

The Pastor and People.

Grand Truths in Nature Overlooked by Tyndall.

PAPER READ BY DR. MCCOSH, PRESIDENT OF THE DOMINION COLLEGE, BEFORE THE DOMINION EVANGELICAL ALLIANCE.

All throughout his address Dr. Tyndall advocates the right of free thought, leaving the impression that this has been denied him somewhere or by somebody. I know of no one threatening to deprive him of his title to think. There are not a few, indeed, who, in the exercise of free thought, venture to doubt whether he showed any sense of propriety in opening the meeting of a purely scientific society with such a speculative paper, the more so as no one was allowed to reply to it in the Association. But we often find that those who claim liberty of speech for themselves are least inclined to allow it to others. For myself, all that I claim is to review the reviewer in the same exercise of free thought as he claimed and used.

Prof. Tyndall is not a scientific man of the highest order—I am not aware of his having made any great discovery. But he is a brilliant experimenter and an elegant and plausible expounder. His address is the clearest statement within a brief compass of the combined views of the school of which he is an active member; the others being Mr. Darwin, Mr. Huxley, and Mr. Herbert Spencer. I am not without hope that his exposition as disclosing the full development of his doctrine may lead to a reaction—just as the publication of Mr. John Stuart Mill's autobiography turned away so many from his philosophy, as showing clearly to what blank results it led.

Tyndall thinks he can derive the whole universe from atoms and their action. He finds anticipations of his doctrine in certain ancient philosophers such as Democritus and Lucretius. I am willing to admit that atoms may account for certain of the phenomena of the world; but there are others which cannot be so explained. The profoundest thinkers of ancient times have discovered other great truths in the universe.

Reflective thought as distinguished from spontaneous thought appeared all over our world about 600 B.C. From that time philosophers began to express what thinking men felt all along. In Greece the Ionians discovered elements; the Pythagoreans, forms and numbers, and the Eleatics, that there was a fixed Being underlying all superficial changes. In the following age Anaxagoras maintained that intelligence was necessary to arrange the elements of nature. Empedocles called in strifes and friendships—in other words, repulsions and attractions, and Democritus, atoms. In the latter half of the fifth century, before Christ, Socrates stood up resolutely for a Providence, as manifested, for instance, in the eye and ear. His pupil, Plato, argued that in the mind of Deity, in the mind of man, and in nature, there were ideas or patterns regulating all things. Aristotle showed that in order to explain the universe we must call in four kinds of causes. He takes as an illustration the statue of Hercules in a temple. We may seek for its material cause, it is marble; for its efficient cause, the workman and his hammer; the formal cause, the figure of Hercules; and the final cause, to adorn the temple. He shows that we must seek for like causes in nature: not only a material cause in atoms, and an efficient cause in force, but a formal cause in the order universally prevalent, and a final cause in the adaptation of means to an end. In modern times Bacon adopted the same fourfold division of causes, and found in nature a formal and final cause carrying us up to God. Descartes dwelt fondly on the essential distinction between mind and matter; and Leibnitz pointed to a beautiful harmony through all nature. The Scotch philosopher, Reid, carried us down to self-evident mental principles, and the German philosopher proved that these were ultimate and necessary forms of thought. Profound thinkers thus discovered other principles, and deeper than mere atoms, having a place in the constitution of the universe.

Let us admit the existence of atoms. Not that any one has ever seen them or handled them; but as an hypothesis they explain some of the phenomena of the universe. All that is known of these atoms is contained in a beautiful paper by Mr. Clerk Maxwell, a much more trustworthy authority on this subject than Tyndall. These atoms are unalterable in their mass and properties. As to weight they are so light that a million million million of them would amount to four or five grammes. They are so small that there are nineteen million million of them in a centimetre. They are flying everywhere and striking each other. They diffuse matter, momentum and temperature. Mr. C. Maxwell says that they have the essential character of a "manufactured article," which "precludes the idea of their being eternal and self-evident." Though in the course of ages catastrophes have occurred and may yet occur in the heavens, though ancient systems may be dissolved and new systems evolved out of their ruins, the molecules out of which these systems are built—the foundation stones of the material universe—remain unbroken and unworn. They continue this day as they were created, perfect in number, measure and weight, and from the ineffable characters impressed on them we may learn that those aspirations after accuracy in measurement, truth in statement, and justice in action, which we reckon among our noblest attributes as men, are ours, because they are essential constituents of the image of Him who, in the beginning created not only the heaven and the earth, but the materials of which heaven and earth consist. But besides atoms there are other principles in nature:

