

Pastor and People.

The Preacher and his Times.

[Condensed from Dr. John Hall's Lectures on Preaching.]

The present lecture would consider how far the preacher should be influenced by his times. It would be generally admitted that the Apostles spoke in their way to their times, and that the great preachers of the Reformation, and successful preachers of the present, did likewise. The Apostles combated Judaism and Paganism; the preachers of the reformation, unbelief and various forms of worldliness; yet the factors of the preaching of Peter and Paul and John, were factors in all later preaching; the means were constant; it was dangerous to go outside their essentials; Gospel truth was adapted to all periods of human history. People travelled to-day by rail and steamship, but the difference was only of surroundings; there was the same human nature, with its old weakness and needs. The devil, too, was finite; he was credited with more ingenuity than he had, in Eden he said, "Ye shall be as gods, shall not die," and these were his arguments now. Before the flood they were eating and drinking, and marrying, and giving in marriage—all lawful things—but were forgetting God; and so it was now in New York, and Boston, and Chicago—the old temptations and the old yieldings ever new. And as the sin was constant, so was the remedy, the loving, self-denying Christ—ever fitted to be the chief among ten thousand—to those who would receive him. It was a uniform tendency to overrate both the advantages and disadvantages of one's time. Particularly were "fads and the press teaching; men to count their age the worst. But it was the self-same press that made the impression of such badness; crime was more heard of than of old; it was collected from all over the earth, and set forth in artistic form. Bearing in mind, then, the exaggerations both of good and bad, the uniformity of human nature under all the changes, and the constant quality of God's truth as a power in the world, several discouraging, and then several encouraging, features of the times were to be regarded by the preacher, though he was not to make radical changes from methods as old as Christianity.

I. Of the discouraging features, were to be mentioned.

1. An over valuation of wealth. Applied science had opened new avenues to it; inventions and discoveries had helped to it; the gold of the West had been uncovered; there had been great opportunities and brilliant successes, and the love of it was contagious. Wealth was made much of in the Old Testament, being a concrete illustration of God's favor; but the Testament emphasized its unsatisfactory nature, and its transitoriness, and the New Testament spoke even more plainly. This wealth-getting peculiarity should be recognized by the preacher, and he should turn it into praiseworthy channels, as in the support of missions and similar enterprises. The preacher was often reluctant to do this, lest he should seem to plead his own cause; but he was to speak God's truth, without thought of the consequence, and especially was he to disenchant the young of a fatal devotion to gain.

2. Another disheartening peculiarity of the times, was an extravagant use of money. By this was not meant the use of large sums for legitimate ends, by those owning large sums, but extravagance for the very sake of extravagance, and often in trifling directions. The ways of the wealthy in this particular, too often reminded one of the days of the Roman Empire, when wine, in which costly pearls had been dissolved, was drunk, and when the equivalent of \$150,000 for a woman's dress was applauded by the populace—signs not of the old Roman might, but of decay like that of Babylon and Tyre. And this is the danger of our own prosperous Republic. The preacher was to teach Christian men and women to eschew such follies, and especially Christian women of wealth, who had much influence in these particulars. Vain was it for wealth to use part of its treasure to endow Magdalen asylums, and the rest in adorning its daughters in a way to induce those frivolous characteristics which were too ready preparatives for needling such asylums. The Disciples admired the splendor of Jerusalem; but Jesus, who had seen the better Jerusalem, was nowise so dazzled.

3. A third besetting evil was a tendency to overrate physical studies. They were attractive and refining. Legitimately followed, and not with absolute absorption, they were highly serviceable to the world. But they were not wholly disinterested; there was money in them, as in applied chemistry and electro-magnetism. They induced, too, a habit of mind too little open to spiritual truth; their fruit was too often refusal to believe what telescope or microscope or crucible could not verify. This amounted to a crying evil when men eminent in physics overstepped their proper domain, became oracular in other fields, and backed their positions in spiritual things by their prestige in natural science. The old story of naturalists becoming first the wise men of a land, then the counselors of kings, and then even priests to a people, was being told over again in a different phase, in our day. The preacher should be loyal to all truth, but should teach men that each realm of truth had its plane, laws, conditions, and that there is spiritual truth that is not discovered by scales and lenses.

4. A fourth tendency to be borne in mind by the preacher, was that—common to all wealthy and luxuriant ages—of overrating the value of fine arts. The arts were less potent for good than was popularly supposed. They were capable of being subsidized by a corrupt religion; of standing high while religion stood low—as witness the age of the French Renaissance, of Leo X., of the Medicis. When the people came to the preacher wanting to help him on by aid of the fine arts, he was not to second their efforts, but to impress them with what was higher, by the manifestations of the truth, commending himself to

every man's conscience in the sight of God.

