

Sunday Reading.

A Brahmin Woman's Address.

The following poetical appeal to the ladies of England, written in English, by a young Brahmin lady, is full of touching pathos, from "Female Missions in Eastern Lands."

Listen, listen, Christian sisters,
Hear an Indian sister's plea,
Grievous wails, dark ill revealing,
Depths of human woe unsealing,
Borne across the deep blue sea:
"We are dying day by day,
With no bright, no cheering ray,
Nought to lighten up our gloom,
Cruel, cruel is our doom."

Listen, listen, Christian sisters,
Show ye have a Christ-like heart;
Hear us sadly, sadly moaning,
'Neath our load of sorrow groaning,
Writhing 'neath its bitter smart,
With no hope of rest above,
Knowing not a Father's love,
Your true sympathy we crave;
You can help us, you can save.

Listen, listen, Christian sisters,
Mark! they call, and call again,
Can ye pass them by unheeding,
All their eager, earnest pleading?
Hear ye not their plaintive strain?
Let your tender hearts be moved,
Let your love to Christ be proved;
Not by idle tears alone,
But by noble actions shown.

This is no romantic story,
Not an idle, empty tale,
Not a vain far fetched ideal;
No, your sisters' woes are real:
Let their pleading tones prevail,
As ye prize a Father's love,
As ye hope for rest above,
As your sins are all forgiven,
As ye have a home in heaven.

Rise, and take the Gospel message,
Bear its tidings far away;
Far away to India's daughters,
Tell them of the living waters,
Flowing, flowing, day by day,
That they too may drink and live,
Freely give ye, freely give;
Go disperse the shades of night
With the glorious Gospel light.

Many jewels, rare and precious,
If ye sought them, ye should find,
Deep in heathen darkness hidden,
Ye are by the Master bidden,
If ye know that Master's mind,—
Bidden, did I say? Ah, no!
Without bidden ye will go
Forth to seek the lone and lost;
Rise and go, whate'er it cost.

Would ye miss His welcome greeting
When He comes in glory down?
Rather would ye hear Him saying
As before Him ye are laying
Your bright trophies for His crown—
"I accept your gathered spoil,
I have seen your earnest toil;
Faithful ones, well done! well done!
Ye shall shine forth as the sun."

Christian women in Canada may feel that this plea, is no less applicable to themselves, and eagerly send workers into the waiting harvest field.

"Lift up your eyes, and look on the fields; for they are white already to harvest"; "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest."

For the Christian Messenger.
Incidents of Ministerial Life.

A TALE AND SOMETHING MORE.

CHAPTER II.

The great interest which Mr. Timothy Alethes took in the young people of his congregation was prompted by the consideration that he himself was once a youth. Many pastors are unsympathetic with the young, as though, like Adam, their earliest experience commenced at manhood. Such, lose one of the essential qualifications of a Christian minister.

In viewing Timothy's early life, until his union with the church, it will be interesting to mark how fertile it was of useful and instructive incidents; such as were calculated to qualify and guide any friend of youth. He ever regarded himself, as far as he was useful, as the fruit of his mother's careful training and earnest prayer. This good woman laboured and waited in full assurance of realising her purpose, which was simply the conversion and usefulness of her son. She had a large family, but she did not regard children as encumbrances to be avoided as some do: hoping they may become messengers of mercy, to bless the world, she trained them accordingly. She was known to say, that, at the birth of each, she felt as though a voice from heaven spoke to her, in the language of the Egyptian princess, "Take this child away and nurse it for me, and I will give thee thy wages."

Timothy's early piety, like that of

most children, was of short duration. Evidences of the natural depravity of the heart, often cropped out, and as his mind encountered the shock of a wicked world, the piety of infancy, like the morning cloud and the early dew, seemed to pass away. Many parents are bitterly disappointed here: they idolise their children, as prodigies of goodness, and will scarcely believe their own eyes and ears, when the evidences of sin make their appearance. Mrs. Alethes, on the other hand, never expected real blossom and fruit, apart from the root of the matter. She felt sure, however, of exerting a measure of moral influence over her son, and this she accomplished, right through, even though she died some years before his conversion.