1. *Intelligence*.—Atoms may be the ultimate constituents of the material universe, but they are quite as capable of working disorderly as orderly, of producing evil as good. There must, therefore, be a power to dispose them. They account for this by the fittest surviving. But if all things were left to chance the unfit might be as likely to survive as the fit, and it is a beneficent law of Providence that the fittest survive.

2. *Final Cause*.—The whole school are seeking to do away with the evidence of purpose. Yet, as naturalists, they are ever brought into the presence of it. Take a

case described by Darwin and quoted by Tyndall, "A bucket with an aperture serving as a spout is formed in an arched. Bees visit the flower; in eager search of material for their combs they push each other into the bucket, the drenched ones escaping from their involuntary bath by the spout. Here they rub their backs against the viscid stigma of the flower and obtain glue; then against the pollen masses, which are thus stuck to the back of the bee, and carried away." "When the bee thus provided flies to another flower, or to the same flower a second time, and is pushed by its comrades into the bucket, and then crawls out by the passage, the pollen mass upon its back necessarily comes first into contact with the viscid stigma, which takes up the pollen, and this is how that orchid is fertilized." Or we may quote the case mentioned by Huxley at the last meeting of the British Association. It is that of a frog deprived by artificial means of senses and feeling and put upon one's hand. "If you incline your hand, doing it very gently and slowly so that the frog would naturally tend to slip off, you feel the creature's forepaws getting a little on to the edge of your hand until he can just hold himself there, so that he does not fall; then if you turn your hand he mounts up with great ease and deliberation, putting one leg in front and then another till he balances himself with perfect precision upon the edge of your hand; then if you turn your hand over he goes through the opposite set of operations until he comes to sit with perfect security on the back of your hand. The doing of all this requires a delicacy of co-ordination and an adjustment of the muscular apparatus of the body which is only comparable to that of a rope-dancer among ourselves." All this seems to me clearly to imply, not, it may be, such a mechanism as man is obliged to employ, but a designing wisdom above the frog.

3. *Ideas or Typical Forms*, in the mathematically exact forms of crystals, in the types of plants and animals, and in the orbits and regular movements of the heavenly bodies, and indeed in the universal prevalence of law, that is order.

4. *A Universal Harmony* reaching as far back as the geological ages go, and as far out into space as the telescope can reach.

5. *The Human Mind*. This cannot be accounted for by atoms. Those cannot account for perceptions, for reasoning, for feeling, for volition, for volition. We can trace so far into the brain what takes place when the mother sees her son thrown out from a boat on the wild waves; we can follow the rays of light through the eye on to the retina, to the sensorium, possibly on to the grey matter in the periphery of the brain. But in the end as at the beginning we are in the domain of matter and motion; we have only the same action as takes place in the brain of the dog as it looks on. But when the mother's affection rises up, when she forgets herself in thinking of her boy, when she uses expedients for rescuing him, when she resolves to plunge into the water, and buffets the billows till she clasps him in her arms, and lavishes her affection on him, we are in a region beyond that reached by the phrenologist, a region which I believe that he can never reach, and it is of importance to tell him so.

6. *A Personal God*. We know that man possesses a soul endowed with intelligence, personality and benevolence; and rising from effect to cause we believe that the Being from whom man proceeded must himself possess like attributes. The whole school is ever falling back with Herbert Spencer on something unknown, as Tyndall expresses it, on "a power absolutely inscrutable to the intellect of man." But we hold that this God is known, so far as known, by his works. "The invisible things of God from the creation of the world are clearly seen, being understood from the things that are made, even His eternal power and Godhead." Tyndall believes in a region outside of science, and admits the unquenchable claims of the emotional nature, "and that physical science cannot cover all the demands of man's nature;" but he and his school are doing as much as within them lies to undermine the convictions and beliefs from which our highest feelings grow, just as the glow of the evening sky fades speedily into darkness after the sun which produced it sinks beneath the horizon.