5. A fifth evil was the idolatry of genius—not genius, but its idolatry. Men needed to realize more that a man might be very brilliant, and in a specialty very authoritative, and yet be a most unsafe guide. The Way of Life was so constructed that the genius had no advantage in it. The way-faring man, though a fool, had as fair a prospect in it as men of the sublimest talents. In the light of this, the preacher was to counteract the evil, and uplift truer standards.

II. The above, and like special evil tendencies, must not more be overlooked than certain excellent ones:

1. Foremost among these was the independent thinking of the age. Mention of Plato, Aristotle, and the Christian Fathers, no more made men bow the head, councils were held to be but assemblies of fallible men; the State was not accepted as a religious guide. Of all this no one was to be afraid. Some rotten branches might be broken off under the tempest, but the healthful trees would be bettered. The Bible bade men "Prove all things; hold fast that which is good." Infidelity was over-estimated. Bishop Butler, in 1796, wrote in the Preface of his Analogy, that Christianity was held by leaders in society as ready to be put by, which was wise true now. It was the fashion of even Christian authors to write infidelity up, by exaggerating its power. The Bible challenged criticism; reckoned the old manuscripts worth their weight in gold; sent explorers to verify in historic ruins the truth which skepticism had fruitlessly attacked. There was no Voltaire, or Rousseau, or David Hume, or their match, in the infidel camp now.

2. There was next a universal sense of brotherhood and helpfulness among men. Ethnology had sown its wild oats, and was helping this on now. War was coming to be regarded as a cruel thing; arbitration, much helped from this place, was gaining in favor; when war must be, its honors were vastly mitigated, as in the recent rebellion, and in the Franco-German war (copying from America's experience); miners and factory employees were being cared for and elevated; asylums and prison reform were samples of much more. All of this was to be saved by the preacher from being mere sentimentalism, and to be encouraged and helped on by him.

3. The yearning for church union, or at least the union of sympathy, was a most encouraging feature. It had its elements of ambition and narrow policy, doubtless, but on the whole it was healthful. All of this was to be a help in the preacher's work, and he was to enter into its best spirit. The speaker did not want to be cut off from Paschal, and Fenton, and Thomas a Kempis; nor from Waldenses and Albigenses; nor from the lights of the Reformation; nor from the Latimers, and Ushers, and Butlers, and Lightfoots, of the English Church; nor from Oliver Cromwell, Wesley, or Whitfield,—and how could he—how could any preacher—shut himself away from God-fearing workers in the corresponding sections of the church that might be toiling in the same parish with himself to-day?

4. The mission spirit of the age was another most encouraging feature. The Church was coming back to something of the spirit of missions in the Primitive Church—the true faith age. The "ages of faith," the subject of so much rhapsody, were ages of crusades, of Gualfs and Ghibelines, of servile reverence for authority. Now the old spirit was coming back, and men were going forth mightily to preach the Gospel in the old time simplicity.

5. A final source of encouragement to be made the most of by the preacher, was the spirit of individual activity in the church. There was never a time when so many were ready for mission and other good works, never a time of such general religious activity. This activity was to be made more and more a sanctified activity. This the preacher was to teach the people by being himself active in this high spirit. That was the true secret of all success in religious service. God was to be before all things; the spirit was to be in all one's service. Then would it like Abel's offering, be "had respect unto." To serve God otherwise as a preacher was to throw away one's life; to serve him in this blessed sense was to make life in the sublimest degree successful.

The Ordnance Survey. A Saxon Deed.

The Report of the Progress of the Ordnance Survey, by Sir Henry James, the Director-General, which has just been issued, is unusually interesting from the information which is supplied in it on the processes of photozincography, which resembles lithography, was discovered by Sir Henry James in 1860; and Her Majesty's Government was so strongly impressed with its value, that they immediately authorized him to undertake the production of a facsimile of "Domesday Book," which was commenced by publishing the part of it relating to Cornwall. The whole work has since been published, and it has been universally received, as a most valuable contribution to the history of the kingdom, and the sale of copies has more than covered the costs of their production.

On the completion of the facsimile of "Domesday Book," the Government resolved to have facsimiles made of the most interesting national records, which would not only give the information, as it had been handed down, respecting important historical facts, but the documents being arranged in chronological order, would show the changes which had been made in our language and in our writing during the lapse of time. A series of manuscripts, relating to England, was accordingly copied, commencing with the Charter of London by the Conqueror, and ending with the dispatch of Marlborough reporting the victory of Blenheim.