Notwithstanding the interest Timothy took in the externals of religion, he was indifferent to vital godliness, until he reached manhood, but all the time his mother's influence was nearly equal to her faith in God regarding his conversion. Her restraint kept him from the grosser sins which blackened the characters of others; and he was never perfectly at ease in the company of evil associates. Among the friends, in human shape, that walk this earth, none are as horrible as some, in adult age, who seek to ensnare the young. It was a miracle that Alethes always escaped. Some call it Providence, others affirm it is grace; there is, however, an interposition of the Almighty which often protects young people in the hour of danger, even before their conversion.

Mr. Alethes could never look back on this period without, instinctively, uniting in the well known lines of Newton: "Determined to save, He watched o'er my path,
When Satan's blind slave, I sported with death."

Another advantage of parental influence was his interest in the bible. In sceptical arguments he was always found on the side of truth. Even those truths which condemned him as a sinner and often filled his mind with alarm, it seems a paradox, but he never liked to hear them assailed, by the infidel. It is scarcely needful to say that his decided preference of the ministry, was, before his conversion purely a secular matter, very much as though he had chosen law or medicine as his profession. As we have seen, his motives were worthy; and he made every other occupation subserve the pursuit of knowledge. We cannot help thinking that his course, so far, was a right one; but to others, with less wisdom than he, it may be necessary to utter a word of warning. There were quicksands ahead; but he had been taught the absolute need of conversion; and he was often brought to pause, in his pursuit, by the consideration, that his heart was not right in the sight of God. It is impossible to steer a safe and prosperous course, as a preacher of the Word of God, without a thorough change of heart and reformation of life.

The conversion of Mr. Alethes took place soon after he had left home to reside in the city. Here, as if to save him from new and greater moral dangers, to which he became exposed, the divine Spirit commenced to operate on his heart. Several events conspired to produce conviction of sin. With a company of gay companions he met with an accident, on a river, of a Sabbath afternoon. Here he was convinced of his dreadful condition as a lover of pleasure more than of God. The absence in his heart of all proper feelings toward Christ was further disclosed by a pointed question kindly asked by a Christian young man, which pierced his heart like the question thrice repeated to Peter by Jesus—"Lovest thou me?" This question agitated his mind, for weeks, and he could find no rest until like the Apostle he could say, "Lord, thou knowest all things, thou knowest that I love thee." Every solemn appeal from the pulpit, at that time, was, to him, like awakening the thunders of Sinai. As the result, there were many days of loathing of sin and self, and agonising prayer for mercy. He obtained, from this experience, a remarkable and sure evidence of the blindness of the human heart. Having heard, in his lifetime more than two thousand faithful sermons (many of them intelligently) he yet did not know, for weeks, what he should do to be saved.

That branch of evangelical truth which finally alighted on his soul, was the substitution of Christ, presented

forcibly, in a sermon by an able preacher. At a glance, he saw the Saviour standing in the sinner's place and instantaneously he embraced that Saviour as his own. From that time, his soul was free. He soon recognized in his Saviour, a Prophet, a Priest, and a King; and it was not long before he could sing, with the sweet Psalmist of Israel, "The Lord is my shepherd, I shall not want."

The reticence which, for a while, closes the mind of the young Christian, should not be regarded with disapproval. The seed, in the ground, germinates in concealment; and the blossoms of spring remain some time, enfolded in the buds. To interfere with the process of nature may be disastrous. When we know a work of grace has begun in the hearts of those around us, we should exercise patience. The buds will open without human agency, and there will be blossoms and fruit. When the beams of divine grace penetrate the heart, there will appear, "first the blade, after that the ear, then the full corn in the ear."

This was all true in the case of Mr. Alethes, and he never reflected on any part of his life with greater satisfaction. The work of grace grew strong in his soul, comparatively in secret; and yet it could not long remain concealed. He was surrounded wholly by unconverted persons; but they heard his evening prayer, saw the bible often in his hand, and marked the transformation of his life.

His constant attendance on the means of grace attracted the attention of the people of God. He never forgot the kindness of a good old simple hearted Christian brother: This man looked out in the congregation for any under impression of the truth and took them to his house on Sabbath evenings. Here each was at liberty to pray, speak, or give out a hymn. The spiritual atmosphere of the place was of such a nature that Timothy's feeble breathings were uttered with perfect indifference whether he broke down in his prayer or reached what may be called a satisfactory "Amen."