The Church of Rome.
How does the Church of Rome define her own position? As Roman Catholic and Apostolic. The name of Christ is not mentioned; the name of Nazareth and Bethlehem are not mentioned. She is not called a Christian Church. She makes no secret of the fact that she is first Roman, and only afterwards Catholic. She puts the special before the general statement, so as in truth to limit even her pretended universality by the girdle of Rome. Does the actual organization tend in any way to widen this purely local definition? Rather the reverse, for if the local nature of an Italian Church is expressed in words, this local nature is maintained with vigour in the facts. Are popes and cardinals selected from a Catholic body on a Catholic principle? Who is the pope? An Italian. Who are the cardinal bishops? Italians. Who are the cardinal deacons? All Italians. Who are the cardinal priests? Nearly all Italians. Who are the leading ministers and secretaries of the Sacred Congregation in Rome? Italian—all Italian. Not long ago an eminent Swiss Bishop, when addressing a vast meeting of his fellow Catholics at Fribourg, said the great sin of modern days was the impiety of longing for a national Church. Yet it would seem that in the distribution of her offices, the great society of which he is a shining light, affects no wider character than that of an Italian Church.—*Fraser's Magazine (Conservative)*

It is illustrative of the degrading powers of Romanism that in Spain, where there are 16,000,000 of population, 12,000,000 are unable to read or write. This fact also furnishes a poor ground of hope for the prospect of a republic in that unhappy land. It however calls loudly for the most earnest endeavours of Protestant Christianity for the evangelisation of the people.

Messrs. Moody and Sankey in Belfast.

The Weekly (Edinburgh) Review of Oct. 3rd, contains the following particulars of the Revival work in Belfast:—

The pressure to gain admittance to the evangelistic meetings in St. Enoch's Church on Friday evening, was as great as on the previous days, although the evening was inclement, and the impression produced on the immense gathering was most profound. The fraternity amongst clergymen of different denominations, which was so distinguishable a feature of the movement in Scotland, has also followed the ministrations of the evangelists here, and a pleasing evidence of this was afforded on Friday night in the fact that the Rev. Isaac H. Deacon, incumbent of Trinity Episcopal Church, presided at the meeting in St. Enoch's, and occupied, for the first time in his life, a Presbyterian pulpit. The fervency of Mr. Moody's addresses meets with a responsive sympathy on the part of the people, and at almost every diet of prayer and meeting for inquiry there are reported well authenticated cases of conversion. At the meeting on Friday night a young man rose spontaneously in the area of the church, and in the presence of upwards of two thousand people declared that he had been converted only a few days before. Singing continues to be an effective instrument in the work, and Mr. Sankey's contributions to the success of the movement are most important and appreciable. After taking part in the proceedings on Friday evening he left by the steamer at eight o'clock for Edinburgh, where Mrs. Sankey is residing.

The young men's meeting in the May Street Church was crowded, and the after meetings were large, while the sense of the presence of God throughout the entire proceedings was deep and solemn.

The noon-day meeting on Saturday was for children. Mr. Moody presided, and in his opening address, with consummate tact, drew their united attention by demanding simultaneous answers to simple questions and then impressed their minds by aptly narrating incidents illustrative of the truths he wished them to remember. The Rev. Mr. Hanna took part in the proceedings, and after singing with great enthusiasm a concluding hymn, the meeting separated.

The inability of working people to attend the ordinary meetings has led to the suggestion that special meetings, to which admission shall be by ticket, should be held for their convenience.

