

# The Presbyterian Review.

Vol. X.—No. 41.

TORONTO, APRIL 19, 1894.

\$1.50 per Annum.

## Sunday Afternoon.

Bury the dead thou lovest,  
Deep, deep within thy heart ;  
So shall they live and love thee  
Till life and thou shalt part.

So for their risen spirits  
Thy breast a heaven shall be ;  
Like angels, pure and shining,  
They go through life with thee.

Bury the life thou lovest  
Deep in another's heart,  
So shalt thou live beloved  
When dead and cold thou art.

## Art and Religion.

REV. W. K. MARSHALL, D.D.

Just now much is being said about personal work among, and personal contact with, the non-church going masses. But there is not danger of swinging the pendulum too far in that direction? All reforms are rebounds; and too often fail to carry into the new departure the valuable things of the old. House to house visitation has its advantages and should not be neglected. But a large part of the people are not to be found in their homes excepting at night. They are in shops, factories, mills, stores, offices, schools, street cars, and elsewhere. Most of them are inaccessible in such places. To many, one can only be admitted by special permission and that on condition that nothing shall be said to the operatives. Indeed there are few business places or offices where a religious worker can go and present his mission and not feel that the shorter he makes his visit the more acceptable it will be. To call at the homes of these people after they have returned from their tiresome days work and trespass upon the only time they have to spend with their families, is a difficult, if not a thankless task. Therefore the possibility of reaching these people and bringing them under the influence of the gospel, by home or shop visitation, is as yet very problematical. What can be done under these manifest unfavorable conditions? In the Sabbath is to be found the hope of the great body of the people and the opportunity of the church. Nearly all are at liberty on this day. Many could be induced to attend the churches if the services were made attractive to them. It must be admitted that the church service in too many instances is dull, insipid and destitute of interest to the average non-church-goer both as to the themes discussed and the manner of conducting the exercise. It is high time that the pulpit awoke to the fact that the average theme of discussion has about it a kind of "other worldness" that at once remands it to some obscure pigeon-hole in the mind of the average man to be called up and considered perhaps at a later day. Themes that pertain to the duties, opportunities, and possibilities of the present time, presented in the language of the people and illustrated after the manner of the Great Teacher, by the customs of the people full

of sympathy and sincerity, would fill up many churches that are now as lonesome as a graveyard. Printers ink should be freely used in advertising church services. Let the King's business be kept before the people. Let it be understood that the church is here and here to stay. Make it a power in the community. Let the preacher consider that he is not called to stand at the altar and offer incense for the people like the sons of Aaron, but that it is his solemn duty to intermeddle with everything that pertains to the well-being of the individual and community.

The house of God should certainly be a place for worship. But it should be more than this. It falls far short of its end if it is only used for singing hymns, saying prayers, and rendering dull expositions of Biblical theology. It should instruct in all human duties, inspire ambition in the direction of all noble endeavor, sparkle with original and stirring thought on all subjects that bear on practical life. Its pulpit should be the herald of good things to all men in all conditions and callings.

The Kingdom of God has been set up in the world. It is by no means sure that it has anything to do with any other, or that it will ever be taken out of this to any other. The New Jerusalem is to "come down from God out of heaven," and the "Tabernacle of God's to be with men and he will dwell with them." A little more of this kind of preaching it is suggested, would help fill up the churches where there is now so much unoccupied territory. People are more easily moved in masses than as individuals. It is easier to preach to two thousand than to two hundred, and it requires no more preparation. We should therefore crowd the churches. Any methods that are honest and respectable are legitimate if they secure the end. If pastors, Sunday school teachers and Christians, generally, would address themselves to the work of inducing the people to come to church, and if the preacher will interest and instruct them after they come, and thus hold them for awhile under the influence of religious association, there would soon follow a revival that would sweep over the whole land. How long must it be confessed that the "children of this world are wiser in their generation than the children of light?"

There is discontent in the air. There is unrest among many thoughtful Christians. Things are not as they should be and will be. There never was as urgent need as now for new departures in pulpit themes, in methods of discussion, in variety and life of church service, in agencies that will arrest attention and bring the people to the house of God. Along these lines, it is believed, will come the New Reformation that will usher in the twentieth century, and give the kingdom of God an impulse that will send it sweeping round the globe.—*The North and West.*