In pursuance of the original intention to publish a series of documents which would illustrate the changes in writing and language from the earliest times of which we have any authentic records, a copy of a Saxon charter by King Edgar is inserted:

in the report as an example of the materials which were preserved in abundance. The charter was exactly 900 years old last year, and its fine bold-writing is perfectly preserved up to the present time. The body of the charter is in Latin, and the description of the boundaries of the property is in Anglo-Saxon, the most familiar language of the time. As the form of so ancient a conveyance must be regarded with interest by antiquaries, we append the translation by Mr. W. Bassel's copies, assistant keeper of Her Majesty's records:

(Latin.)

"Our Lord Jesus Christ reigneth for ever. It is advisable that every deed or gift should be made under the testimony of writing, lest the succession of posterity be swallowed in the whirlpool of rapine and the clouds of ignorance. Therefore, I, Edgar, having by divine grace obtained the pre-eminence of royal rule over all Britain, being willing to endow with perpetual freedom a certain part of the country under my jurisdiction, do in reward of his devoted service grant unto Ebbore my faithful minister three plots of ground [manors] in the place which is called in common parlance Nymed, that he may hold it, as we have above said, in perpetual inheritance, with all fields, woods, and meadows thereunto of right appertaining. Moreover the aforesaid land is to be free of all secular tribute and royal service excepting only going to the wars and the building of bridges or castles. Whosoever, therefore, moved by a benevolent and sincere disposition, shall trouble himself in amplifying this aforesaid grant, may the Parent of All increase and amplify his life in this present world, and may he and all his family happily experience the unclouded joys of the over-lasting one to come. But may they who shall diminish or unjustly violate the same, which God forbid should enter into the minds of the faithful, make part with those of whom on the other hand, it is pronounced, 'Depart from me, ye wicked, into everlasting fire, unless they shall have made lawful satisfaction beforehand.' This said land appears to be enclosed about by these bounds."

(Saxon.)

"This is the land-meor of the three lodes of Nymed. First to Copulanstan (the stone of Copela); from the stone westward on to the high road at Eisanund; then therefrom to the high road at Red Flood; therefrom to Sedgbrook's head; therefrom down Sedgbrook to where the lake [stream] strikes west; therefrom out on Heathfield to the gutter head; from the gutter down on Hano; therefrom adown along stream to where Rushbrook strikes on Nymed; therefrom eastward on Rushbrook to Shipbrook; then up Shipbrook and so back to Copulanstan."

(Latin.)

"Moreover this aforesaid grant was made in the year of the Incarnation of our Lord DCCCCLXXXIII. In the second indiction. These are the witnesses of this grant whose names are here written.

- I, EDGAR, King, have confirmed the aforesaid grant.
I, DUNSTAN, Archbishop of Canterbury, have corroborated it.
I, OSWALD, Archbishop of York, have Strengthened it.
I, AELFRITH, Queen have consented.
I, AELFHIRE, Duke.
I, AETHELWINE, Duke.
Here follow the signatures of several Bishops, Abbots, and Ministers.
The deed is endorsed in Latin and Saxon:

(Saxon.)

Copulanstane's deed.
"This is the deed of the three hides at Nymed, which King Edgar bestowed upon Ebbore his thane in perpetual inheritance."

(Latin.)

"This is the charter of the land which is called Copulanstan, which the reverend priest Brictric gave for the relief of his soul and the souls of his parents to the monastery of Saint Mary, which is in Crydatun, for the maintenance of the canons serving God thereon. If any one thereafter shall take it away from the aforesaid place, or in anywise diminish it, may he be stricken with a perpetual curse and perish everlastingly with the devil unless he strive by due reparation to make amonement."—The Architect.

Helps on the Journey.

Of all sections of mankind the clergy are those to whom, not only for their own sakes, but for the sake of the community, marriage should be most commended. There are no homes in England (and the same is true of America) from which men, who have served and adorned their country, have issued forth in such prodigal numbers, as those of the clergy of our church. What other class can produce a list so crowded with eminent names as we can boast in the sons they have reared and sent forth into the world? How many statesmen, soldiers, sailors, lawyers, physicians, authors, men of science, have been the sons of village pastors? Naturally—for they receive careful education—they acquire of necessity the simple tastes and disciplined habits which lead to industry and perseverance; and, for the most part, they carry with them throughout life a purer moral code, a more systematic reverence for things and thoughts religious, associated with their earliest images of affection and respect, than can be expected from the sons of laymen, whose parents are wholly temporal and worldly. This is a cogent argument, to be considered well by the nation, not only in favor of married clergy, but in favor of the church, which has been so fertile a nursery of illustrious laymen; and I have often thought that one main and undetected cause of the lower tone of morality, public and private, of the greater corruption of manners, of the more prevalent scorn of religion, which we see in a country so civilized as France is that its clergy can train no sons to carry into the contents of the earth the steadfast belief in accountability to heaven.—Lord Lytton.

