spiritual power, which it has been said defied any attempt at analysis. There was no such inscrutable element in the preaching of William Brock, whose power was of another and a simpler kind. One point in his character which should not be forgotten was his thorough catholicity.

This was seen in his friendships, as well as in his public utterances. For some years, during his Bloomsbury pastorate, the Hon. and Rev. Montague Villiers, afterwards Bishop of Durham, was Rector of St. George's, Bloomsbury. They were accustomed to meet on the street on the Sunday morning, each on his way to his Master's work. "The Lord be with you!" was the accustomed greeting of the Rector. "And with thy spirit!" was the uniform response of the Baptist pastor.

MARCHEMONT HOME—BELLEVILLE.—This building, which was a frame one, and accidentally destroyed by fire on the 7th of April, 1875, is now replaced by a substantially built brick building, some 62 feet in length by 38 in breadth, 2½ stories high, heated by furnace, and specially planned and arranged to receive and distribute the number of orphan and destitute children brought out to this country by Miss McPherson. The House is partly paid for by

insurance money, and donations from English and Canadian friends.

NEW MISSION TO CENTRAL AFRICA.—It is with great satisfaction that we see, by the March number of the *Chronicle* of the London Missionary Society, that the Society are entertaining the project of founding a Mission at Ujiji on Lake Tanganika. As in the case of the Church Missionary Society, the yearning desire to do something for the races of interior Africa has been strengthened into an intention to make the effort by the generous offer of a private Christian gentleman to furnish \$5000 towards the expenses. Mr. Robert Arthington, of Leeds, has invited the Society to commence a mission on Tanganika, and has offered the above sum towards the outlay necessarily involved. Ujiji is 450 geographical miles west of Zanzibar, but the travelling distance is nearly 700 miles. The lake on which it stands has an elevation of 2700 feet above the sea. The country is fertile and the climate good when sanitary precautions are observed. A great trade is done in Ujiji, which is the metropolis of the surrounding tribes. Large canoes are made by the natives, in which all parts of the lake are easily reached. The main difficulties connected with effecting a settlement on Tanganika are found in the great distance from the sea-coast, the absence of roads, and the risks of the journey, and the consequent obstacles to communication with Zanzibar.

RELIGIOUS LIBERTY IN JAPAN.—A treaty between the Japanese and Russian Empires, ceding the island of Saghalien to the latter in lieu of the Kurile Islands, has lately been signed. The treaty guarantees full religious liberty both to Japanese and Russians, who may be mutually residing on either of the islands. The *Nagasaki Express* considers that this religious liberty clauses "solves the question

which has troubled the people for so long," and that "it is now clear that there is no longer any restraint placed upon the religious views of the people."

THE JAPANESE GOVERNMENT, in a recent proclamation, intimates that the age of feudalism is past. Thus a grand barrier to the social and moral progress of the Empire has been removed.

A CHRISTIAN CHURCH has been organized at Sanda, about twenty miles north-west of Kobe in Japan, under the following interesting circumstances. It appears that some ten to fifteen years ago a Chinese Bible had been left there, no one knows by whom. "As the Damio did not forbid the perusal of it, it was read and listened to by a large number of persons. This prepared the way for the preaching of the Gospel, and secured a willing audience for the Missionary who went to the people about two years since, and now he has organized a Christian Church amongst those who have received the Saviour in Sanda. This is another illustration of the value of sending the printed Gospel in advance of oral teachers. In China and Japan the way is thought to be open for a great deal of this kind of distribution."

A DEAF AND DUMB MUTE has applied to the American Methodist Mission Board to be sent to Japan to tell his fellow-sufferers there of Him who "maketh both the deaf to hear and the dumb to speak."

MISSIONARY CONFERENCE IN CHINA.—A committee of arrangements met in Shanghai on October 25, 1875, for the purpose of organizing a conference of Protestant Missionaries in China. From a report presented, it appeared that 110 Missionaries were desirous of the proposed conference,—these Missionaries representing every part of the Mission field and every form of Protestant Christianity. It was un-

animously resolved to invite the Protestant Missionaries in China to meet in conference at Shanghai on Thursday, May 10, 1877. A committee was chosen to watch over public questions which may arise affecting the interest of Chinese Missions, and to take action upon them, or to serve as a centre for initiating united action; also to consider whether it be advisable for the Conference to take steps toward such a united examination of the existing translations of the New Testament in the literary style, as may lead to the adoption of a common version by all Protestant Missions.