On Sunday, a vast concourse, numbering over 35,000, assembled round a temporary platform erected in Templemore Park, situated in a suburb named Ballymacarrett, on the county Down side of the River Lurgan. On this platform were seated a number of ministers and a choir to lead the singing. Many of the audience had come over four or five miles to be present, and were greatly disappointed at the absence of Mr. Sankey. On the approach of Mr. Moody, there were heard not a few exclamations of "God bless him." The Rev. Mr. Johnston prayed, Mr. Moody read a few verses of the 84th chapter of Ezekiel, and of the 15th of Luke, and the "Gates ajar" having been sung, he prayed again. His opening sentence—"Many aching hearts are here, but not too many for the Man of Sorrows to bind up"—indeed the whole prayer met marked response. "He came to seek and save the lost," was his subject. His remarks on the freeness of the gospel were finely conceived and delivered with a lofty flight of oratory. He worked out most impressively the contrast between the sympathy exerted in this country by the Chicago calamity, and God's sympathy for man by the calamity in Eden, and his tender, yet forcible appeals—illustrated by affecting stories—to parents not to stand in the way of salvation of their children, melted all hearts; and when he gave out the hymn, "Safe in the Arms of Jesus," the great multitude of voices blended in one full rapturous song.

Mr. Moody related at one of the meetings during the week how he met a young lady of infidel opinions who had found the gates of St. Enoch's closed, and had wandered down to the church open for anxious enquires, into which she sallied "to see how people got converted." He asked her kindly if she was anxious, and she answered no, and commenced to reason on the existence of God, &c., when Mr. Moody simply told her that he could not keep others waiting, the meeting being for the anxious; she seemed to wince under this, which appeared to her unkind treatment, but Mr. Moody sweetly said to her, "I'll pray for you." Next evening she returned and expressed her dissatisfaction with her state of mind. After a short conversation she became deeply earnest, and I understood Mr. Moody to say that she professed her faith in Jesus; but the audience, which had been still up to this point, began to breathe and move positions involuntarily, and I only heard the concluding clause, which he said with profound gravity, "I was scarcely prepared for such a sudden answer to my prayer." A lady teacher going to her class two Sabbaths ago found some of her pupils in tears, and on inquiry discovered that two of them had trusted in Jesus. The teacher felt her insufficiency to lead her class, and at once resigned, a deep impression was produced on her soul, which led her to pray, and God graciously manifested His love to her, and she returned to her class last Sabbath to teach for Jesus.

A married lady from the country missed the last train; she attended the evening address on "What think ye of Christ?" Being impressed, she went to the inquiry room and found the Lord. She was in no hurry now to return, and when I saw her next night she was rejoicing in Jesus as her Saviour. In a foundry shop there were a Christian man and a young convert apprentice, both of whom were desirous that a young fellow workman should be blessed, but all admonitions addressed direct to him he scoffed at and ridiculed. The two Christians frequently conversed with each other in his presence, and these indirect appeals, coupled with the evident pleasure and satisfaction which possessed their souls, enlisted his sympathies. One day he dropped his hammer and waved his friends to his side, and announced to them that he could stand it no longer, and announced his anxiety to be saved. Amid the whirl of the machinery

the three knelt down and the old Christian prayed, and whilst yet in this waiting expectant position the Lord shed His light and love into the heart of him who used to scoff, but rose to give thanks, while the tears of penitence coursed down his begrimed cheeks. These instances are great encouragement in prayer.

The Voluntary System

What has been the effect of the voluntary system on the ministry?—a question which offers a severe and practical test. Not only the purity of public religious instruction, but its constancy, its power, and the character of the instructors are involved.

The Voluntary system has called into existence the modern Protestant pulpit, which, claiming no dominion, disengaging itself more and more from priestly traditions and functions, and descending ever nearer to the level of the pews, tries to share with the whole body of the people all which experience or research has verified as "profitable for doctrine, for reproof, for correction, and for instruction in righteousness;" so seeking to realize the model which Jesus gives of the wise scribe, or religious teacher, who "brings forth out of his treasures things new and old." Following up the advances of knowledge, it draws on the whole universe of matter and mind for illustration; accepting all helps it uses them for the highest and widest service of all souls. Pardon me! I do not speak of this, alas! as the average and ordinary Protestant ministry, but it is the ideal, and freedom alone makes it the possible.