(To be continued.)

Knowing Christ—Knowing Friends in Heaven.

BY REV. THEODORE L. CUTLER, D. D.

When Cleopas and his companion were joined by our Lord during their Sabbath afternoon walk to Emmaus, we are told that "their eyes were holden, that they should not know him." Some kind of veil seems to have been drawn over their vision. Unbelief also had its influence. Nevertheless it remains true that the bodily form of our crucified Master had undergone a mysterious change after his resurrection. His organic identity was preserved; for he bade Thomas touch the scars of the nails and the spear. Yet Mark speaks of him as "appearing in another form" or guise. It is not said of him that he went to and fro as he had done aforetimes; the phrase employed is that "he appeared," and then that "he disappeared," and then again that he "manifested himself unto them." These expressions certainly indicate that our Lord had not only come to life on the resurrection-morn, but had entered on another and a higher state of existence. His sacred form seemed to be undergoing a process of glorification. Dr. Hamilton beautifully says that "its texture was so fine and so emissive of the glory within," that the disciples who "in other days were free to talk with the Master, now felt constrained to fall at his feet and worship their God."

Had Jesus gone on beyond Emmaus, instead of halting with the two travelers at the khan, it is quite certain that they never would have known who their wonderful fellow-pedestrian was. It was not until he "sat down with them at the table of the caravanserai, and began to pronounce a blessing on the bread and to break it, that 'their eyes were opened, and they knew him.' Was this opening of their eyes entirely supernatural? Perhaps it was; but I am inclined to think that there was something about the familiar way in which the Master broke that loaf and 'blessed it' that did its part in letting out the secret.

There are still many unsolved mysteries connected with our Lord's manifestations to his disciples after his death

and his triumphant conquest of the tomb. But there is one very sweet thought suggested by the peculiar character of Christ's bodily appearance, and the way in which his disciples recognized him. It gives a bright, beautiful hint as to the certainty of our recognitions of departed friends in another world. Jesus was an actual man, just as we are. He had undergone the actual process of death; so have our friends. He had risen from the grave; so will they. Jesus had not lost his identity as an individual man in the slightest possible degree. His matchless mental and spiritual characteristics had undergone no change. He spoke in the same tones; he went on expounding the Scriptures just as he used to do; he manifested the same gracious love to his disciples as aforetime; in short he went right on in his divine mission just as if he had never crossed that deep chasm which Calvary had opened to him. He is the same man, divine man, and yet his form has undergone a wonderful transformation in preparation for his ascent to heaven. Jesus carried that form up into glory; and Stephen saw him there and recognized him; John saw him also in the sublime visions of the Apocalypse.

Now just as our Lord, without losing identity, went up to the "many mansions" with a spiritual body, so will his own people put off the corruptible, and put on the immortal and the spiritual body. As he is the same person, so will our beloved who have "fallen asleep in Jesus" be the same persons. As Mary and Cleopas knew their Lord here and Stephen knew him in his celestial habitation, so I may joyfully expect to know my loved ones up yonder. Perhaps their individual characteristics may be so wonderfully preserved there, that I may recognize at once a dear child or bosom friend by their tones, and habits, and ways, and personal traits just as Mary identified her Lord, and John recognized him on the strand of Galilee. The marvellous change from the fleshly to the spiritual—from the "image of the earthly to the image of the heavenly"—will no more prevent my recognition of them, than a ten years' absence in a foreign land would hinder me from knowing them on their return home. Jesus must be in the realms of glory as the ascended Man, the ineffable object, and centre of the adoring homage of the hosts of redeemed men. Finely has Dr. Dykes of London said: "Here was at least one man who went through the river of death, as we have to do, and reached its further strand; yet when he came back to speak to his disciples and to us, he was as human and as much theirs and ours as ever. Why, then, should death change our friends so that we shall not know them, or make them more strange to us than they were before? It is not such a very dreadful thing, this dying; for Jesus died. It cannot blot out human recollection, or rend the delicate threads of love. Jesus was not thus altered. Heaven is just a world, of whose population our own risen Saviour forms the type, and of whose habitations he holds the key; 'I go to prepare a place for you.'"

