Pastor and Leople.

For the Presbyterian

A LIVING FAITH *

The attractive volume in a published nader the above title is a collection of senays or papers which originally appeared in the Christian Union. They are Catholic and liberal in tone, fall of freeliness, force, and latensity, abounding in his sugges tous as to practical Christianity; a sort of nuplification of Whittier's true and becariful stanza-

Our Friend, our Brothe, and our Lord What may the service be?
Not name nor form non retail word. But simply following thee

As a descript on of " A Living Faith, however, the book is somewhat defective, in not indicating with sufficient clearness, the root of such faith. This ts well given in the answer in the Assembly's Catechism, to the question,-"What is repertance unto life?" The defect of Mr. Merriam's book is that he dwells hardly enough on the first clauses of that answer. Yet considering the great prevalence of a kind of preaching that has turned too exclusively on the first clauses, and rather overlooked the necessity of the "new obedience," the author is perhaps justifiable in concentrating his attention mainly on this. Another point which we should have liked made clearer is the difference between the Divine impulse which actuates all messengers of Christ, and that special inspiration which has made some men in a peculiar sense the channels of divine revelation. It is true that Mr. Moody is as really sent by God as Jonah was, but we cannot regard Mr. Moody's message as "the word of God," as we do that of the "hely men of old," commisgioned to reveal God's wi'l to man.

There are other points on which some readers of the book will differ from the author, though they must respect the loving spirit and the earnestness which breathe through the whole. It is not our purpose to criticise theologically a book which we believe likely to stir up half-hearted Ohristians, and to be a help to those whose minds are confused and whose faith is eclipsed by a wide-spread and plausible scepticism. We wish only to make some extracts which we think likely to be of use to all branches of the Christian Church. Let us take the following for instance from the paper on "Religion in the Future." "There will be present, too, a deep element of faith. Faith is the soul's consciousness of its divino relationship and exalted destiny. It is the recognition by man's higher nature of sources of comfort and hope beyoud anything that sense knowledge discloses. It is the consciousness of A Divine Father toward whom goes out all that is deepest in affection, and highest in moral aspiration; it is the premonition of a future life of which the best attainment here is but the twilight promise. In our day the sudden and vastrevelation of material wonders unsteadies and dims for the moment the spiritual sight; but the stars will shine out clear again. Those who come after us will not have less, but more faith than we.

"The truth-seeking spirit and the spirit of faith, instead of being opposed, are in the deepest harmony. The man whose faith is most genuine is willing to have its assertions tested by the severest scrutiny And the passion for truth has underlying it a profound conviction that what is real is best; that when we get to the heart of things we shall find there what we most need. Faith is false to itself when it dreads truth, and the desire for truth is prompted by an inner voice of faith." "Such work is to be done by men for each other, as has hardly yet been thought of. The dieposition which was Christ's, the giving up of life to the service of others, is to so spread among men that it will inspire a habit of brotherly and action, a sweetness and health in the whole social body, that we have not yet dreamed of." The following quotation is from the pa-

"He (i. c. Christ) sourcel, over assaied the externalities on which men so, an extion of literalists, formulists. The teachers of the people held the best chements of the religion of their factors in a service way. A thing was right or wrong in their eyes according as it was allowed or torbidden by the express words of the law of Moses or his later commentators, and they did not ask whether it accorded with the spirit of j stice and mercy which inspired the special precepts of the law. But Christ die not set to work to break down the old did not set to work to break down the old sense of obligation; largely slavish and superstitions though it was, yet it did bear some prints of right living; it was a prop and stay to men's consciences, and Christ's method was not to knock away the prop, but to cultivate the roots so that they should become strong enough to stand

per, entitled "Not to destroy but to fulfil."

alone. With Him freedom was not the abrogation of law, but the substitution of a higher law—the law of the spirit of life, in place of subjection to a formal code." The following words are worthy of consideration by those who entertain an exaggerated dread of the progress of Science in its relation to Ohristianity.