A MOTHER'S MEETING FOR JEWESSES has been opened in Rome, and numbers twenty-seven. Also a sewing meeting, at which from sixty to seventy assemble to work for twopence an hour while Christian truth is presented in simplicity to their minds. Funds are wanted to carry on this work on a larger scale: address Dr. Phillip, 50 Bocea di Leone, Rome.

THE UNIVERSAL ISRAELITISH ALLIANCE has sent a deputation to the Turkish Ambassador of London to inform him that there is a growing desire among the Jewish agriculturists and mechanics to colonize Syria and Palestine. He assured them that the Ottoman Government would welcome such colonists, and would give them any amount of land on favourable terms, and insure their protection.

A LARGE AND INFLUENTIAL MEETING was held last month in Paris with a view to the better observance of the Lord's day in that great city. M. Lombard, of Geneva, who has been instrumental in promoting the Sunday rest movement in his own country, spoke on the subject from a national, religious, and individual point of view. A committee was appointed to urge on the Government a cessation of labour at the public works on Sunday. M. Alfred Andre and M. le Pasteur

Dhombres also addressed the meeting.

MOHAMMEDAN TRADERS FROM CENTRAL AFRICA continue to arrive at the coast towns. They bring with them gum, elephants' teeth, and other valuable commodities, and are often under leadership of Arabs who place scarcely any value on the lives of their servants and slaves. It was not long since that a party of some two hundred arrived in Zanzibar, where they met with Missionaries who did not understand their language. Very many of the men of that party were shipped as sailors for the port of London, where Mr. Salter, the London City Missionary, not only met with them, but found that he knew enough of their language to enable him to make known to them the Gospel of Christ.

THE BRITISH MINISTER AT MOROCCO has heard that over a thousand ancient manuscripts are kept in an African town near Timbuctoo, which no European has ever visited. It is thought that possibly this collection may contain one of the complete Bibles translated by order of Ptolemy, King of Egypt, on which many Jewish priests were for years engaged.

MISSIONARY LABOURS OF PROTESTANT CHURCHES.—The German *Allgemeine Missionszeitschrift* gives some statistics illustrating the Missionary labours of the Protestant Churches in various countries. From its statement it appears that the Protestant Churches maintain collectively 1,559 Missionary stations and 2,132 Missionaries. The annual expenditure incurred by this staff amounts to £1,107,314. Of the Missionaries referred to, 1,060 are English, 502 German or Swiss, 460 American, 43 Dutch, 22 French, and 45 Scandinavian. England is supposed to expend annually £615,000 upon Missionary purposes; America, £356,000; Germany and Switzerland,

£107,000 ; Holland, £18,750 ; France, £8,750 ; and Scandinavia (comprising the three northern kingdoms), £1,700. In return for this outlay the Missionary army have a total to show of	1,536,811 converts, of whom 449,170 are to be found in Asia, 472,052 in Africa, 352,033 in America, and 263,556 in Australia.
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CHRISTIAN MISCELLANY.

THE SINNER'S LAMENT.

JER. VIII. 20.

BY REV. JOHN MOORE.

Sad end ; sad end of all my fears ;
 My life is gone, my hope is lost ;
 O, who shall stay the stormy sea,
 On which my quivering soul is tossed ?
 Hear my soul's despairing cry—
 Save ! O save me ! or I die !

The harvest's past, the summer's gone,
 And all my precious time is lost ;
 I dread that raging, troubled sea,
 On which my wretched soul is tossed.
 From the depths, O hear my cry—
 Save me ! save me ! or I die !

"O help me, God," in vain I cry ;
 I call in vain, for I am lost ;
 No hand will wipe my sorrows dry,
 Nor lay the sea on which I'm tossed.
 Wilt Thou not listen to my cry ?
 Save ! O save ! I must not die !