With increase of intelligence among the people comes an advancing standard among the preachers, so that freedom in religion brings the glory of the nations into the temple, and collects the best wisdom and life of all lands and times as oil for the lamps and fuel for the altar-fires of God and humanity. Tyndall speaks not for science alone, but unconsciously also for religion, for truth, and therefore for goodness, when he claims for the human mind unlimited right of search in every realm of inquiry. The reconciliation of science and religion, which Rome and theologic usurpation make impossible, is itself accomplished when every eye is free to follow every ray of light to the central sun. Only unfettered can we march with Providence in the unfolding order of events. Ah! if Protestant half knew this good gift of God!

It is often remarked that the Romish clergy acquire great shrewdness in managing men and affairs; but, except in routine, they rarely aim to be their instructors, or are they zealous to inspire and uplift mankind as a whole. It is only in Protestant countries, and notably where all institutions are fashioned in freedom, that the people are wont to assemble for peaceful public deliberations concerning social and general improvement. In our system every minister is a friend of general education, for the value and effectiveness of his own work depends on the intelligence of those whom he addresses.

The purity of the ministry is doubtless promoted by making every pastor or preacher responsible to a large and enlightened public as well as to the standard of his professional brethren. In all churches and in all religions, unless held to their work and encouraged in it by public opinion and the general tone of society, the priests and ministers of religion, as a rule, tend to settle down into indolence, ignorance, incapacity, and often into brutality. "Like people like priest," and *vice versa*.—*Charles G. Ames, in Unitarian National Council.*

Thoughts about Preaching.

What is preaching! is a question to which there would probably be as many replies as to what is truth? Almost every minister, and almost every man, has his own taste, and his own standard, and his own weight, and his own measure on this subject. One man thinks that to preach merely accurately to divide a given topic, logically to illustrate it, and to observe a perfect but cold propriety through the various steps and stages of the discourse. This is the mechanical plan of preaching. Another imagines preaching to be the exposition of a particular passage of Scripture, bringing out from it all that is in it and nothing more. This is the textual idea of preaching. Another cares not a straw for a sermon if it do not contain a train of rigid argumentation, diversified by occasional bursts of party rage, and strong squirts of the *odium theologium*. This is the polemical idea of preaching. Another likes no preaching but what contains a string of appeals, and queries, and adjurations, unconnected with principles, unsupported by reasonings, and loose as a rope of sand. This is called, though falsely, practical preaching. Another wants a sermon to be a series of electrical shocks—one burst from beginning to end; the clouds returning after the rain, and no cotton so thick and no conscience so hard as to exclude or resist the perpetual tumult. This is the clap trap idea of preaching. Another wants flowers, whether natural and fresh from the soil, or artificial and faded, it does not matter; if he do but get flowers, and hear them rustling above his ears, in the breeze of brilliant declamation, he is quite satisfied, whether they keep him languidly awake, or lul him into dreamy repose. This is the floral and Corinthian idea of preaching. Another is content with exclamation, he is not pleased unless every other sentence begins with oh! The interjection all! has to him a peculiarly pathetic sound; it seems to melt into his midriff like snow, and that preacher would be his Magnus Apollo, who would say, "oh! we remark in the next place." This is the interjectional idea of preaching. Another desiderates chiefly delivery. No minister is a favourite unless his voice be musical, and his attitude smack of the boards; unless he indulge in a profession of studied declamation, pointing to the four winds when he names them, and laying his hand gently on the heart, when he wishes to indicate that interesting organ. This is the materia or anthropomorphic idea of preaching. Another judges of a sermon by its length, and likes it, either because it is an hour or because it is only the half of the time. This is the arithmetical idea of preaching.—*Giffilan, quoted in "Biblical Museum" under Rom. 16, 14-15.*

Random Readings.

CONSCIENCE whispers, but interest screams aloud.

GRATITUDE is a duty which ought to be paid, but which none have a right to expect.

WHEN we see a young man that spends all he earns, we are inclined to suspect that he does not always earn all he spends.

HAVE the courage to show your respect for honesty, in whatever guise it appears, and your contempt for dishonesty and duplicity by whomsoever exhibited.

IN the training of children, a mother's every movement, word, look or tone, is a vital lesson given. A child may be schooled in a room with benches and a rod, but his training goes on at home.