"To say that so great a pursuit has drawbacks is but to say that it partakes of the imperfection of humanity. Those who the imperfection of humanity. Those who look so largely on the physical side of things may sometimes underrate spiritual forces. In some, success may breed vanity;

and brilliant achiever, wats may seduce in-to rash and ill-grounded advances. But, fairly regarded, and making all due allowance, this wide oproad and mighty enthusi asm of solence is one of the noblest exhi-bitions of human activity ever made."

To assume that this great force is likely on the whole to work adversely to Christianity, is to meult Christianity even more deeply than soience. And the earn est and thoughtful behever who has felt for burned the deficutive which in some di-rections environ belief, the perplexities in the interpretation of the Word and in the workings of Providence, the mysteries with which the history of every man and of the race of men abound,—tuch a one of the physical world, and pondering the deep and subtle connection between mind and matter, may well look with longing and hope for further light upon the ways of God to men, from this latest study of His works."

No one who has ever discussed the Christian faith with sceptics or unbelievers can have failed to meet with the constantly recurring repreach founded on the lamentable want of consistent practical Thristionity in the great mass of professing Obrictions, the short-comings, even in simple truth and honesty, of many who take prominent positions in the Church. And, knowing this, they certainly cannot regard such words as the following, as in the least superfluoue:

"The work of the present hour, whether it be the student's lesson, the carpenter's iob, or the preacher's sermon—is God's gift and message to us. To do it faithfully is for the time being the whole of the law and the Gospel to our souls. The ultimate results of it are beyond our reach and knowledge. They are God's business. Ours is to do with our night whatsoever our hand findeth to do. Where is a man's religion to take hold of him?
If it leads him to pray, to seek communion with God, to do works of benevolence, that is well. But no man can live in a constant glow of devotion. Few mon can give largely of their time to works of charity. The great majority of the waking hours of mankind are of nec saity passed in their 'secular' employments—in counting-room, workshop, or kitchen. And if Christianity is more than an intermittent force, if it is universal in its obligation and its power, it must be with men in these places. How are they to bring its spirit there? It must be done partly indeed by maintaining a temper of love to those they meet, but in great part also, by doing faithfully and thoroughly the work they have to do."

The paper on "The Neglect of Worship" is one that is specially called for in an age when people talk much more about " going to hear Mr. ---, than about "going to worship God." We quote from it the following passages:

"We look on an assembled congregation, and we know that most of the men have come out for that day from a whirl of business that sweeps through the week that the women have come from the un ending routine of family cares; that even those of secluded and thoughtfur lives have been buffeting with the restless, strennous thoughts of this unquiet age. One and all, they need to be taken out of these crowding activities, and to be lifted up into the peace which comes only from looking upon God's face. They do not want man's thoughts; they want a consciousness of their Maker's and Saviour's prosence. The humility of confession, the trust of supplication, the joy of praise, these are what should be aroused in them. It is well that there should be in addition some presentation of religious truth, under intellectual and oratorical forms. But to make this chief, to crowd prayers and hymns into a corner, and make the delivery of the minister's thoughts the main thing,

is giving stones for bread." "As a natural consequence of the subordinate place generally given to worship in our services, little care seems to have been bestowed on its methods. It is very singular that our non-liturgical churches, being perfectly free to arrange their services each in its own way, have almost universally fallen into one traditional routine. There is this other great objection to the prevailing arrangement; that it leaves the congregation almost wholly passive. They are, at furthest, allowed to join in the singing of three hymns. For the most part, they sit in dumb silence. They do nothing; and doing nothing, they are very likely to feel nothing. It is spart from the purpose of this article to discuss at large the relative advantages of liturgical and extempore worship. But it is impossible not to nonce that the Protestant Epiecopal Church is a conspicuous exception in providing a truly congregational service as the main feature of he public exercises; and it is impossible not to connect this with the fami har fact that the members of this Church show an altogether exceptional love and fundness for its services."