And yet I'll turn, with streaming eyes,
 To Him who saves—who saves the lost ;
 Wilt thou not wipe my tears away,
 And calm the sea on which I'm tossed ?
 Alone to Thee—to Thee I cry—
 Save ! O save ! nor let me die !

One potent word will calm the surge ;
 O speak ; for I am lost—am lost ;
 I *must not sink* ; command the storm,
 And smooth the sea on which I'm tossed.

O my Saviour, hear my cry—
Save! O save me! or I die!

High o'er the dashing billow's roar
I hear Him say, "No! no! not lost."
O blessed voice that calmed the storm,
And stilled the sea on which I'm tossed.
Thou hast heard my wailing cry,
Thou hast saved, I cannot die.

HELPS ON THE JOURNEY.

ÆSCHINES, perceiving every one gave Socrates something for a present, said unto him, "Because I have nothing else to give, I give thee myself." "Do so," said Socrates, "and I will give thee back again to thyself, better than when I received thee." So, says God, if thou wilt give thyself to me in thy prayers, in thy praises, in thy affections, and in all thy actions, I will give thyself back so much mended, that thou shalt receive thyself, and Me too; thyself in a holy liberty, to walk in the world in a calling; Myself, in giving blessing upon all the works of thy calling, and imprinting in thee a holy desire to do all things to My glory."

THE SAFE SIDE.

An excellent lady, for many years a member of a society near the city of Pittsburg, related to me the following incident:—"Her father was a captain and owner of a passenger-ship from Baltimore to ports in Europe, at the time of the trouble in France. On his return to this country he took on board Thomas Payne, the great infidel, escaping to the United States for his life. The old captain was also an infidel. On board this vessel was the captain's daughter. She had been converted at a Methodist revival in the city of Baltimore, and, as her father said, to save her from utter melancholy, he took her to France, and on

the return he requested Paine to enter into a controversy with his daughter; and, as he was a subtle reasoner, he could easily drive the young lady from her moorings. He approached her blandly, and said: 'I learn, young lady, you are a professor of the religion of Jesus.' She said, 'I am, sir;' and just then she felt the power of the Divine Spirit in her heart. Said he, 'Allow me to ask you a question.' 'Certainly, Mr. Paine.' He then proceeded to say, 'You Christians are looking for a day of judgment?' 'Yes, sir.' 'Now, young lady, suppose the long-looked-for day does not come; what then? Where are all your false alarms and fear of a great day, and the future of which you dream and dread so much?' 'True, Mr. Paine. Let me answer your question by asking another.' 'Proceed, lady.' 'If, sir, the Bible is true, and if there will come a judgment-day and a great future, what then, Mr. Paine; what then?' 'Young lady, it is a noble answer, and true. If I am wrong, I lose all; if you are wrong, you have nothing more than I to lose. Lady, stick to your profession; I have not another word to say. I am taken in my own net.'"—*Christian Press.*

GENEALOGY OF GOOD BOOKS.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

We often hear of the genealogies of good men ; but to trace the genealogy of good books is not less instructive and affecting. A little book, Sibb's *Bruised Reed*, is brought in the basket of a hawker (or colporteur) to the door of Baxter's father when Richard is a boy. That boy makes it the companion of his thoughtful walks ; for it has warmed his heart with the love of Jesus: Baxter writes his *Saints' Rest*, the perusal of which leads to the conversion of a Philip Doddridge ; Doddridge writes his *Rise and Progress*, which becomes the means of kindling the celestial spark in the heart of William Wilberforce ; Wilberforce writes his *Practical View*, which sends such a tide of blessing into the soul of Thomas Chalmers, and through him to many thousands. That tide is at the same time flowing through another channel, and carrying spiritual life to Leigh Richmond. He writes his *Dairyman's Daughter*, a book that has been graciously made the vehicle of salvation to multitudes in other lands as well as in our own. Through a churchyard in the Isle of Wight a Christian friend was walking, when he observed a lady in the weeds of widowhood sitting on a gravestone, and by her side a girl reading to her. He afterwards learned that the lady was the Duchess of Kent, and the girl the Princess Victoria (now our beloved Queen). They were sitting on the grave of the "Dairyman's daughter," and reading together her touching story. So wonderfully manifold and self-dispersive and accumulative are the connections and influences of "the seed of the kingdom" transmitted from soul to soul. Although no springing blade appear to gladden the sower's eye during his earthly lifetime, may he not, as an unseen spirit, be watching the progress of the precious fruits from age to age ? One soweth and another reapeth ; but the labour of the first is as essential as that of the

