

Pastor and People.

Rev. Dr. Waters on Faith.

The following is a summary of a sermon preached recently by Rev. Dr. Waters of St. John, N.B.

The Rev. Dr. took his text from Acts 20th, 18th verse. "By faith that is in me." He said there is nothing more astonishing to any thoughtful observer of the Christian world than the comparative indifference with which so many listen to the Gospel. We see people going on from year to year holding a nominal connection with the Church of God, yet who cannot make any application of these words to themselves, or say with the Apostle, "I know in whom I have believed."

And first let us ask what is this faith? I do not know any better definition of this word than the old one, taught to us all at our mother's knee, that faith is a saving grace. If this is so, every one who believes in the Lord Jesus Christ, old or young, is saved. Observe, this is not a future salvation, not something to come, but something now. The Gospel promises that it is a present possession, not one of the future, but of to-day.

And this rule applies in every way and always. We cannot comprehend all the mysteries of God; we may see difficulties in our path; we may be perplexed by such questions as "how will God dispose of the heathen who have never heard his salvation preached?"

This brings me to my next point. We do not make light of creeds and systems of theology; we respect both, but in whom do we trust or rather in what do we trust? What foundation are we building upon for Eternity? Jesus Christ? So the sum and substance of the Gospel plan comes to this, that it is in Christ we trust.

Lord Jesus Christ. It is of the utmost importance that we should be entirely clear about this matter, for it is not systems of theology, however well built up, in which we trust, but Christ himself. Is it not a fact that our business relations in life are built upon confidence in our fellow men. We necessarily have to trust in the men with whom we are coming in contact in daily life, and even in many we have never seen, or our business could not go on.

And you must remember that it is faith in Jesus alone that is required of us. If you saw a young man deeply concerned about the state of his soul, what would you tell him to do? Would you tell him to go to his minister, to pray in his closet, to read his Bible? All these things would be well; but if you were a faithful and judicious man you would do more.

I dare not say that some here to-night have been seeking for peace in another way—trying to be good, that is the phrase. It is a noble effort to do even that, but is it wise? The sick man is trying to make himself a little better, so that he may be better for the physician.

We have seen what faith is; now let us see what its results are. A man who believes in Jesus is, in the first place, put in right relations with God's laws. There is no condemnation to them that are in Christ Jesus. The man who believes is not only pardoned but justified, and stands in the presence of God a just man.

Lastly, the man who accepts Christ as his Saviour receives all the blessings his spirit and nature demand. We need no guardian angel, no patron saint to pray for us. Our great and glorious intercessor, Jesus Christ, the righteous, brought reconciliation for us by his blood.

Morality in Schools.

Law, order, civilization, commercial integrity, family and State, depend upon morality. This has its root in, and grows out of Christianity. Heathen and infidel morality never could produce, and hence can never be a basis of such a civilization, or such a State as ours.

ation of ethics and doctrine is possible to such a degree as to allow entire freedom in the worship of God, and yet retain thorough instruction in Christian morals.—Baptist Union.

The Tent-Maker.

The Apostle Paul, doubtless, had many special qualifications for the ministry. He was chosen of God, converted amid miraculous manifestations, endowed with great learning, and fired with a zeal that made his whole life a scene of active labor in propagating the Gospel he loved.

Now there are churches in our time without pastors, places where the Gospel cannot be wholly supported by the people, if it must be preached by men wholly given to this work. In many such places there are men engaged in business of some sort, who might give themselves to the ministry in such a way as to do immense good, and yet they are able to say with the Apostle, "These hands have ministered to my necessities, and to them that were with me."

Systematic Giving.

The Rev. H. O. Hayden, of the First Church, Cleveland, Ohio, is an earnest advocate of weekly giving to the cause of Christ. In the following "suggestions" he has packed a volume of practical thought to be worked out by sessions and churches desiring to test the principle.

Let each member of the congregation, fix, to himself, a certain sum, as large as may be, to be given each Sabbath, and solemnly agree to increase it if possible. If absent on the Sabbath, make the amount good the very first Sabbath you are there.

Let the pastor set apart a few moments of the morning service for this specific act. Make it worshipful. Offer a consecrating prayer of two or three minutes—it wonderfully sweetens and stimulates this act of worship and service; indeed, seems quite indispensable—then pass the plates.

Having done this, let nobody come into the parish to collect for this and that cause—except in behalf of Colleges and Seminaries, and extraordinary measures not to be foreseen.

Be sure and get information before the people. Hear missionaries and secretaries if you can. Study up the work of the church, and make it glow before your people.

Lord Moncrieff on John Knox.

In moving a vote of thanks to the Rev. M. Graham of Trinity, for delivering a lecture on the life of the great Scottish reformer, recently at North Berwick, Lord Moncrieff said:—He did not know that Knox stood in need of any memorial or monument whatever. Mr. Graham pointed to the Presbyterian Churches and schools in Scotland as his monument.

although limited in population and resources, had made for itself a name of which Scotsmen had no need to be ashamed. Knox was not a mere ecclesiastic, nor was his main work the establishment of a reformed Church. His main work was that of a statesman, for he lived in a time when ecclesiastical questions were so bound up with the political questions of the day, that only a man who was able to deal with the one could competently deal with the other.