Zeal Without Knowledge.

A gentleman passing one of the halls occupied by the American Revivalists, observing a number of people leaving, asked one of the "workers" whether the service was over. "Yes, sir," replied he, "it is." "Has it been a good service?" "Yes, yes," said the "worker," "a very good service;" and then, putting his face close to that of the gentleman, he exclaimed, "Are you a Christian?" After a pause, the gentleman replied, "I hope I am." "You hope you are! Hope won't do, sir. You must be sure, sir; you must be sure; hope is not enough." "Nay," answered the gentleman, courteously; you forget, my friend, that the Apostle Paul expressly teaches that 'we are saved by hope.'" The "worker" seemed surprised at the quotation, but exclaimed, "Ah! yes, yes; but I tell you, sir, hope will not take you to heaven. You must know that your sins are forgiven, sir." "But," my friend, pursued the gentleman, "you must know that the Apostle Peter gave God thanks that He had in His 'abundant mercy begotten us again unto a living hope by the resurrection of Jesus Christ.'" This fact also seemed new to the "worker;" but he nevertheless replied, "Look at this paper, sir," holding a tract in his hand; "I am sure I have this; and you must be sure that your sins are forgiven; it is no use hoping, sir." "My good friend, you must read your New Testament a little more before you speak to others as you have spoken to me. Read it carefully, and see whether it does not say in the Hebrews, 'For the law made nothing perfect; but the bringing in of a better hope did; by which we draw nigh to God.' 'Christ in you, the hope of glory.' 'Faith, hope, and charity.' 'In hope of eternal life, which God promised before the world began.' Faith produces hope. Hope is the fruit of faith; 'and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.' Now, said the gentleman, kindly, "go home, my friend, and read what the New Testament says about hope, before you speak to any one as you have spoken to me. Good night."

The Next Duty.

This is an epoch of elevators. We do not climb to our rooms in the hotel, we ride. We do not reach the upper stories of Stewart's by slow and patient steps; we are lifted there. The Staircase is crossed by a railroad, and steam has usurped the place of the Alpenstock on the Rhigi. The climb which used to give us health on Mount Holyoke, and a beautiful prospect, with the reward of rest, is now purchased for twenty-five cents of a stationary engine.

If our effort to get our bodies into the sky by machinery were not complemented by our efforts to get our lives up in the same way, we might not find much fault with them; but, in truth, the tendency everywhere is to get up in the world without climbing. Yearnings after the infinite are in the fashion. Aspirations for eminence—even ambitions for usefulness—are altogether in advance of the willingness for the necessary preliminary discipline and work. The amount of vaporing among young men and women, who desire to do something which somebody else is doing—something far in advance of their present powers—is fearful and most lamentable. They are not willing to climb the stairway; they must go up in the elevator. They are not willing to scale the rocks in a walk of weary hours, under a broiling sun; they would go up in a car with an umbrella over their heads. They are unable, or unwilling to recognize the fact that, in order to do that very beautiful thing which some other man is doing, they must go slowly through the discipline, through the maturing process of time, through the patient work, which have made him what he is, and fitted him for his sphere of life and labor. In short, they are not willing to do their next duty, and take what comes of it.

No man now standing on an eminence of influence and power, and doing great work, has arrived at his position by going up in an elevator. He took the stairway, step by step. He climbed the rocks, often with bleeding hands. He prepared himself by the work of climbing for the work he is doing. He never accomplished an inch of his elevation by standing at the foot of the stairs with his mouth open and longing. There is no "royal road" to anything good—not even to wealth. Money that has not been paid for in life is not wealth. It goes as it comes. There is no element of permanence in it. The man who reaches his money in an elevator does not know how to enjoy it; so it is not wealth to him. To get a high position without climbing to it, to win wealth without earning it, to do fine work without the discipline necessary to its performance to be famous, or useful, or ornamental without preliminary cost, seems to be the universal desire of the young. The children would begin where the fathers leave off.

What exactly is the secret of true success in life? It is to do, without flinching, and with utter faithfulness, the duty that stands next to one. When a man has mastered the duties around him, he is ready for those of a higher grade, and he takes naturally one step upward. When he has mastered the duties at the new grade, he goes on climbing. There are no surprises to the man who arrives at eminence legitimately. It is entirely natural that he should be there, and he is as much at home there, and as little elated, as when he was working patiently at the foot of the stairs. There are heights above him, and he remains humble and simple.

