

PASTOR AND PEOPLE.

REMEMBER THE REMEDY.

In the "Memoir of William Marsh" it is related that a few days previous to his ordination he was invited, with several other candidates for the ministry, to meet in the house of Richard Cecil, in order to spend the day in the study of the Scriptures, conversation and prayer. Sixty years afterwards he referred to it with the same freshness of enjoyment and thankfulness as if it had been the day before.

"Mr. Cecil," he said, "was most happy in the art of illustration. Wishing to impress upon our minds the importance of ever making prominent in our preaching Christ and His atonement, he told us an anecdote of his former life. He had been a great sufferer for years, and none of his medical friends had been able to ascertain the cause. At length Mrs. Cecil was told of a physician who was extremely skilful in intricate cases, and whom she entreated him to consult. On entering the physician's room he said, 'Welcome, Mr. Cecil; I know you well by character and as a preacher. We must have some conversation after I have given you my advice.'

"Mr. Cecil then described his sufferings. The physician considered a moment and then said, 'Dear sir, there is only one remedy in such a case as yours; do first try it; it is perfectly simple;' and then he mentioned the medicine.

"Mr. Cecil, fearing to occupy too much of his time, rose to leave, but the physician said, 'No, sir; we must not part so soon, for I have long wished for an opportunity of conversing with you.' So they spent half an hour more, mutually delighted with each other's society.

"On returning home," added Mr. Cecil, "I said to my wife, 'You sent me to a most agreeable man—such a fund of anecdote, such originality of thought, such a command of language.'"

"Well, but what did he prescribe for you?" Mrs. Cecil anxiously inquired.

"There was a pause, and then Mr. Cecil exclaimed, 'I have entirely forgotten the remedy; his charms of manner and conversation put everything else out of my mind.'

"Now, young men," said Mr. Cecil, "it will be very pleasant for you if your congregations go away saying, 'What eloquence! what original thought! and what an agreeable delivery!' Take care they do not forget the remedy, the only remedy—Christ and His righteousness, Christ and His atonement, Christ and His advocacy."

SUNDAY SICKNESS.

This is quite common. It is very prevalent. There is more of sickness on this day than any other day of the week. Persons that have been in comfortable health all the week long, able to prosecute their accustomed business, often find it necessary to lie by on the Sabbath. I was inquiring of a neighbour, a few Sabbath mornings ago, in regard to his health. He had been feeling rather ill during the week, though keeping at work, but devoted the Sunday to taking medicine. It was more convenient for him to do it on the Sabbath than on a week-day. To have done it then would have interfered with his plans and have interrupted his labours.

A country physician once told me that he had many more calls on the Sabbath than on any other day of the week. People that were ailing would manage to drag along till the Sabbath, when they would give up and call upon the doctor. It is quite common for people to find themselves "indisposed" on that day. The indisposition often comes on quite suddenly. They retire on Saturday night in their usual health, but on awaking on Sabbath morning somehow they "don't feel very well," and they think "that they won't go to church to-day." But, fortunately, this kind of indisposition seldom proves fatal or very serious. On Monday morning those that have been afflicted with it generally awake in their usual health, and are as ready for business as ever.

And generally the sick get much more attention on the Sabbath than any other day; and, indeed, than on all the other days of the week. Neighbours on this day are usually kind and attentive. In many instances, sick persons that have received hardly a call all the week long are flooded with them on the Sabbath. They then receive many more than are for

their good. It were a greater kindness were their neighbours to stay at home and let them be quiet. It would show more real benevolence were they not to limit their attentions to the Sabbath, but to spread them over the week, when they would be more serviceable and better appreciated. The sick need a Sabbath day of rest not less than the well, and mercy should be shown them in this regard. Use judgment, in the matter, and don't kill with mistaken kindness. —*Christian Treasury.*

A FORGIVING SPIRIT.

"Forgive us our debts, as we forgive our debtors," is the petition which we repeat by the divine injunction so often as we say the Lord's Prayer. But forgiveness does not come easily to human nature. Resentment, retaliation, retort, reprisal, revenge are not of nature, but of grace. We have to struggle before God ere we can attain to the seventy times seven of the Master. Let us bid good-by to strife. Let us forget that we have enemies, if any we have, and let us try to feel tenderly and kindly to all. There is a thought which many need to take to heart in this little poem:

MAKING PEACE.

After this feud of yours and mine
The sun will shine;
After we both forget, forget,
The sun will set.

I pray you think how warm and sweet
The heart can beat;
I pray you think how soon the rose
From grave-dust grows.

—*Chris. Intell.*

HE IS ABLE.

Able to deliver us from the burning fiery furnace. Dan. iii. 17.

Able of these stones to raise up children unto Abraham. Matt. iii. 9.

Able to build you up, and to give you an inheritance among all them which are sanctified. Acts xx. 32.

Able to make him stand. Romans xiv. 4.

Able to make all grace toward you, that ye, always having all sufficiency in all things, may abound to every good work. 2 Cor. ix. 8.

Able to do exceeding abundantly above all that we ask or think. Eph. iii. 20.

