

Pastor and People.

THE LIFE INDEED.

BY JOHN A. CLARK.

If I go . . . I will come again, and will receive you unto Myself.—John xiv. 3

The angel stood beside my bed,
His shadow lay along the floor,
The summer sun, affrighted, fled,
The birds ceased singing round the door.

'Twas like a Sabbath day—so still
The air, the very breeze was dead.
Facing dusk Death my hand fell chill,
My fluttering spirit fain had fled.

Death's hand reached out to take my soul,
And clutched me closely to his breast.
With new-found life I cried: Unroll
Thy wrappings that I face thee, guest.

He swept the mantle from His face,
For joy I almost died once more.
Familiar features, former grace,
A thorn-crowned face was leaning o'er.

The face of Christ, whose eyes of love
Are lakes of beauty, calm and kind,
Are shining skies that float above,
Havens of rest for tired mankind.

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SABBATH SCHOOLS AND THE MISSIONARY SPIRIT.

BY REV. A. E. WINCHESTER, BERLIN.

The question takes for granted that we possess at least the germ of that spirit—that it is possible and that it is desirable to develop the same in the children. Again, our subject limits the enquiry to the Sabbath school as an organization without dealing specially with the individual teacher in relation to his class. In other words we are at present concerned only about concerted action, not individual effort, although in a sense the latter must be included. The question, then, is: "What can the officers, teachers and scholars of a given Sabbath school do to develop a missionary spirit in that school?"

What do we mean by a missionary spirit? The answer to this question is all-important and must determine and limit the methods to be adopted in the effort to develop that spirit. Do we mean by the "missionary spirit" an atmosphere of interest in the labours, struggles or successes of the missionary? Or of sympathy for the hopeless benighted people to whom he carries the blessed Word of Life? Or do we mean the spirit of self-denial which takes "of its own" and consecrates it to this service? Or the spirit of enterprise that is increasingly eager to devise the newest and most successful methods of obtaining funds to advance the interests of the missionary cause? It is emphatically none of these—nor do all these combined constitute the missionary spirit, a vast number of Christians to the contrary notwithstanding. Proceeding on that false hypothesis we may be a pumped-up enthusiasm prod lagging souls to assist in furthering the missionary enterprise, but the effort will be laboured, spasmodic, dissipating, and unless over-ruled must result in conspicuous failure.

Missionary zeal thus engendered is an inflated bubble, a shell without a kernel, a body without a spirit, an enterprise without a sustaining principle, without an adequate, inspiring motive.

Having stated thus briefly what the "missionary spirit" is not, I proceed to state the positive side of the question. The missionary spirit is in briefest terms "the spirit of Christ" (and if we have not the spirit of Christ—whatever else we may have or may do—"we are none of His.") Therefore to begin with "interest," or "sympathy," or "self-denial," or "labours abundant," is to make a fundamental and fatal blunder. These things must be fruits, not roots. To begin with these things is like galvanizing a corpse with the hope of bringing life to the dead. We need first the spirit of Christ. What is the spirit of Christ? We may, and rightly so, define it as the spirit of obedience, the spirit of prayer and of living self-sacrifice. "Lo! I come; in the volume of the Book it is written of Me, I delight to do Thy will, O my God." Psalm xl. 8. "For I came down from heaven, not to do Mine own will but the will of Him that sent Me." "Therefore doth the Father love Me because I lay down my life." That this should be our spirit is beyond question for the Master hath said: "As the Father hath sent Me so send I you." "If ye love Me keep My commandments."

Out from the plane of human history springs this mysterious Person, the peerless pattern of all worthy existence. There in the Scriptures He stands out against heaven's infinite azure visible to all the ages. Look to Jesus! Follow Him as He yields His Bethlehem, His Nazareth, His Bethany and His Calvary without reserve to the Father and we get a hint of the "missionary spirit." But so looking we would still get but a hint, nothing more. For it is not a question of knowledge or of ignorance, of crude or of perfect plans, of niggardliness or of generosity, but a question of purpose—and more, a question of a grand masterful motive within—a question of an indwelling spirit and life above the natural. "Know ye not that ye are the temple of the Holy Ghost and that the spirit of God dwelleth in you?" Embodiment is

