

Pastor and People.

FOR HIS SAKE.

Much has been said and written about the dignity of service and the beauty of honest work, and the expression of such sentiments generally receive from us a cordial assent. Yet it is an open question whether in the practical application of the theory our faith always holds good. It is so easy to accept any given presentation of an idea and believe ourselves fully in accord with it. But to carry out in all its practical bearings the same idea is an entirely different and not always easy matter. Perhaps this is the reason why the majority of people do not succeed in ridding themselves of the impression that work lowers in the social scale those who do it, forgetting that it is rather what one is than what one does, that should determine one's status in society. It might help to remove so false an impression if work was more generally regarded in the light of service, even as Christ himself came not to be ministered unto, but to minister. All work is done for some one or for the sake of some one. This thought is one we pre-eminently associate with religious service and with our Christian work. As Sunday school teachers, as labourers in any field of Christian effort, we rejoice to call our work service for the Master. That is clear and tangible. But somehow we do not readily learn to recognize our every day work as service for him. Even as Christians we seem to forget only too often that each and every act of our daily lives must be done in the service of some one, and if not done in the spirit of Christ and to His glory, must of necessity be in the bondage of Satan. "His servants ye are, to whom ye obey."

Would not all the monotonous routine that is unavoidable in the daily life of so many entirely change its aspect if we regarded it as the service which He has appointed us to do for Him? We know that He has commanded us, "Whatsoever ye do, do it heartily, as unto the Lord, and not unto men," but have we not overlooked the remainder of the verse—"for ye serve the Lord Christ." Indeed, it would seem if we had not fully grasped the force of either the beginning or the end of the command. Have we really recognized it to be not only a privilege but a command, which stands as a broken law so long as we fail to obey it in spirit and in letter? "Whatsoever ye do." Does not that cover the drudgery of every day work as well as the higher duties of life? Does not that include the little insignificant details as well as the greater and more important actions of our lives. It would be well if George Herbert's quaint lines were more frequently in our minds:

"A servant with this clause
Makes drudgery divine:
Who sweeps a room as for thy laws,
Makes that and the action fine."

The command might have been given alone, but our Lord has graciously given us a reason why we should obey it—"For ye serve the Lord Christ." Surely this must bestow a dignity on our work. A servant of the King of kings! Is not this high service? "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Do you ask, How can this be done? Read that story of the Waldenses, entitled "In His Name," by Edward E. Hale. Never was there illustration stronger of the power that name has to lead men to do and suffer for His sake—to do even the lowest and most menial service, and to make even great sacrifices when asked for in His name. Surely might it be said of them, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

Nor is it only that our work may and should be done in His name and for His sake. It derives dignity also from the fact that He has called us to work with Him. "For we are labourers together with God," "as workers together with him," can work or service of any kind be aught but ennobling? Surely only if we fail to accept our commission as workers in the right spirit. Mr. Browning has put it well for us:

"The honest, earnest man must stand and work;
The woman also, others see she drags
At once below the dignity of man,
Accepting servitude. Free men freely work.
Whoever fears God fears to sit at ease.
True, after Adam, work was curse;
The natural creature labours, sweats and frets.
But, after Christ, work turns to privilege,
And henceforth, one with our humanity,
The Six-Day Worker, working still in us,
Has called us to work on with him
In high companionship. So happiest,
I count that heaven itself is only work
To a surer issue."

What should hinder, nay, how can we fail—realising what He has done for us—to do all things, both little and great, that daily our hands find to do, in His name and for His sake? "Ourselves your servants for Jesus' sake," said Paul. Let it be our motto also.—*A. E. S. Bearh, in Chicago Interior.*

DIES IRÆ.

Day of wrath! that day dismay;
As the seers of old were saying,
All the world in ashes laying.

What the fear! and what the quaking?
When the Judge his way is taking,
Strictest search in all things making.

When the trump, with blast astounding,
Through the tombs of earth resounding,
Bids all stand the throne surrounding.

Death and Nature all against are,
While the dead rise fast and faster,
Answering to their Judge and Master.

• Forth is brought the record solemn;
See, o'er writ, in each dread column,
With man's deeds, the Doomsday Volume.

Now the Sovereign Judge is seated;
All, long hid, is loud repeated;
Nought escapes the judgment meted.

Ah! what plea shall I be pleading!
Who for me be interceding,
When the just man help is needing?

Oh, thou King of awful splendour,
Of salvation free the Sender,
Grace to me, all gracious render.

Jesus, Lord, my plea let this be,
Mine the woe that brought from bliss Thee;
On that day, Lord, wilt thou miss me?

Wearily for me thou soughtest.
On the cross my soul thou boughtest;
Lose not all for which thou wroughtest!

Vengeance, Lord, then be Thy mission;
Now, of sin grant free remission
Ere that day of inquisition.

Low in shame before Thee groaning;
Blushes deep my sins are owning;
Hear, O Lord, my suppliant moaning!

Her of old that sinned forgiving,
And the dying thief receiving,
Thou, to me too, hope art giving.

In my prayer Thou sin discerning,
Yet, good Lord, in goodness turning,
Save me from the endless burning!

'Mid Thy sheep be my place given;
Far the goats from me be driven;
Lift, at Thy right hand to heaven.

When the cursed are confounded,
With devouring flames surrounded,
With the blest be my name sounded.

Low, I beg, as suppliant bending;
With crushed heart, my life forth spending;
Lord, be high me in my ending!