Proachments are of little avail, perhaps; but when one comes into contact with so many men and women who put aspiration in the place of perspiration, and yearning for earning, and longing for labor, he is tempted to say to them: "Stop looking up, and look around you! Do the work that first comes to your hands, and do it well. Take an upward step until you come to it naturally, and have won the power to hold it. The top, in this little world, is not so very high, and patient climbing will bring you to it ere you are aware."—Scribner's Monthly.

Miscellaneous.

The Intercolonial is beyond question the best built railway on the continent of America. Its cost when finished will be about \$3,500 sterling, or \$42,000 per mile.—Nova Scotia.

The neighbourhood of Jungbunzlau, in Bohemia, has been laid almost completely under water by a violent water-spout. The garrison troops were ordered to the scene of distress to endeavor to save life and property.

The Worcester Journal states that on the 17th of July 1797, King John's tomb was opened, and the public admitted to see the remains of the King. Among those present was Mr Christopher Bardin, a respected citizen, who attended at the cathedral last Saturday (seventy-eight years since the opening of the tomb), being then in good health.

MR. EDWARD JENKINS, M.P., the Agent General for Canada, announces that in the present state of commerce in the Dominion, it is not desirable, especially at so late a period of the season, to encourage the emigration of artisans, mechanics, clerks, and general labourers. To do so just now would be almost criminal, and equally disastrous to the emigrants themselves and to the interests of Canada. Agricultural labourers are still, however, in demand, but they are not wanted in large numbers. Female domestic servants are always wanted, and may safely go at any time.

A NEW UNIVERSITY, we hear, is to be established in the city of Baltimore, Maryland, U.S., through the munificence of a Quaker gentleman, the late Mr. Hopkins, who bequeathed for the purpose, the enormous sum of seven millions of dollars. It is to stand in a fine wooded country, filled with old oaks and elms, and near to the city. There are to be twenty-five Professors, and a Librarian. Prof. Gilman, late of the University of California, has been appointed President. To carry out the will of the testator, there have been appointed twelve trustees, entirely irresponsible to the state, or to any political party.

In the Oldham, Ashton, and Mossley districts, between twenty and thirty thousand hands are on strike in consequence of new regulations into the cotton mills. At Ashton and Mossley the workpeople also demand an increase of 15 per cent. On one day about 160 mills ceased working.—At Dundee thirty-one mills are closed, and upwards of 12,000 persons idle. An open-air mass meeting of the operators was held recently; 10,000 men and women attended. It was resolved to continue and strike till the notices reducing the wages by 10 per cent, were withdrawn. Fifty-nine spinners and manufacturers, representing about forty of the leading firms, assembled in the Royal Exchange in the afternoon, and determined to adhere to the reduction. The workers expect considerable pecuniary support from Belfast, Glasgow, and other places.—The failure is announced of Messrs. Schultze and Moir, East India merchants, with liabilities estimated at £900,000.

A MEASURE of Lord Carnarvon's seems likely to be more successful than could be anticipated from its first reception. Some weeks ago he suggested to the Governor of the Cape the consideration of a plan for forming all the South African colonies, after the example of Canada, into one great Dominion. The proposal was met in the Cape Parliament by a petulant burst of self-assertion, intended to repel the supposed dictation of the Colonial-office, but the last accounts show that the Parliament by no means represented the mind either of its own or of the other colonies in this respect. The notion of a Dominion evidently becomes more popular the more it is dwelt upon, and it will probably in no long time be attempted. The pressure of a vast native population, closing round on all sides, makes unity a thing particularly desirable to the South African colonies.

MR. H. WALLER, Hon. Secretary to the West London Scientific Association, writes to the papers that on Saturday, the President of his society, Dr. Gladstone, F.R.S., was fortunate enough to discover in a pit, about half-a-mile east of Erith Station, which has yielded two species of British elephant and one of a lion, a large flint implement of palaeolithic make—the first indubitable specimen of the kind which these mammalian beds of the lower Thames valley have yielded, to show the contemporaneity of man with the great quadrupeds of the pleistocene age. The implement is a long and slightly convex flake, clipped on its outer face into three longitudinal facets. It has consequently four working edges. At the butt-end there is an echinus or "sea-urochin" in the flint, and this natural ornament has evidently guided the artificer in the process of manufacture. I have seen the flint found at Crayford, in 1872, by Professor Boyd Dawkins, and I may safely say that the doubts entertained with regard to its artificial origin, will not apply to the specimen found on Saturday, as the above description will show.