

## Pastor and People.

### "OUR DWELLING-PLACE IN ALL GENERATIONS."

We build us costly mansions—stately, fair,  
And beautiful with all that art can give;  
"Here," saith the soul, "contented will I  
live,  
And banish every mortal grief and care."  
And while with hallowing touch on walls and  
dome,  
The years relentless glide on silent wing,—  
Closer each day the heart's soft tendrils  
cling,  
To the soul's dearest earthly refuge—home!  
Alas! through bolted door and guarded gate,  
On some sad day the dark intruder steals;  
With icy touch each fount of sweetness seals,  
And leaves each gilded chamber desolate!  
Oh, mystic words! whose sacred promise  
sweet  
Breathes of a Home above these clouds of  
time,  
Oh whose high walls and battlements sublime  
The storms of mortal sorrow vainly beat!  
Oh thought of awful grace! behind, before,  
And all around us, bend those sheltering  
walls;  
While on the waiting silence gently falls  
The voice of Love Divine—"I am the door!"  
—*Irving Allen, in Transcript.*

### "HOW TO BE HAPPY."\*

An article appeared some time ago in a London daily newspaper with the above heading. The article was a critique on J. S. Mill's theory of happiness. His theory was "that happiness is secured by consistent and persevering work with the hope of success." Mill set himself to work out a great reformation in mental philosophy and political economy, and though he had been as successful as he could have wished, his success would not, and could not have made him a truly happy man. As well might he have expected to find "grapes growing upon thorns or figs on thistles."

Many seek happiness in learning. Knowledge is a very desirable thing, for "knowledge is power." It gives a man a power which neither rank nor riches can give him. Whilst large knowledge is a very desirable thing, "a little knowledge is a dangerous thing," for "knowledge puffeth up." A little knowledge oft makes a man a great fool.

Many seek happiness in wealth, and no doubt wealth is in itself very desirable. It secures for us many comforts and advantages, and gives us what is a great privilege and pleasure, viz., the means of doing good, of feeding the hungry, clothing the naked, instructing the ignorant, and relieving the suffering. Wealth, however, cannot of itself make a man truly happy, for many of the richest of men have been the most wretched of men. "A man's happiness consisteth not in the abundance of the things which he possesseth." How true the words of Solomon in regard to many rich men that "in the fulness of their sufficiency they are in straits." God's children know that there is only one source of pure and permanent happiness, viz., the favor of God, that God's favor is life, and that God's frown is death; and, therefore, instead of crying, "O who will show us any good," their daily and devout cry is, "O satisfy us early with Thy mercy, that we may rejoice and be glad all our days," for "great peace have they that love Thy law, nothing shall offend them."

Solomon had both wealth and wisdom. His wealth was incalculable and his wisdom was proverbial; and did that wealth and wisdom make him a truly happy man? No! I take the book of Ecclesiastes to be an autobiography of Solomon's life. He tells us that he sought happiness in wealth and in wisdom, in worldly pleasures and sensual gratification: but all these "I found to be vanity and vexation of spirit."

I think we are warranted from the last chapter of Ecclesiastes to hope that Solomon came to see the evil of his ways, and sought for and obtained pardon and peace. In

the first verse he earnestly and affectionately exhorts the young, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

From these words I think we are warranted to infer that Solomon in his last days very bitterly regretted that he had not "remembered his Creator in the days of his youth." He now saw and acknowledged that it would have been well for him had he in early life, instead of giving a loose rein to his appetites and passions, made God's law the rule of his life and God's glory the aim of his life.

I take the last verse of the chapter to be an avowal of Solomon's faith and penitence. "Let us hear the conclusion of the whole matter. Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing" (verses 10, 11) "whether it be good or whether it be evil."

You who are young men setting out in the journey of life, ever remember that, however great may be your success in life as regards worldly fame and fortune, that you can never know anything of true happiness unless you make God the portion of your soul, and God's law the rule of your life. Whatever be your position in the world, whether high or low, rich or poor, if in sincerity and in truth you consecrate yourself to God, you are certain to be unspeakably happy. For "great peace have they who love Thy law, nothing shall offend them."