Ah, that day! that day of weeping!
When in dust no longer sleeping,
Man to God in guilt is going—
Lord, be then Thy mercy showing!

—Translation by Rev. Dr. Williams, New York.

HOW HEARTS ARE WON.

Soul-winning is generally accomplished not by argument, but by testimony. The best minister is a witness-bearer. "Butler's Analogy" is one of the most notable works in defence of revelation, and is evidently calculated to impress the student with the truthfulness of our holy religion; but I should like to know whether there ever was a man, woman, or child truly converted to the Lord Jesus by "Butler's Analogy." I do not think it. Nor do I depreciate the book on that account, for it has other uses which it admirably serves. This however, I am certain of, that a little book like the "Dairyman's Daughter," by Leigh Richmond, which is not worthy for a moment to be compared with "Butler's Analogy," as a display of intellectual power, has led thousands to saving faith in the Lord Jesus. That little biography of a peasant girl, a mere nothing as to thought compared with the wonderful "Analogy," has brought tens of thousands to the Saviour's feet, where the other has brought few, if any. What is the regard? The "Analogy" is a very clear and admirable argument, but the "Dairyman's Daughter" is a witness of what has been seen, and tasted, and handled by one like ourselves. Heads are won by reasoning, but hearts are won by witness bearing. Our lines of things should be like that of David—"I will declare what the Lord hath done for my soul." Paul frequently repeated the story of his own conversion, for he knew of nothing more likely to convince and convert. I do not believe that people will ever be converted by gaudy rhetoric. Poetic expressions are too fine to draw men away from sin to holiness; men do not come to Christ on the back of Pegasus. Argument which appeals only to the intel-

lectual is poor fuel with which to kindle the fire of love to Christ; and even sound instruction will not suffice without personal witness to verify and support it. To convince men of the truth of a statement is one thing, and to convert them is a step higher still. Bear witness to what you know, to what you feel, to the power of Christ to pacify the conscience and to change the life; bear, I say, your witness to Jesus, and you will have done that which God will bless to the opening of the eyes of the spiritually blind.—*Spurgeon.*

CHURCH MEMBERSHIP.

It is the Christian duty and privilege to profess Christ. It is a duty because Christ commands it; not in so many words, but plainly, nevertheless. We are bidden to "confess His name before men." This does not mean simply to tell our friends, but formally before the world to declare our allegiance to Him. Moreover, the command is coupled with a promise: "If thou shalt believe and confess, thou shalt be saved." "With the mouth confession is made unto salvation." And, again, "Whosoever shall confess me before men, him will I confess also before my Father which is in Heaven."

Every Christian needs the strength which membership gives, and which follows a profession of faith. He needs the support and advice of other Christians. Being known as a Christian he escapes temptations which would otherwise try him. Evil men let him alone and good men encourage him. Being planted in the house of the Lord he grows every day in strength. He is in the way of sanctification; he is in the place where God reveals Himself. A Christian not in the Church is a child without a home. He knows nothing of its protection or of its enjoyments.

Again, church membership is necessary for the successful accomplishment of the work we are to do for Christ. He has chosen us and ordained us, not for spiritual enjoyment alone, but to "good works." Life is a warfare against sin. The Church is God's host. It is under His direction, and in His plan each has his place and duty. The new convert, full of zeal for the cause may believe that more can be done by standing apart, but this is not God's plan. The recruit, in time of war, may think to serve his country independently by conducting his own campaign. In the Church, as in army, there must be organization, and he accomplishes most who falls in with the divine plan, and takes up the duty assigned him.—*Herald and Presbyterian.*

SEASONABLE WORDS.

Ability to speak a word in season to him that is weary is a great gift, one that should be earnestly sought. The wise man said, "A word spoken in due season, how good!" Some words are always unseasonable. Foolish, frivolous, coarse, angry, unsympathising words, are never in season, and hence should be avoided altogether. Serious and wise words are not always in season. It requires some discernment to know when to speak them. When prompted by a loving, sympathising heart, they will rarely be out of season. The occasions for seasonable speaking are so numerous that he who is desirous of doing will rarely find himself constrained to keep silence.

Seasonable words are not confined to the subject of religion. We are to promote the temporal as well as the spiritual interests of men. While the greatest benefit one can confer upon another is to lead him to Christ, yet lesser benefits are not to be neglected. God bestows them every day. Words of encouragement to those struggling with difficulties, words of sympathy to those who are sorrowing, words of advice to those who are in danger are always in season.

It is most desirable to be able to speak a word in season to one who is weary of a sinful life, to the awakened sinner. Such a one is in a critical condition and needs instruction suited to his condition. Failing to receive it, he may fail of salvation.

To speak seasonable words on spiritual subjects requires a deep spiritual experience. A heart in sympathy with Christ will sympathise with men, will rejoice with every innocent joy and sympathise with suffering in every form. Such a one will sympathise with Christ in His desire for the salvation of men, and in His name will strive to speak a word in season to the weary and heavy laden. Earnest prayer should be offered for this gift. More desirable than the eloquence of Demosthenes is the power of speaking a word in season to saint and sinner.—*J. Alden, D.D.*

THE new Free African State on the Congo, protected by civilized Governments, will be the headquarters for mission stations, from whence a wide extent of country can be evangelized. The Congo Mission of the American Baptists, lately accepted from the founders in England, the Congo Mission of the English Baptists, the new missions of Bishop Taylor to be established across the continent—the first missionaries of which are now on their way—are all looking forward to 1885 with anticipations of new successes. We shall watch their work with much interest.