Let us not forget that there was a man who was able to deal with the one and the other. Knox was one of the greatest statesmen this country ever produced. Now that we had gained the benefits and reaped the fruits of their labors, it was rather the fashion to deery the men who had sown the seeds and laid the foundations of our prosperity. He did not think Knox had ever got the credit that was his due either from Scotland or England; but he was certain that no man could peruse the history of Knox and his times carefully without perceiving that had Knox failed in the pulpit part he undertook, the liberties of Scotland and England would not have been as they now were.

Unity.

The Epistle to the Ephesians is almost a plea for unity. In the 4th chapter, first six verses, the Apostle seems to exhaust the account of redemption to furnish reasons for unity.—"There is one body." It is St. Paul's own answer to the question he had addressed to the Corinthians—"Is Christ divided?"

There is one body. "And one spirit." There are not many divine Guardians, but only One, who inhabits the church, oversees each individual, directs providences externally, and experiences internally, counsels, admonstrates, grieves, constrains, moulds, inspires, makes alive, defends from evil spirits, summons good angels to minister to our needs, soothes us asleep in death, and awaits the last trump to raise us all from the grave.

There is one body. "There be lords many" among the heathen. Is it not heathenish in us to divide out either in denominations, or parties, or personal and family contentions? One Lord died to marshal us together in the closest and most intimate fellowship.—"One Faith." As there is but one Lord, and the facts of our belief come out of His one history, and all who accept that history in its entirety and without mutilation, can unite in uttering from lips, mind, and heart the one Creed, which enumerates that one set of facts and principles, what an argument again for unity!

in order that they may not miss us at this grand reunion. Yes, in one Lord's redemptive history we all have one faith, and visibly profess that one faith in the one Lord by one baptism. The one Lord's body must be one both visibly and spiritually.—"One God," therefore one worship and one united service.—"Our Father of all." "We be all one" God's "sons." Shall we "fall out by the way" to Canaan?—"Over all, through all, in all." If we "ascend into heaven" and look upward, there sits our one God and Father on the one throne of the universe. If we "fly to the uttermost part of the earth," He will be there also, for there is not a kingdom or nation which can shut Him out from marching triumphantly through them.

Dear reader, shall not these unities of redemption plead with you individually to pray and work and fashion your own self for unity? But you must walk after the Spirit very closely if you would promote unity. No unity is worth having but the unity of the Spirit. The bond of peace, not of party, can alone bind us into that unity. If we can imagine all the one Father's children following the one Lord, and in order to do it better, being guided by the one Spirit and heavenly Guardian; then clinging together in order not to be separated and lost in the darkness; if some go astray, the rest watching them to bring them back, not driving them off to the bitter end and rejoicing in their error, and exposing it in exultation as a proof of their own better knowledge of the right path; this would be something like "endeavoring to keep the unity of the Spirit in the bond of peace."—Our Church Work.

Random Readings.

FINE sensibilities are like woodbines, delightful luxuries of beauty to twine around a solid, upright stem of understanding; but very poor things if, unsupported by strength, they are left to creep along the ground.

"No saint can grow or live without the Word," said an eminent servant of God. "Most sweetly has it spoken to me. When I walked, it led; when I slept, it kept; when I awaked it talked with me. It has been my guide, my staff, my counsellor, my comfort all through this lonely pilgrimage."

And if the observance of a single precept of the gospel could regulate the whole system of human affairs, and bring order out of the moral chaos that submerges all things here, can we doubt that this precept came from the Creator Himself? And that the value of Christianity to the world even so far as it now has been diffused, is beyond all human thought or compensation.—St. Louis Presbyterian.

A good man on board a steambot was greatly troubled by a company of card-players seated by a table in the cabin over which hung the only lamp in the room. They were very profane, as is the custom of card players, and he longed to speak a word that would serve as a check to them.

The Interior makes this contro shot in defence of the fold: "We presume to say the number of additions to the church from the Sunday School, measured with tolerable accuracy the shepherd care of the church over its lambs. A pastor who devotes himself to audience room and neglects the schoolroom, will presently find himself in the midst of a company of young people who are strangers to him. O, sadder still, he will find they have strayed altogether beyond his influence. A closer union between church and school, a more practical, organized, and constant care by the officers of the church over the lambs of the flock would result in a steady progress from the class-room to the communion table."

UNTIL he was thirty-eight years old, John Knox exercised his office as a secular priest, to which he had been ordained at the usual age. He described himself as "Minister of the sacred altar in the Diocese of St. Andrew's, notary by authority of the Apostolic See." He became a reformer in his forty-second year (1546). When he was about forty-eight years old (1552) he was nominated for the bishopric of Rochester. He declined it. But what a singular reading backwards of a portion of ecclesiastical history we should have had, if this celebrated Reformer had become a Lord Bishop of the Church of England, instead of an Apostle of the Scotch Church! It is well to bear in mind, however, that John Knox, like Luther, Calvin, and Wesley, was in orders.

Two great commands are cited by Christ as embodying the substance of divine teaching as contained both in the laws and in the prophets. And whatever men may say of the practical bearing of the requirement, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," there can be no doubt but the universal observance of the second commandment, "Thou shalt love thy neighbor as thyself," would revolutionize the face and character of all human society, and the reign of cruelty, hatred, strife, and misrule, cause the cessation of wars, revolutions, convulsions, rebellions, and disorders, and bring to the world that harmony and peace which is the fruit of the love of God.