### THE ORATOR'S TEMPTATION.

All went well with Aaron as long as he had Moses beside him to inspire him, and to support him, and to be to him instead of God. Aaron faced the elders of Israel, and scattered all their objections and all their fears as a rushing mighty wind scatters chaff; and the long struggle with Pharaoh and with his magicians has surely been preserved to us by Aaron's eloquent pen. The crossing of the Red Sea also, Mount Sinai, and the giving of the tabernacle and the law—it has certainly been by someone who could both speak well and write well also that all that wonderful piece has been put into our hands. And, whatever part Aaron and Aaron's great gifts may have had in all that, at any rate, all went well with Aaron through all that. Aaron did splendid service through all that, and both his great name and his great service would have gone on growing in love and in honour to the end if only he had never let Moses out of his sight. But when Aaron's strong pillar was removed from under Aaron, he was a reed shaken with the wind; he was as weak and as evil as any other man. Those forty days that Moses spent on the mount brought out, among other things, both Moses' greatness and Aaron's littleness and weakness in a way that nothing else could have done. "Up, make us gods, which shall go before us; for, as for this Moses, we wot not what is become of him." And Aaron went down like a broken reed before the idolatrous clamour of the revolted people. A man may be able to speak well when all men's ears are open to him, and when all men's hands are clapping to what he says, who is yet a very weak man, and a very helpless man, and a very mischievous man in a time of storm and strain and shipwreck.

A man may be, it not one of Cato's orators, yet a great favourite with the multitude, who has no real root in himself. He may speak well under sufficient applause who has no height of character, and no strength of will, and no backbone or brow of courage, and no living and abiding faith in God and in the truth of God. It has often been seen, both in sacred, and in profane, and in contemporary history, how soon the man of a merely emotional, impulsive, oratorical temperament goes to the wall in the hour of real trial. It is popular clamour, and the dividing and receding wave of popu-

lar support, that tries a true statesman's strength. The loud demands and the angry threats of the excited people soon serve to discover whether the wanted leader is really able and really worthy to lead or no. And men of the oratorical order have so often flinched and failed in the hour of action and of suffering that our too eloquent men are apt to be too lightly esteemed.

The love of popularity, and the absolute necessity to have the multitude with him, is a terrible temptation to that leader of men and of movements in the Church and in the state who has the gift of popular speech, and who loves to employ it. What would the people like me to say to them on that subject? Will they crowd to hear it? How will they take it? And what will be said about what I have said after I have said it and cannot unsay it? And, in my heart of hearts, can I let them go? Shall I not tune my pulpit just a touch or two, so as to draw this man to it, and so as to keep that other man from leaving it? Moses had his own temptations and snares that even he did not always escape and overcome; but it was the good speaker's temptation, it was the popular preacher's temptation, that led Aaron into the terrible trespass of the golden calf.—*From notes of a lecture by Rev. Dr. Alex. Whyte, of Edinburgh, in Christian Leader.*

### SYSTEMATIC GIVING.

[From a paper read by Rev. J. R. Craigie, of Hanover, at a Christian Endeavor Society convention.]

What proportion should we give? Each must fix that for himself. Commonly we speak of a tenth, only because it is the lowest portion which the Bible warrants us in fixing upon. And that we have to plead with Christian people to give that minimum, shows how far we are from living up to the law of love. Let us not talk of giving according to love, as our heart dictates, until we are giving at least more than the minimum. The man who begins by giving a tenth or some fair proportion, will probably, if he has the right spirit, find himself able and give more.

Why should not everyone here resolve from this out to give some stated portion! And surely few of us need fix it at less than a tenth. Let us begin with this "of all that thou shalt give me I will surely give the tenth to Thee." The man who can smoke or go to a tea meeting, is he too poor to give? Is there anyone here who wants to be told: "You are too poor to do anything."

But it is not the poor who need exhortation to give. It is those who are enjoying the comforts and luxuries of life. If you, who have plenty to eat and to wear knew how some poor people deny themselves that they may give, your own heart would condemn you for refusing to give liberally.