These are glorious thoughts for all of us who have many of our treasures already in the keeping of our Lord. I am not one whit troubled with the fear that I shall not recognize them there, if Jesus brings me home to the many mansions. It troubles me a thousand times more that my "eyes are holden" so often by selfishness and sin and unbelief, in this life, that I do not recognize Jesus as I ought. He gives me mercies and blessings, and selfish pride claims the credit. He claims service, and my blind eye does not always see his pointing hand. He sends sharp trials for my good; and alas! I do not recognize him sometimes in the stroke. If I loved him more, I would recognize him sooner. Love strips off films; love clarifies the vision; love is quick to discover its own. How true it is that they who love Jesus the most, are they that know him the most quickly! Every one that loveth is born of him, and knoweth him.—New York Evangelist.

Popular Amusements.

FROM A SERMON BY THE REV. A. GRANT OF LONDON, ONT.

Thos. Carlyle went to see an acting once, and when he was asked to go another time he said, "No, no, I cannot endure to see a woman with an immortal soul making a fool of herself." How men and women professing to be Christians can go to see men and

women making fools of themselves for two or three hours, is to me a wonder: but is that the worst? There have been coming before the public eye lately letters from behind the scenes. A lady who had spent most of her public life on the stage has been giving us letters describing what goes on behind the scenes. She informs us of this, that almost without exception the lives of those who are devoted to the stage, are lives—to say it modestly—far from virtue. How these can be taken as our teachers, God knows. How men can sit and see it, and women especially, professing Christians, God only knows.

I believe it is a fair and just stand I take not to condemn the public dance, and except the private. It is equally under the ban in my judgment. If it is right to dance in your own family, what is the harm of adding one or two friends, and if one or two why not more. If you have a right to ask them into your house, they can ask you into theirs, and the next time there is a little more done, and what do you land at? Nothing but the ball-room. You don't have to draw the line, the world has drawn it long ago, and says, "dancing is ours." 'You Christians have no right to it.' A judge of one of our courts said this a few weeks ago. That he believed there were more young women led astray from the paths of virtue, on account of the dance, than by any other influence. He was not a preacher, nor a teacher, but a calm, deliberate judge upon the bench. Oh, men and women, is it becoming of Christians to countenance, not to say partake. Is it becoming even of those who claim to be moral. A master who wished to hire a coachman, having three applications, asked the first, How near he could drive to a precipice. He said he thought he could go within a foot of it. Another said he could drive within an inch of it; but the third said he wouldn't drive near it at all, he would keep as far away as he could. He was chosen. It is not how near you can go in safety, but how far you can keep away.

Speaking from what I know I cannot see how the carnival can be put down in a different category from the ball-room. I put them together. I consider it no place for a Christian, and no place for anyone who has any regard for her or his good name. Mark you, I am not denouncing recreation or healthful exercise. If it were for healthful exercise I would be ready to speak in favor of it. But it is not for exercise, nor for relaxation from strain of duty, but simply to indulge a strong passion for amusement, which carries them away as with a flood. It is time that the people of God and all who respect the welfare of the young, should set their faces against it. I know of several who have been brought to a premature grave through them, but also consider the wreck of hearts and lives that is going on through such places. There is no way possible for me but to take a stand against this, and speak as strong as I can. I have no time to go over other amusements: The races, the card table, and billiard table, and all games of chance that lead men away from truth and righteousness. Let every man wash his hands of them. I heard this once: A man was being pursued by the sheriff for debt, and there was a certain quarter in the city which, if he reached, he would be safe. He ran so fast that he got into the place where he would be safe; but when the sheriff came up he said: "I see you are safe; but let me congratulate you on running so well. Let me shake hands with you," and he stood on one side of the line and reached over. The poor fellow came up, reached out his hand, and that instant the Sheriff pulled him over the line and said, "Now I have you." That's the way the world treats Christians. It calls to the Christian and rubs him down and draws him over the line, and before he knows where he is, he is swept over into the current. Whatever these things may seem to be there is but one conclusion: "There is death in the pot." Act promptly, the battle is raging, and we don't want any to go along exposed to the fire from both sides. Those who are on the Lord's side, let them come over and take no more share in the life of the ungodly, and so will the Church and all who act accordingly be a power for God.