Able to subdue all things unto Himself. Phil. iii. 21.

Able to keep that which I have committed unto Him. 2 Tim. i. 12.

Able to succour them that are tempted. Heb. ii. 18.

Able to save him from death. Heb. v. 7.

Able to save them to the uttermost that come unto God by Him. Heb. vii. 25.

Able to raise him up even from the dead. Heb. xi. 19.

Able to save. James v. 12.

Able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. Jude 24.

Believe ye that I am able to do this?—Jesus.

Dare you limit the Holy One of Israel? Ps. lxxviii. 41.

DISAPPOINTMENT.

If we allow ourselves, we can indulge our thoughts on the small and petty disappointments that beset us day by day until we feel that our whole life is a disappointment, not only to ourselves, but to all around us. It is only he who looks ahead, above the cloud of petty annoyances that surrounds us all, that will find true happiness. We pass from childhood to youth, from youth to middle age, from middle age to old age, and then to death; and as each change is made we feel that we have lost something that is never to be made up to us in the future, however bright a future that should be. No matter how dark the present, how dead our once bright hopes, it is useless to grieve over them—it is also wicked. If we can look ahead and build a new future, set up new objects and bury the old ones deep out of sight, we do indeed belong to the sensible people of the world. What is the use of saying we have nothing to live for, because our highest aims and brightest hopes have been dashed to the ground and trampled on by those whom we hold dearest and best? If we could see the foolishness and absurdity of longing for what we could not attain, of weeping over our fallen hopes and inspirations, we perhaps could forget, with a few less tears and more smiles, what we once hoped for and expected.

We cannot go through life without disappointments; and if we steel ourselves so that they pass off without leaving a deeper wound, we are infinitely superior to those who give way to gloomy and morbid feelings; who doubt the truth of all goodness in this world; who hope for nothing, because they foolishly make themselves believe there is nothing to be hoped for.

In youth we have everything to hope for, and if disappointment after disappointment comes upon us, then in age we have heaven to work for and win. We have read somewhere that God never made a heart without one tender spot, and we know God never gave a life without something to live and hope for.

A WORD ABOUT DIVINE JUSTICE.

How apt we are to associate the justice of God with the punishment of sin merely; as if it was not applicable to the righteous as well as to the wicked. Indeed, our theologies run almost directly into the retributive aspect. Surely this is a mistake. The good man needs justice, and he will get it as well as the bad man. It is the great comfort of the Christian that God is just. We should remember that every mercy is the bloom and fruit of justice. Divine justice is, after all, only another form or expression of Divine love, as the Beatitudes are only another form of the Ten Commandments. Let us remember that justice is as really benedictive as vindictive. Justice is at once the throne of the Infinite King, and the heart of the Infinite Father; it is Sinai with its law and lightning, and Calvary too, with its pardoning blood and love; it is the earthquake, whirlwind and fire, and the "still, small voice," too, which Elijah heard; it is winter with its storm-swept earth, and summer with its genial sunshine and dew, its flowers and harvest; it is hell with its miseries of "darkness and despair," and it is heaven, too, with its bliss "unspeakable and full of glory."

"God's justice is a bed where we
Our anxious hearts may lay,
And, weary with ourselves, may sleep
Our discontent away."

—*T. B. R., in New York Christian Intelligencer.*

CLERGYMEN MISREPRESENTED.

Spurgeon thus speaks of the misrepresentations of clergymen: "As surely as any of you speak for the Lord you will be misunderstood. That is not the worst of it. You will be wilfully misrepresented. They will turn your words upside down. As for me, it is utterly impossible for me to say a single sentence which some fool or another cannot twist into mischief; and I give patent and license to everybody to do so that chooses to do it, as far as I am concerned. The thing that was farthest from our mind, and which our soul abhorred, has often been made to be said, when we neither said nor thought anything of the kind."

A "LADIES' Association in Defence of Purity of Worship" has been organized for Scotland. Its object is "to maintain, defend, and promote uniformity of worship in accordance with the standards of the Presbyterian Church; to discountenance, resist, and oppose the introduction into the worship of God of all variations, innovations, changes, and practices inconsistent with the uniformity contemplated by the Standards."

A ROMAN Catholic University in London, England, has failed. A letter from that city says it was "blessed by a cardinal, conducted by a prelate, and professed by some of the cleverest men in London. But it is gone—gone beyond recall. The cardinal and the prelate could not agree, and the prelate has disappeared. There has been a sale in well-known ecclesiastical rooms. Now the door of what was to have rivalled Oxford and Cambridge is shut, and there is nobody who can open it."

THE "Voice" from Italy announces that the sum of £12,000 aimed at as an Endowment Fund for the salaries of ministers in the Waldensian Valleys has been obtained and been forwarded with a letter addressed by the Conveners of the Continental Committee of the General Presbyterian Council to the Waldensian Synod. The same paper, in an account of the meeting of Synod, says: "It was laid down as a condition to the raising of the fund that the Waldenses should contribute according to their ability for the same object, and before the close of the Synod it was announced that the sum total of their subscriptions amounted to 88,706 fra. (£3,551)."