Look at Jehovah in his infinite love, omnipotent power, unsearchable riches, universal dominion, unswerving holiness, eternal veracity and unspeakable glory; and then you may say, "This is my God for ever and over, and all that he has in mind; why then am I cast down."

CHARACTER is of prime importance to the workers for Jesus. If his conduct is not approved by the consciences of those he seeks to benefit, he will do them no good. Character is power far more than knowledge. It is so, even in a worldly sense. A man may have foes who work hard to injure him, but if he can pursue an unswerving course of rectitude, he can well permit his "character to take charge of his reputation." I would give ten thousand dollars for your character," said a dishonest dealer to one of sterling integrity, "because it would enable me to make double that amount of money."

UPON the higher Alps, the snow is sometimes piled so high, and so evenly balanced, that a crack of a whip, or the shout of a voice, may give sufficient vibration to the air to bring down the whole mass upon the travellers below. So, in our moral world, there are souls just hovering over the abyss of ruin: a word, or even a look from us, may cause them to plunge down into the depths from which there is no return; or a helping hand stretched out to them in the moment of peril may lead them back to the safe, sure paths of virtue and peace. Knowing that we have such power, shall we not humbly pray, "Lead us not into temptation, but deliver us from evil?"

THERE are some Christians who are able to look forward to death, not only without reluctance and dread, but with resignation and pleasure. Thus Dr. Gouge was accustomed to say, "I have two friends in the world—Christ and death. Christ is my first, but death is my second." Such a Christian may be compared with a child at school. The little pupil is no enemy to his book; but he likes home, and finds his present condition not only a place of tuition, but of comparative confinement and exclusion. He does not run away—but while he studies he thinks with delight of his return. He welcomes every messenger to him—but far more the messenger who comes for him. And though he may be a black servant, he says, "Well, he will take me to my father's house."—*Jay.*

ENJOY the present, whatever it may be, and be not solicitous for the future; for if you take your foot from the present standing and thrust it forward to to-morrow's event, you are in a restless condition; it is like refusing to quench your present thirst by fearing you will want to drink the next day. If to-morrow you should want, your sorrow would come time enough, though you do not hasten it; let your trouble tarry till its own day comes. Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly, for this day is ours. We are dead to yesterday, and not yet born to to-morrow.—*Jeremy Taylor.*

GLORIFY hearts, earnest praying, zealous co-operation, springing from, and suffused with the spirit of grace, have often been the harbingers of whole winters of revival. Every man is about as religious as he means to be. The stream cannot rise higher than its source. The churches which are refreshed are those which pray and labor for "the time of refreshing." It will be largely our own fault if our hearts and the churches to which we belong are not revived and strengthened. Coldness, formality, declension, are never from God. Like produces like in his kingdom. "As a man soweth so shall he reap." The great day is coming fast, when the sowing and reaping shall be ended. God in mercy grant that no one who reads these lines may then take up that hopeless lamentation, "The harvest is past, the summer is ended, and we are not saved."

Anglican Orders.

The recognition of Anglican orders has come from two such opposite sources during the last two weeks as to make one, without being very Utopian, calculate the possibility of the Church of England forming common ground on which the Eastern and Western Churches may yet one of these days meet. The Syrian Patriarch, with his suffragan Bishop of Jerusalem, had luncheon with the Archbishop of Canterbury, and seemed at all events open to conviction on the Monophysite question; and the friendly terms with which he reciprocated the good wishes when his health was proposed at the dinner given by the Lord Mayor to the Orientalists at the Egyptian Hall, indicated his desire for union. Again, on the other side, Dr. Dollinger and Bishop Reinkens at Bonn formally expressed themselves in favour of the validity of the order of bishops and priests in the Church of England. It may be that the Jacobite Syrians and the Old Catholics are but pioneers of a movement towards the re-union of Christendom, and that Dr. Pusey's almost plaintive aspiration for unity addressed to the Association of the Catholic Union for Prayer, may be destined to meet with realization in a speedier manner than, and by a different method, from that contemplated. A fusion between the English Ritualists and the Old Catholics has long since suggested itself as more than probable; but this visit of the Syrian Patriarch introduces a new and interesting factor into the probabilities of re-union.—*Weekly (London) Review.*