a law of life. So far indeed as we can know, it is a necessity of life. I would be careful not to dogmatize concerning the necessity of the Divine life being embodied, yet it is written: "Without controversy great is the mystery of godliness; God was manifest in the flesh." And not only so, but "In the beginning was the Word, and the Word was with God, and the Word was God." And "In Him dwelleth all the fulness of the Godhead bodily." Of course we are all cognizant of the fact that "an incarnate Deity in order to an atoning Saviour" is the germ out of which unfolds the logical and orderly statement of all Christian truth; but we do not seem to be fully aware that the central truth of incarnation is the key to every practical problem that confronts humanity and the Church in these last days. I do not mean the incarnation which was an accomplished fact 1800 years ago in Bethlehem of Judea; I mean a derived, a multiplied, a continuous incarnation through Christ in His people and in His Church. "Christ in you the hope of glory." "Now ye are the body of Christ and severally members thereof." This is a vital point and requires emphasis and reiteration. In the Saviour's farewell address to His disciples He said: "These things have I spoken unto you that ye should not be offended." They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service," pointing out to them the awful possibility of a religious activity which would be unto death—a religiosity without His Spirit. Over against this He gives them a hint of the true Church—the embodiment of His own life. "It is expedient for you that I go away for if I go not away the Comforter will not come unto you," etc. After His resurrection the Lord's parting words were: "And, behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high," etc.

The early Christians did not seek to fulfil the royal commission: "Go ye into all the world and preach the Gospel to every creature," until first they were endued with the "promise of the Father." And what was the result! When the day of Pentecost was fully come they were all with one accord in one place, and suddenly there came a sound from heaven as a "rushing mighty wind" and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance. . . . And the same day there were added unto them about three thousand souls.

Acts vi. 4 tells us that the number of the men who believed was about 5,000. In the next chapter we are told "and believers were the more added to the Lord, multitudes both of men and women." The speaker then went on to show the marvellous development and growth of the Church of the early days—a Church which realized that it was the "Body of Christ." Before the end of thirty years the Gospel had spread through Judea, Galilee, Samaria and numerous districts of Asia Minor, through Greece and the islands of the Ægean Sea, it had reached the coast of Africa and extended even to the capital of Italy. Almost every important city became a centre of missionary activity. Athens, Rome, Corinth, Ephesus, Thessalonica, Antioch and many more, until indeed almost every city and town in the Roman Empire heard the Word of the Lord and many believed.

If similar success should attend the exertions of the Church at the present day with her multiplied means and facilities for disseminating the Gospel, how soon would "every creature" on this planet have the Gospel preached to them!

We are sometimes told that the early Christians had peculiar advantages. Great reverence and caution are necessary in investigating a subject of this kind, for we all admit that all means for extending the kingdom of Christ derive their efficacy from the presence and influence of the spirit of God. But the Bible is our guide and it outlines the economy of divine grace, setting forth the principles of cause and effect instituted by God Himself in application to His kingdom—principles upon which He requires us to act in the realm of the spiritual as well as in the realm of the natural. We reverently ask then:—

Was the success of the early Church due to a less hostile attitude of Jew and pagan? It was pointed out that no period in the world's history could have been more unpropitious.

Did the apostles and early Christians possess superior advantages either in knowledge, acquirements or influence? Nay, verily! As to influence, like their Master they were despised and rejected of men.

Do we find the explanation of their phenomenal success in the gift of miracles and the spirit of prophecy? Far from it. These gifts were not meant as factors for the conversion of the world, else the ministry of John the Baptist would have been a failure, for he worked no miracles, and the ministry of Jesus would have numbered more converts, for His miracles were many and great.

(To be continued.)

DON'T WHINE.

Good people have a right to cast their burdens on the Lord; but nobody has a right to attempt to impose upon the Lord by the presentation of fictitious burdens, or to come into the divine presence whining and finding fault with the allotments of Providence. Some people get into the habit of whining. They might have gotten into the way of it some time when they were really in trouble, and have forgotten to

change their tone with the changed circumstances. I have known some persons to be addicted to this thing that they would use the same old tone in ordinary conversation even when speaking the most joyous and cheerful topics. Sometimes I imagine think it pious, a sort of holy tone. It is so far from the expression of the robust, cheerful, loving, hopeful, gracefulness of the Bible as the whine of a spaniel is from songs of the happy birds of spring. So far from being, it is an abomination in the ears of the God of love. The croak of the raven or the snarl of the wolf is music in ears of the Giver of every good and perfect gift in consonance with this whine. Weep if you are afflicted; groan if you are in pain. Cast your burden upon the Lord; He will sympathize with you and sustain you. He has promised. But God has no promise for them that whine. What you do, then, "don't whine."—*Rev. J. S. Smart, D.D.*

THE SPIRIT'S WORK.