We should like to have made several more quotations, had space permitted : but we must close with the following salutary and hopeful words from the paper on "Christian Union ":

"By no means do we hold that all sincere convictions are alike valuable. But it is only through giving the freest play to sincere convictions that mankind can advance toward the truth. We do not shrink from nor deprecate manly combat between men of different beliefs. It is partly through combat that we com . to peace; it is by 'proving all things' that we are enabled at last to 'hold fast that which is But we would see intensity of con viction joined to humility and child-like disposition. Controversy loses its bitterness and barrenness when those who debate are made humble by a sense of their own littleness, and reverent by genuine love of truth. When earnest men debate in this spirit of humility and charity, the issue must be not defeat to one and victory to the other, but gain for both." "Ont of the infinite diversity and seeming chaos of

modern thought, we doubt not there will

slowly emerge a nobler and fairer cutline of truth than men have ever seen before. What the full shape will be, no man knows. Out of chaos rises a new world when the Spirit of God broods on the alyse. Blind and dend of feeling roust he by who does not now discern by glimpses the p esence of a Divine Spirit inspiring and aplifting the world towards a future more glorious than the past. What that future will be no man can fully tell. But this we know: hope will be ampier, such will be brighter, and love will be greatest of all."

Dean Stanley at St. Andrews.

Dean Stanloy's address of lest week to the students of St. Andrew's was upon a congenial subject, and of a highly characteristic quality. When the versatic Deau of Westminster writes or speaks of the progress of theology he is in his element, and never fails a extraor with element. and never fails to express with eloquence bis anticipation of an advanced and purified Christianity. It is impossible not to sympathize with many of his aspirations, and to give him credit for an ardent desire to see the errors of the past abandoned by all the churches who would show thomselves superior to blind tradition. But in his scheme of Christian reform he provides merely for enlargement of bounds and comprehension of view, forgetting that without a body of dogmatic truth the Church of Christ must inevitably dri t into a region of doubt, uncertainty, and conflict. He would probably reply to this that he is not prepared to reject all dogma, but believes that a certain amount of truth dogmatically held is essential to all organized Christianity. But in that case the Dean would avow himself a dogmatist after all, and would give offence to the philosophers he is so anxious to conciliate, as well as to not a few of that advanced section of divines to which he belongs.

At the same time it is not easy to say what Ohristian dogmas Dean Stanley thinks vitally important, or which of them he has not dissolved in the strong infusions of his philosophy. His mind is of that ec'ectic order which, calling no man master, is ready to borrow from all schools and to identify itself with none. His catholicity, which has made him so popular, is not so much his strength as his weakness. He is more c'a scholar than a philosopher, and more of a philosopher than a divine. Thus in matters of theology he is uniformly more liberal than sound, more speculative than truly learned. He has with an inquicitive glance traversed the surface, but has never in a spirit of carnest inquiry fathomed the depths of theological science. To the character of theologian in the highest and noblest sense he has no claim. And yet he is the very man who of all the ecclesiastics in Great Britain most strenuously strives to revolutionize the theology, or at least the belief of all our Churches. He must be able to speak with greater au hority before he can be seriously listened to by our foremost divines. He is a most amiable and accomplished literary man, one of the best living representatives of certain intellectual tendencies of our age. But he can never be a great Church Reformer. He is an excellent Erasmus, but he cannot play the part of a Luther.