Do not forget, it is the "first fruits," not the leavings, which the Lord asks. This is only fair. And if we paid attention to this point, it would make giving easier. Suppose a man has \$100 a year. He naturally arranges his expenditure on a scale to suit that income, and what is left will be very little. But let him take off a tenth first, then he bases his expenditure on an income of \$90, and probably he will find little difference in the end; he will have a satisfaction which will more than make up for any sacrifice he has made, try it. Those who do not give are depriving themselves of one of the highest earthly joys. It is more blessed to give than to receive. Look upon it as an act of worship, rendering to God that which is His due. Lay aside the Lord's portion religiously, scrupulously. Then you will only have to weigh the different claims of the Lord's work, the different missions of the church, the support of your own congregation, the necessities of the poor, etc., and divide what you have amongst them, according to your best judgment of their relative importance. Consecration means willingness to help. You think you cannot afford to give? Friends, can you afford not

to? As a matter of profit and loss, "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet but it tendeth to poverty."

Finally remember that your giving should not be solely for your own religious comfort. Learn to take a higher, broader view of Christianity. It is all very well to make our congregational equipment, church building, manse, etc., as perfect in their appointments as may be. But do not forget, the great world lies for the most part in heathen darkness. When you think of the vast work before the Christian Church, the millions living in degradation and sin, with absolutely no knowledge of Christ, and no hope, and every year sinking by thousands without comfort into the grave, is there not need for urging? Is it not time for decision and prompt action? Is it becoming in us as Christian to put off, saying, "Some other time we will give liberally to missions, when our church debt is paid, or we have cushions in our pews?" Is this not trifling with the Lord's work, selfishly considering our own comfort before the claims of the Master's Kingdom? We must bear the world's need upon our conscience.

### "THE NEGLECTED CONTINENT."

This is the name given to South America by Miss Lucy Guinness, and not without reason, for she clearly shows the awful dearth of true Gospel messengers among the millions of pagans and Romanists in the Southern Republics. Her book, which is published in this country by the Fleming H. Revell Co., of Chicago, New York and Toronto, bears the above title. It is well illustrated, and is full of deep interest. Written and sent forth with much prayer, the Lord has already used it largely, both in England and America. Several ministers and Christian laymen in Toronto have been much stirred by the reading of the book, and they have been led to gather together from time to time for prayer and consultation upon this subject.

Feeling the burden of souls in South America laid upon their hearts by the Lord, these brethren have, in dependence upon Him alone, organized themselves into a mission, which is to be known as the South American Evangelical Mission. The work will be under the management of a council, of which the Rev. T. B. Hyde is the president, and the Rev. J. McP. Scott is the secretary. The mission is interdenominational, and will welcome offers of service from suitable workers connected with any evangelical church. No collections or solicitation of funds in the name of the mission will be authorized, the supply of all needs of the work being asked of God alone. No debt will be incurred, and consequently no guarantee of salary can be given to the missionaries; the expectation of each must be fixed on God alone.

There is abundant scope for this new mission in South America, without in any way interfering with the work of older societies, with which it will seek to have much fellowship in service.

We rejoice in the commencement of such an effort for South America, the more so as the principles upon which the S. A. E. M. proposes to carry on its work for God coincide, to a large extent, with those of the China Inland Mission. Those who desire full information about the new mission should write to the secretary, Rev. J. McP. Scott, 4 Simpson Avenue, Toronto.

It is her own fault if a woman is unloved and neglected. This is a harsh statement to make, but it is a fact. Mortal man is a weakling who can no more resist kindness than a rose can resist the sun. It is weak, helpless woman's duty to make herself attractive and pretty in the very teeth of defeat, and to make herself agreeable to every one in the very face of discouragement. Oath hypocrisy, tact, finesse, or by any other term, but she must turn in the edges, and make allies instead of antagonists of the people about her. Spotless neatness, becoming feminine attire, truth, kindness, cheerfulness, love, and the loyalty that restrains her from speaking ill of her neighbors will make any woman lovely, even though she lacks beauty.

\*Notes of a sermon to young men by Rev. Dr. Dobble, senior minister of Shamrock Street United Presbyterian Church, Glasgow, on the text "Great peace have they who love Thy law."—*Psalms cxix, 163.*