last to the garnered harvest. It is all too soon to complain of a failing crop, when the seed has just been cast into the furrow. Never let us disturb the seed in order to see it grow. "It groweth up, *man knoweth not how.*" From some little feeble effort, over which we have wept and prayed—apparently in vain, there may be communicated an impulse that vibrates from zone to zone, and finds its sympathetic and responding chords among all the harps of heaven.—*Rev. James Robertson.*

THE RESTORATION THEORY.

We are told in Scripture that there is a time coming when all things shall be subdued to Christ. This, the advocates of the doctrine of the final restoration of the wicked, bring forward as an argument in support of their views. The subjection spoken of, they regard as a willing one. But this, by no means, necessarily follows. Often one submits to another, merely because the latter is stronger than the former. In this case, the subjection is wholly of an outward kind. The subdued one bitterly hates him to whom he is subject ; and if at any time he can free himself, gladly does so. We have a striking illustration of this in the Romish Church, when she is kept in check. But further, the word rendered "submit" in certain passages in the Old Testament is *Chabash*, which properly means *to speak lies*. Hence, one of its secondary meanings is, as Gesenius expresses it, "*to feign, to flatter, to fawn upon*, chiefly of the vanquished who profess devotedness and love towards their victor"—Piel, 4. Of course, it would be utterly ridiculous to say that such submission springs from love. The following are the passages referred to:—"The strangers shall submit themselves unto me—Psalm xviii. 44. Compare with it 2 Samuel xxii. 45. "Through the

greatness of Thy power shall Thine enemies *submit themselves unto Thee*"—Psalm lxxvi. 3. "The haters of the Lord should have *submitted themselves unto Him*"—Psalm lxxxii. 15. In Deuteronomy xxxiii. 29, it is said, "Thine enemies shall be found liars unto Thee." Of course, the proper rendering is, "shall submit themselves unto Thee;" but such submission cannot, on account of the word used to express it, be a loving one. F.

THE SIMPLICITY OF GREAT- NESS.

Many years ago, the licentiatees of Princeton Seminary were in the habit of preaching at a station some distance from that place. Among their

habitual hearers was a sincere and humble, but uneducated Christian slave, called Uncle Sam, who, on his return home, would try to tell his mistress what he could remember of the sermon, but complained that the students were too deep and learned for him. One day, however, he came home in great good humor, saying that a poor *unlart* old man, just like himself, had preached that day, who he supposed was hardly fit to preach to the white people; but he was glad he came, for his sake, *for he could remember everything he had said*. On inquiry, it was found that Uncle Sam's "unlart" old preacher was the Rev. Dr. Archibald Alexander, who, when he heard the criticism, said it was the highest compliment ever paid to his preaching.

CHILDREN'S TREASURY.

UNTO THEE.

Saviour, Prophet, Priest, and King,
Unto Thee glad praise I sing;
Humbled once, for me to die,
Now enthroned above the sky.

Saviour, Prophet, Priest, and King,
Unto Thee my prayers I bring;
Speak Thy word of grace to me;
With Thy pardon set me free.

Saviour, Priest at God's right hand,
Mediator, Thou dost stand,
Interceding there for me;
Life and hope I find in Thee.

Saviour, ever reigning King;
Unto Thee my heart I bring.
Praise and glory unto Thee,
Gracious King, forever be.

THE BOYS' ROOM.