The Christian Messenger.

Bible Lessons for 1884.

SECOND QUARTER.

Lesson XI.—JUNE 15, 1884.

THE BLESSEDNESS OF BELIEVERS.
Romans viii. 28-39.

COMMIT TO MEMORY: Vs. 37-39.

GOLDEN TEXT—"We know that all things work together for good to them that love God."—Romans viii. 28.

DAILY HOME READINGS.

III. The Lesson.
T. God, the Refuge of Believers.—Psalm xlv.
W. The Safety of Believers.—Psa. xci.
T. Trials Work for Our Good.—Heb. xii. 3-18.
F. Union with Christ.—Eph. ii. 13-22.
S. Conquering Through Christ.—Eph. vi. 11-17.
S. The Church as Christ's Body.—Rom. xii. 4, 5; 1 Cor. xii. 12, 27-31.

ANALYSIS.—I. All things for Good, Vs. 28. II. The Chain of Grace, Vs. 29-32. III. The Believer's Challenge, Vs. 33-37. IV. Eternal Union with Christ, Vs. 38, 39.

QUESTIONS.—Does salvation by grace lead to carelessness about sin? What is its effect on our lives? What is the believer's relation to sin?

Vs. 28.—What great truth does the apostle say we know? How do we know it? What is meant by *all things*? What by *work together*? What is here meant by *good*?

Vs. 29-32.—What is the meaning here of *called*? Does God call us because we are good? What is the meaning of *predestinate*? To what are believers called and predestinated? Suppose we say we are elected to salvation, and yet hold on to sin, what then? What is meant by *image of his Son*? By *first-born*? Is any one saved who is not Christ-like?

Vs. 33-37.—What is the first form of the challenge? Who are God's elect? What is meant by *lay to the charge*? Are believers sinless? Why, then, can none condemn them? What is the second form of the challenge? What has Christ's death to do with our security? What has his resurrection to do with it?

Application.—1. Heat and cold, darkness and light, wet and dry, calm and storm, work together to make the grain grow. So do opposites like prosperity and adversity, health and sickness, riches and poverty, work together under God's care to make his child grow in grace. What a grand thing it is to love God!

2. See the blessedness of the Christian. All things work for him. God calls, justifies, glorifies him. Christ died for him, rose from the grave for him, intercedes for him, loves him, conquers his enemies for him, and takes him to be with him forever.

NOTES.—Vs. 28.—We know. Because God is love, and says so. The certainties of sight are not to be compared with the certainties of faith. We do not merely wish or hope that the sentiment of this verse is true, but we know; and the history of God's saints abundantly illustrates its truth. *All things*. Nature, providence, grace, everything. Storms, sunshine, adversity, poverty, riches, prosperity, afflictions, trials, the whole universe and all that is in it. *Work together for good*. They not only work, but they co-operate with one another. The one controlling mind and heart of love employs all things together for the one end of the good for his people. Notice the tense, *are working, not will work*. To them that love God. To others, even blessings may be a curse; but to believers,

Ill that God blesses is our good. The called. Implying those called with the effectual calling, who have obeyed. According to his purpose. Salvation is not a hap-hazard thing, nor of merit in us, but entirely of grace. God has a purpose in it, which applies even to persons.

Vs. 29, 30.—These verses give the divine side of our salvation. All things work together for our good, not simply because we love God, but because he first loved us, and chose us to be heirs of salvation. There is a glorious chain of divine grace binding the believer to the throne. The first link is *foreknow*. God foreknew believers as his people, and as heirs of life. He graciously foreknew them. *Predestinate*. Out of this grace towards certain ones springs his fixed purpose to save them. But he does not save them in sin. They are appointed to be conformed to the image of his Son. They must have the moral likeness to Christ; hence, must be regenerated, pardoned, made spiritual, "new creatures" in Christ Jesus. There is no comfort here to such as talk of being the "elect," and yet are careless as to sin. *First-born*, etc. God wants a numerous family, but the members must be like Christ, the first-born. He is the type and model to which the household must be conformed. He is first-born, as the "only begotten of the Father," as having pre-eminence in all things. *Called*. Foreknowledge and