The inevitable tendency of his own doc-trines never seem to strike this indefangable preacher of spiritual and scolesiastical liberalism. What he teaches under the name of catholic breadth and enlightenment goes to the gradual abandonment of all, or nearly all, Christian dogmas, at least as they have been hitherto held by the Churches, and to the surrender of that theory of inspiration which alone makes Revelation an infallible guide. But the provalence of such teaching would launch the Protestant world into a wide ocean of doubt and uncertainty, from which multi-tudes would escape only by sinking into the abyss of midelity, or by landing on the shore of superstition. If all Christians among us were philosophers like the Dean, they might avoid such a terrible alternative; but it is the fate of such philosophers to sow the seeds of misobief unwittingly on the supposition that men generally are as cool and calculating as themselves. Dean Stanley would mould members of the Christian Churches after his own image, and stamp upon them his own individuality. But he forgets that earnest believers Christ crave for the knowledge of positive truths to feed their souls and give them spiritual strength, and also that the Bible farnishes them with the very naturent and support which they require. As the Revelation God has given us is definite and not uncertain, contains a fixed body of truth, not a mere infusion or solution of it, there will, there must be dogmas and creads in all living Churches But as in such Churches dogmes and crocks founded on Scripture are honestly held, the state of belief, or veiled non-belief, virtually advecated by Dean Stonley, is But as in such Churches dogmas and croude of the Dean's temperament do not see that our present ecclesiastical condition, with all its drawbacks, which are many and great, is something infinitely better than the realization of a scheme which in the nature of things would soon hand us over to Philosophy, Brutality, or Rome.

When Dean Stanley denounces theological bigotry, acerbity, and strife, we entirely go along with him. We wish to see a sweeter temper infused into our eccl siastical warriors, and a more catholic spirit exhibited by all believers. But experience proves that the man who holds most firmly by the truth can also excel his neighbours in the exhibition of charity. We have no encouragement either from history or Scripture to sacrifice the claims of doctrine, oven for the sake of that winning thing, oatholicity of spirit. It is just the man who clings tenaciously to Scriptural truth who can show in the most telling way charity to those who differ from him most widely. Chalmers held with all the grasp of a vigorous intellect the whole body of Evangelie doctrine, but manifested breadth of mind and geniality of apirit which the Dean of Westminster himself

os nnot equal. When the Dean comes to Scotland he preaches liberality and freedom to all the Scottish Churches. Many high compli-ments he pays to Scotland and the Scotch which are doubtless perfectly sincere. He admires the Northern land, and has long

taken more than an ordinary Englishman's cariosity in the history and genius of its people. But while he sometimes speaks as if the Scottish Churches were fearinty fet tered by stereotyped forms of thought, and estranged from that spirit of freedom which they should aim at as a noble possession, be forgets that there is really is i more lite and liberty in the Presbyt rian Churches of Scotland than in the Episcopal Church of England. The Scuttish Churches eproy the freedom and privileges of representa-tive government; the Caurch of England hes bound in the chains of a civil and eccle-rastical cligarchy. If Presbyterians keep by their Confeccion of Faith, considering it a symbol of truth, not a yoke of bondage, their Episcopalian neighbours, many thom in ignorance or with avowed relig-tance, submit to the Thirty-Nine Armeles. In Presbyterian worship there is all that freedom which seems to be demanded by the highest spirit dity. Among Episco-paliane all is unitermity and rigidity; not word must be added or omitted by the officiating minister, whatever be the mood of himself or the congregation. Not even the Church of Rome is more bound by the fetters of a rimal than that Churca of England in which this great aportle of froadom holds an emment dignity. Doubtless Dean Stanley preaches relaxation and liberty in England as well as in Scotland; but that Liturgy which stereotypes devotion, and embodies not a few dangerous errors, is just one of those things which he never seems to attack. There be many of his chool who would take all manuer of liberties with the Bible, but from a feeling of profound veneration would leave the Lit-urgy slone. Dean Stanley is a philosopher, but if he saw deeper into things he would see the supreme importance of doctrinal theology. - Weekly Review.

Consecrated Homes.

In the olden time the father of the household was its prophet and its priest. The father of the present fact age can hardly find time to make the acquaintance of his own children, to say nothing of decent and devout attention to the proprieties and sanctities of family religion.

