

Dr. Wm. Nichol on Presbyterian Work.

AT THE C. E. CONVENTION BRANTFORD.

The meeting of this morning illustrates another phase of the C. E. movement. Hitherto, in the sessions of this Convention we have seen how brethren in Christ from all Evangelical denominations can meet together and deliberate (without any notes of discord); how best in a general way to advance the interests of our common Christianity, while here and now, consistent with what has been done and in accord with the model constitution by which this society is regulated, we meet as Presbyterians to plan how this great movement can best be utilized, to advance the cause of Christ through that Church which because of its principles, polity and historical associations, affords us a congenial home. But it is a Presbyterian Rally.

The word *Rally*, seems to have a warlike apposition. It suggests scattered, disheartened forces. It implies the need of unity and organization under some great leader to effective warfare against a common and a powerful enemy. But we are not here to acknowledge defeat. We are here to acknowledge our need of more fully realizing the power of the enemy and the necessity for united, vigorous, continued and well directed effort, under the guidance of the Lord of Hosts, to vanquish the serried ranks of sin and Satan. Nor has any church more inspiring associations than our own home with a grander history of devotion and adherence to principle in the midst of fiery persecution; now possesses a galaxy of nobler names who have suffered for Christ and the covenant, or more signalized themselves in devotion to Christ in missionary enterprise.

As we think of her venerated saints of olden days as well as of her consecrated sons of more recent times, who have not counted their lives dear to them but at the call of God have promptly gone out to heathen nations, facing danger and enduring death for Christ's sake, may we not reverently in view of such a record apply to ourselves the words of Paul as he passed in review the achievements of the mighty dead. "Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset and run with patience the race that is set before us looking unto Jesus."

From the vantage ground upon which we as a church, in the good providence of God stand, there is no excuse for indulging pessimistic views as to the future, neither does it afford reason for relaxing, but rather redoubling our activity and earnest, consecrated effort. There is constant occasion for watchfulness, especially in developing and directing the energies of our young people. If the endeavorers of this decade are trained to work, the average church members of the next generation will occupy an advanced position, and be better prepared for active service for the Master. The Church of to-day has many fields of usefulness thrown open but comparatively few who step forward saying "here am I send me send me." The Church that enlists and wisely directs the enthusiastic activity characteristic of the young, in the Church that will accomplish much for the cause of Christ in the future. No other society so far as I am aware is so well adapted for this as the C. E. embracing as it does such a variety of talent, and insisting as it does most emphatically upon loyalty to Christ through the Church with which the Society may be identified. The programme in your hands for this denomination Rally indicates that the deliberations of this morning are intended to guide Endeavorers in their work for the Church. Shall we not look to God for the guidance of His Holy Spirit that the conclusions arrived at may be for His glory.

Pastoral Instruction in the Home.

It is quite possible that, in the development of the Sabbath-school, and the introduction of special meetings and evangelistic services, the duty of pastoral instruction in the home has been undervalued and neglected, says the *United Presbyterian*. We doubt not that the change has been with serious loss. Rejoicing in the great results attained by the Sabbath-school, and the new life infused by the direct, personal address in the special services, we feel that the field of the home is so important, that nothing should be permitted to encroach upon it. Everywhere lamentation is made that it is difficult to secure the attendance of the children upon the stated services, and that the transition, which years bring about, is often from the Sabbath-school to the world, instead of into the Church. May not the explanation be found, in part, in the gap that has formed, and appears to be widening, between the pastor and the children in their homes? The Sabbath-school is in charge of others, the pastor being practically subordinate. When he addresses the school, he speaks to the whole body, but often fails to establish in the individual, the feeling of personal relationship.

This is not so if he is a visitor in the home, and there comes into the life of the children. He meets with them personally, his words have a directness to the individual which they did not have in the public address, and, in numberless ways, the personal element becomes stronger, and the power of the pastor becomes greater.

Much has been written of the old-time pastoral visits, and of the children's dread of the coming of the minister. Much of this is caricature, and for what was real, the spirit of the times was largely responsible. It is in the power of the minister to make his visit welcome. If he comes with the authority of an ecclesiastic, with the manner of a teacher of theology, and the severity of an examiner, he may well be dreaded; but if he comes as the minister of Christ, with words of sympathy and love, with kindly cheer, and wholesome instruction, with cordial encouragement and fatherly confidence, he will find himself always a welcome visitor, and will see the children and young people gather close about him in love, looking to him for counsel and ready to stand by him in his work.

We have before us a case in which a young pastor, on his first visit to a certain home, found that the children were so much afraid of him that they had hidden from him. Afterwards they learned to love and trust him, he became their friend in whom they confided, and they took their place with him in the church and the Master's work. Other pastors, whose ministry we know, come to our mind. They have been many years in the same charge, and have come to the age when vacancies would not consider their names, and yet their power continues to grow. The children of their early ministry are now the active workers. Their lives are interwoven, and the children of to-day are walking in the steps of their parents, with their hands in the hands of their pastor, and their hearts, also, in his keeping. It is not strange that we find their congregations intelligent, liberal, full of zeal, and with growing power.

We recently heard a pastor say that he and his session have resolved not to hold special services during the coming season, but instead thereof to resume the old time house to house family visitation and instruction. We commend the latter part of the resolution, but would combine with it, as its proper complement, the most earnest and direct preaching of the gospel in special services for all the people.

Rome's Care of the Bible.

Archbishop Carr made a gallant attempt in St. Patrick's Cathedral, Melbourne, Australia, on Sunday night, to prove how friendly and even paternal, has been the office which the Romish Church has always held over the Bible. The Bible, indeed, the Archbishop would almost have us believe, is the private invention of the Romish Church, its magnificent gift to the world; and but for it, we are assured, "there might be no Bible to-day"! The Romish Church, in a word, has been a sort of ecclesiastical Providence which has kept the Bible from simply disappearing. This is, perhaps, the most amusing inversion of history on record. The Romish Church, it seems, has kept the Bible in existence—or has rather preserved it from being a mere source of mischief—by modestly undertaking the duty of being its "authoritative interpreter." Archbishop Carr goes on to contend that, "without the authority of the Church, there is no safe means of proving the inspiration of Scripture." The Church, in a word, is proved by the Bible to be Divine, and then the Church in return proves the Bible to be inspired. This is Maynooth logic! His Grace declares that "the principle that the Bible is a sole rule of faith" is wicked, a mere device of the enemies of religion, and he claims for his Church that, from the beginnings of her history, she has been "the jealous guardian, the faithful witness, the authoritative interpreter, and the prudent and reverent dispenser of the Bible." Mrs. Partington, on a famous occasion, explained how she "loved to see a populous minister dispense with the gospel"! And while Archbishop Carr describes the Romish Church as "the prudent dispenser of the Bible," a study of her history and literature, we fear, would show that the slight change in that language is necessary. She "prudently" dispenses with the Bible!

One good mother is worth a hundred schoolmasters.—George Herbert.

The mother's heart is the child's schoolroom.—Henry Ward Beecher.

All that I am, or hope to be, I owe to my angel mother.—Lincoln.

The future destiny of the child is the work of the mother.—Napoleon.