The work of the Spirit is performed while we sleep. It is not wrought independent of us. Holiness is not thrust upon the heart, as a foreign body, dissimilar and unassimilated. But the heart is transformed; the will and the affections are converted and co-operate with the Spirit in the work. The Spirit works in and with us.

We are by nature without in the world. We neither recognize Him in His workmanhood and providence, nor do we seek His counsel and direction. We ignore His laws and refuse a knowledge of ways. The thunder roars and the lightning flashes—Nature. Death enters our door and carries off a darling child—that is chance. Our harvests fail—that's ill-luck. But God is nothing. The Farmer and Father of all it seen in all His universe.

I know no word which fully declares our depravity as this, "without God." It does corruption at the very core. It reveals a life wholly untrue. It is something like speaking of a planet with the sun—poor crazy orb cut loose from its source of life and heat, and orderly going, plunging aimlessly and coldly into the gloom, disorder in its movements, destruction in its path.

"Ungodly" living with God, or, if God appear, against God.

Godliness is living with and for God. To live with God is to see His hand in the facts and events of life, to seek His protection and guide in all, and to lift the heart continually to Him in thankness and praise.

To live for God is to have His glory as our highest aim—and we can do this only so accepting His grace as to become identified with His cause. If we are united as branches to a vine, then His glory is our glory; and so, if we are united to God Christ, we seek His glory as our highest happiness.

Just when the world seeths but a coffin and a grave—just then glory bursts upon us. Jesus will then appear as the great God to overthrow our enemies, driving forever from us our sins and sorrow, overcoming death in our behalf; and He will appear our Saviour, to take us in His own blessed guidance and lead us to His own abode, ever thereafter to be our abode. That Jesus will then recognize the consummation of His love of mercy in us, as we shall appear all pure in Christ's righteousness; He will remember that His great humiliation, suffering and death were endured to redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works.

We become a peculiar people in the world's eye only by becoming a peculiar people God's eye.

Our purification is unto Christ. He purifies us unto Himself, and the more pure we become the nearer we are to Christ, and the more clearly shall we see and rejoice in His loveliness.—*Howard Crosby, D.D.*

WHAT a Somerset (Pa.) county man thinks of the Invalids' Hotel and Surgical Institute, located at Buffalo, N.Y.—W. H. Miller, of Stoyestown, Pa., who has been suffering for nearly a quarter of a century from an affection of the kidneys, resulting in the necessity for a surgical operation, after consulting and being treated by a number of our own doctors, as well as receiving the treatment and advice of some of the most eminent professional men of the land, finally became acquainted with the above Institute, and their mode and means of treatment. After due correspondence with the World's Dispensary Medical Association, the proprietors of the Invalids' Hotel, he was induced to visit said institution. On arriving there, and after being fully acquainted with the abundant means they possessed, he lost no time in making the necessary arrangements for the required treatment. After remaining for nearly four weeks at the Invalids' Hotel, where you receive the kindest and best treatment, and where patients are loth to leave after recovery, he returned to his family and friends a cured and happy man. In giving this to the public, Mr. Miller wishes to say that he owes the above said Institute nothing but his highest wishes. And the fact that his own success and great relief is due to similar testimonials from others who were successfully treated there for all manner of chronic disease from every State and Territory of the Union, Canada, Mexico and South America. It is a marvel of success. He further says should this fall to the notice of any sufferers from chronic diseases, such as seem to baffle the skill of your own physician—but first and above all give your own physicians a fair and impartial trial, and all the available means offered, as Somerset County may justly feel proud of her medical men, who spare no means nor time in the treatment of all cases entrusted to their charge. And if they fail, in many cases, it will be an act of charity to point you to a place where a probable cure may be effected, which is the humble intent of the above communication. The above Association is courteous, prompt and reliable.—*Somerset (Pa.) Herald.*