It is a sad fact that in many households, nominally Christian, there is no family altar and no household recognition of God. Bible is an unopened book, and there is no open acknowledgment of allegiance to God, the Father in heaven. A Godless, prayer-less household is a terrible spectacle, espeoially when there is an outward profession of better things. The evils are magnified many fold where there are young children. What can compensate for the sweet and tender influences of well conducted family worship on the minds and hearts of the little ones? Parents who omit it not only provoke the wrath of the Lord, but neglect the best and most natural means of religious education, and thus pub in fearful jeopardy the souls of their children. It was not an idle superstition that hade the simple-minded, devout Norwegian girl flee from the house where she had engaged service, because there were no "prayers in the house." A prayerless soul is a fearful anomaly. But a home, where children are born and nurtured and reared, where loved ones sicken and suffer and die, where in the eyes of the children the father should be the type of the All-Father in heaven, and the mother the ideal of all that is tender and affectionate and devout, where all precious memories should be garnered like hidden treasures, and where and pure influences and associations should pervade the very air-with no open Bible and no voice of song, prayer or praise—what shall we say of that home! One can hardly conceive it possible that such a home could exist in a Ohristian land. No wonder that the curse of the Lord hangs in dark relief over the families that call not on His name.

We allude to family worship as a religious educator. One can hardly over-esti-mate the power of this service over young hearts, if wisely and earnestly con-

A daughter of irreligious parents spent not long since a few months in a Christian home. Selected passages of Scriptures. usually the readings connected with the current Sabbath school lessons, were read, each member taking a verse in course Not seldom there was some familiar talk and comment on the passage and the Sabbath lesson. Then a song, and then all bowed, in brief and simple thank-giving and prayer for daily grace and protection.

The gay young girl soon found the God thus honored and worshipped in this house to be her God and Saviour. Not long after an highly other daughter, guy, cultured, and highly educated, spent a few weeks in this humble home. She too, was sweetly won to the religion so magnified in the house in which she was a gnest. Going to her own home sae preached Christ to her mother, and now all three are rejoicing in the Lord. These girls attributed their conversion to the indirect yet powerior appear that day by day came to their heart, and consciences from these simple ordinary services of family

We fear that pastors and church officers are not watchful and faithful in the over-sight of the church touching this matter, especially in the case of young couples just setting up their home. Habits of neglect once formed are not easily overcome Starting right at the outset is often a guarantee of life-long fidelity. Let the voice of the preacher and the Christian teacher be lifted up with no uncertain sound on this subject. We need nothing so much as consecrated homes.

THE pastor must work on Payson's rule "The man that wants to see me is the man that I want to see." He must be the most accessible man in the church. Following that idea, I keep the latch of my church study door always out. There is not a soul who needs me that cannot find me from morning till night.

IF we work upon marble it will perish if we work upon brass, time will efface it if we work upon brass, time will crumble into dust; but if we work upon immortal minds —if we imbue them with principles, with the just fear of God and of our fellow-men —we engrave our these tablets something which will britten all crustiffs. which will brighten all eternity.

Between the Lights.

A lift a pause in life while anylight impers Between the sunset and the pale moonuse, When fully labor slips from weary ungers

Ar 1 50ft fray shadows cell the aching eyes Old verfauce wander back from helds of clover been in the light of suns that long have set: lictored ones, whose earthly toil is over

Dian near, as if they lived smong us yet

old rolees call me, through the dark returning, I hear the echo of departed feet.

And then I ask, with cain and troubled yearning.

What is the charm that make, old things so sweet?

Peace: peace The Lord of earth and Heaven

The human our in all its heat and strite, Out of his throne no stream of Lethe floweth, But the clear River of Eternel Life

Be giveth life ave life in all its sweetness: Old loves, old sunny scenes will He restore; Only the curse of sin and incompleteness Shall teint thine earth and vex thy heart no

Serve blow with daily work and honest hving. And Faith shall lift thee to her sunlit heights, While a sweet psalm of gladness and thanksgiving Shall fill the hour that comes "between the

-M. E. C.