We wish especially to urge upon mothers the propriety of giving up to the boys, as soon as they reach the age of twelve or fourteen years, one room (not a bed-chamber,) for whose (reasonably) good order they shall be responsible, and which they shall consider wholly their own. The floor should be uncarpeted, of oiled wood; the furniture of the same material. Let it be papered, curtained, decorated according to the boys' own fancy; if the taste is bad, they will be interested after a while in correcting it. There should be plain book-cases, a big solid table in the centre, by all means an open fire, and room after that for Joe's printing press, or Charley's box of tools, or Sam's cabinet of minerals; for chess and checkerboards, or any other game which is deemed proper. To this room the boys should be allowed to invite their friends, and learn how to be hospitable hosts, even to the extent of an innocent little feast now and then. Father, mother, and sisters, should refrain from entering it except as guests; and our word for it, they will be doubly honoured and welcomed when they do come.—*Scribner.*

HONOUR THY FATHER AND
THY MOTHER.

An old schoolmaster said one day to a clergyman who came to examine his school:

"I believe the children know their Catechism word for word."

"But do they understand it?—that is the question," said the clergyman.

The schoolmaster only bowed respectfully, and the examination began. A little boy had repeated the fifth commandment—"Honour thy father and mother,"—and he was desired to explain it. Instead of trying to do so,

the little boy, with his face covered with blushes said, almost in a whisper:

"Yesterday I showed some strange gentlemen over the mountain. The sharp stones cut my feet; and the gentlemen saw that they were bleeding, and they gave me some money to buy shoes. I gave it to my mother, for she had no shoes either, and I thought I could go barefoot better than she could."

The clergyman then looked very much pleased, and the good old schoolmaster only said:

"God give us his grace and blessing."

WHY A CHILD WISHED TO
DIE.

Some years ago I was called upon at my house, and requested to see a little girl, seven years of age, who, I was told, was dying. She lived in a little back street. When I got there, a woman showed me to where this child was, and I sat down. "What do you want, darling?" I said. "Well, sir," said she, "I want to see you before I die." "Why," said I, "are you dying?" "Yes, sir." "Would you not like to get well again?" "I hope not, sir." "Why not?" "Why, sir," said she—and remember she was only seven years old—"ever since I became a Christian, I have been trying to bring father to the Tabernacle, and he won't come; and I think, if I die—you will bury me, won't you?" I said "Yes, darling." "Well; I've been thinking, if I die father must go to the funeral, then you will be able to preach the Gospel to him; and I would be willing to die six times over for him to hear the Gospel once." This was wondrous love that filled her little heart. She would die six times that her father might hear the Gospel once. Well, she went home, as she had anticipated, and just as she

was to have been buried, strangely enough, I was taken seriously ill myself. I was so grieved. I thought of the poor little thing, and I should so liked to have buried her. Some time passed on, and a rough-looking fellow called upon me, and held out his hand. "You do not know me?" "No, I do not." "I am the father of Mary, the father she died for; for I heard as how she said she would die for me six times, if I could only hear the Gospel once. It nearly broke my heart, and now I want to join the enquirer's class." He did join the enquirer's class, and was, I am happy to be able to say, brought to Jesus.—*Archibald Brown.*

PRAYING AND DOING.

"Bless the poor children who haven't got any beds to-night," prayed a little boy, just before he lay down on his nice, warm cot, on a cold, wintry night.

As he rose from his knees, his mother said:

"You have just asked God to bless the poor children; what will you do to bless them?"

The boy thought a moment.

"Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes; what, then are you willing to do?"

"When I get money enough to buy all the things I want, and have some over, I'll give them some."

"But you haven't half enough money to buy all you want, and perhaps never will have; what will you do to bless the poor now?"

"I'll give them some bread."

"You have no bread; the bread is mine."

"Then I could earn money, and buy a loaf myself."

"Take things as they are now. You know what you have that is your own; what are you willing to give to help the poor?"

The boy thought again.

"I'll give them half my money; I have seven pennies; I'll give them four. Wouldn't that be right?"

PUBLISHER'S NOTICE.

The success so far which has attended the efforts of the Editor, Publisher and Friends of the CANADA CHRISTIAN MONTHLY to promote its circulation, have cheered and encouraged them, and whilst they feel that they are doing a good work in thus establishing a truly Christian Magazine in Canada, they think themselves entitled to claim the support of all its well wishers. This can be most effectually given by prompt remittance of the small annual subscription, enabling the publishers to meet their engagements as they become due. Let each subscriber then, who has not yet remitted for the present year, mail by next post, the small sum of One Dollar, and so help us in our work.

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