Random Rendings.

FAITH is the root of all blessing; believe and you shall be saved; believe and you must needs be sauctified; believe and you cann't hoose but be comforted .- Jeremy Taylor.

Do not carry your own burdens. The strain will be too great for your back. He who casts his burden on the Lord, can go easily under cares that would orush the man who has not learned the secret.

Ir God makes not one exception, do not you put on a mock humility to stand and make your exceptions. You are not the law-giver, nor the grace-giver; do not then be the grace limiter.

Like flakes of snow that fall unperceived upon the earth the seemingly unimportant events of life succeed one another. As the snow gathers together so are our habits formed. No single action creates, however it may exhibit, a man's character.

THERE are pauses amidst study, and even pauses of seeming idleness, in which a process goes on which may be likened to the digestion of food. In those sea-sons of repose the powers are gathering their strength for new efforts; which lies fallow, and recovers itself for tillage.

Every man is an oracle either of truth or falsehood; he must speak either of truth or falsehood; he must speak either life or death. Indifferentism consists not with the order of the world. If a man set not his heart determinately to obtain God's truth, and then utter it, he is already possessed of a lying spirit, and therein he controlled to the property of the dietal property of the set tradicts heaven, and helps to desorder earth by propagating falsehood.

Home is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solicitudes form the chief interests of human life. Go where a man may, home is the centre to which his heart three. The thought of his heart three. turns. The thought of his home nerves his arm and lightens his toil. For that his heart yearns when he is afar off. There he garners up his best treasures. God has ordained for all mon alike the highest earthly happiness in providing for all the sanctuary of home.—Dr. Channing.

Sin is to be overcome, not so much by maintaining a direct opposition to it as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed; if the ground be well occupied there will be less need of the labor of the Loe. If a man wished to quench a fire he might fight it with his hands till he was burnt to death; the only way is to apply an opposite element.

The least you can do for the workingclasses who work for you is to provide them with the means of grace. In old times people spoke very differently of working people from what they do now. Abraham had a number of servants in his employment, and what do you suppose he called them? Why he called them souls—the souls he had gotten in Aram. Now, the gentlemen in Liverpool and Manchester. what do they call their workpeople? Hands. That's all!"—Rev. C. H. Spurgeon at Liverpool.

"Where your treature is, there will your heart be also."—Matt. vi. 21.—As God the Father gave His Son Christ unto death for on sine, so did Heraise Him up again by H.s most pulsant power from death for our justification. He is our "peace;" how then can we be sad and heavy? He is our "Saviour;" how then can we despair? He is our "way;" how can we err? He is our "truth;" how then can we be deceived? He is our "life;" how then can we die? He is our "resurrecit our "physician;" how then can we be sick and diseased? He is our light;" how then can we walk in darkness? He is our "bread;" how then can we be hungry? He is our "defender;" how then can we be afeared? He is our "wisdom;" how then can we be ignorant? He is our "righteousness;" how then can we be unrighteous? He is our "sanctification;" how then can we be profane and unholy? He is our "redemption;" how then can we be damned? He is our riches; how then can we be poor? He is our beauty: how then can we be deformed and ill-favored?
He is our "Mediator" and "Advocate;"
how then can our matters be unheard?
He is our "head;" how then, can we, His
members, perish? He is our "Bishop and Curate of our souls;" how then can we wantspiritual doctrine? He is our "door;" how then can we but enter into the kingnow then can we but enter into the king-dem of heaven? To conclude, He is alto-gether ours, and all that ever He hath; how then can we but sail in a safe and quiet haven? How then can we but have all thinge prosperous and fortunate? Thus see we what an high treasure Christ is to us.—Becon, D.D., 1547.

A Living Faith. By Gee. J. Meniam Buston: Lockwood, Brooks & Co.