

## Pastor and People.

### ONLY A LITTLE WHILE.

Only a little while to work,  
And a long, long time to rest;  
Then drive the clouds from the aching brow  
The sigh from the troubled breast.

Only a while to watch and pray,  
And a long, long time to praise;  
Our God, the Father knoweth best—  
Then question not His ways.

Only a little while to sow,  
As short as the going down  
Of the setting sun, to meekly bear  
The cross and the thorny crown.

Only a very little while to sow,  
And a long, long time to reap;  
Let's sow in faith with an open hand,  
And tares from the good seed keep.

Only a little while to lose,  
And a long, long time to find  
The jewels death has robbed us of—  
The friends we will leave behind.

Only a while to trim our lamps,  
Ere the bridegroom passeth by;  
Then fill them with the oil of life,  
Let the flame rise pure and high.

Only a little while—what matters it  
If our life be short or long?  
If we only sing a few faint notes  
Or the tone of the changing song?

Only a while our barks must drift  
To'ard the misty Isle of Tears,  
Where the pirate, Time, has buried deep  
Lost hope of bygone years.

Only a while these barks are borne  
On the swell of sorrow's waves,  
By the stranded joys of other days,  
By a shore of grassy graves.

Only a while they'll struggle on,  
'Mid the darkness and the strife;  
Then God will drop their anchor deep  
In the quiet sea of—Life.  
—Pearl Rivers, in New Orleans Picayune.

### THE EIGHTH BEATITUDE—PERSECUTED FOR RIGHTEOUSNESS' SAKE.

BY REV. P. H. HOGG, D.D.

The number of the beatitudes has usually been fixed at seven, the text not being included in the number. This is partly to be accounted for by the ancient love of reducing things to sacred or significant numbers; partly to the continuation of the subject of persecution in the practical application that follows; but chiefly to the fact that while all the others describe actions or states of those who are blessed, this alone is passive, and so seems to place one's blessedness not in one's own character or actions, but in external and accidental circumstances. However great the blessing that such circumstances might bring, they could hardly serve like the others as a mark or distinguishing characteristic of the children of the kingdom.

I do not so understand it. The practical application to those present begins with the change of person in the following verse. This statement is general—and universal. I take it to be not only one of the beatitudes, but the fitting sum and crown of the whole—qualifying and intensifying all the rest. "The kingdom of heaven" is the key-note to the whole, and our Lord ends as He began—"For theirs is the kingdom of heaven." As the first condition of membership in that kingdom is the sense of need that makes us draw near to God, the last condition is that all our service and all our righteousness must be more than a mere superficial profession, more than a mere superficial or transitory allegiance; it must be able to stand the test and come forth like gold and silver refined in the fire by which it is tried. The Apostle James paraphrases this beatitude when he says: "Blessed is the man that endureth temptation (i.e. trial, or testing); for when he is tried, he shall receive the crown of life that the Lord hath promised to them that love Him." Our Lord on earth said nothing about a "crown," but He promised "life" as the reward of final victory, and such a reward the Apostle properly calls a "crown."

Then here He says:

"Blessed are they that are persecuted for righteousness' sake; for theirs is the kingdom of heaven."

You will note that there is no reward for persecution in itself, but only for persecution for righteousness, and while persecution is passive, righteousness is intensely positive. It would be just as grotesque to omit "righteousness" from the fourth beatitude and assign a blessing to all who hunger and thirst, whether it be for gold or for power or for pleasure, as to omit it from the eighth and pronounce all blessed who are persecuted for whatever cause. Yet there is a very common idea that all martyrdom is equally praiseworthy, and that to attest the sincerity of one's convictions by suffering for them is enough to entitle one to the martyr's crown. This is not the view of Scripture, and it is not the view of common-sense. It is as much a shame to die in a bad cause as it is a glory to die in a good cause. When those who are truly on the side of righteousness have made the fatal error of assuming the robes of the persecutor, not the least element of their crime is that they have placed the crown of martyrdom on brows unworthy to wear it. When Geneva burnt Michael Servetus and Rome burnt Giordano Bruno, they gave to error and immorality the prestige and halo of martyrdom that truth and virtue alone should wear. Christ, then, does not require martyrdom of all His followers; but He does require righteousness.

And this righteousness must be no Sunday or holiday affair. It must be righteousness that can stand testing. I well remember the impression made upon me in my student days by a noble-hearted, but somewhat eccentric minister who divided Christ's followers into soft iron and hard steel. Soft iron is quickly magnetized by an electric current, passing through a surrounding coil, but it as quickly loses its magnetism. Hard steel on the other hand, is magnetized with difficulty, but once magnetized, it is a permanent magnet. Students were cautioned that they might be very full of zeal, with high ideas of duty and consecration while surrounded by the religious atmosphere of the seminary, but if on going forth into the world their zeal cooled, and their views became accommodated to those that were about them they were only soft iron. How many do we meet who are religious in religious company, worldly in worldly company, and in wicked surroundings are compromising and apologetic, even if not positively wicked. We want a righteousness that does not depend on favorable conditions and friendly surroundings, but that is based on inward principles. A righteousness not of circumstance, but of character—not of policy, but of principle.

And deeper yet in the text is the intimation that we are not to expect friendliness to righteousness in this world. "In the world ye shall have tribulation." The Christian life is the life of self-renunciation, of cross-bearing. The world may profess to respect religion, but if a man tries to govern his life wholly by righteousness, or to live ever so little above the standard round about him, he will be sure to meet the fiery ordeal of its opposition. Where righteousness is, persecution is sure to be. The rack, the gibbet and the stake may be things of the past, but the world's scorn, the world's contempt, or the world's smiling pity, may be even more searching, because more subtle tests. The Church early recognized this truth, and embodied it in one of its earliest rhythmic formulas:

"If we be dead with Him,  
We shall also live with Him;  
If we suffer,  
We shall also reign with Him;  
If we deny Him,  
He will also deny us.  
If we believe not,  
Yet He abideth faithful.  
[He cannot deny Himself.]"

We can witness for Christ as truly by righteousness under temptation as by confession under threat of death. Paul gives to Timothy, a charge that we

should all lay to heart in the midst of a covetous, pleasure-loving, ungodly world.

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."

The man who keeps this charge will share this beatitude, though he be not called to testify before a Pilate or a Nero. "Be thou faithful unto death," is one of the last messages that our Lord wafts to earth, and I will give thee a crown of life."

### DR. FAIRBAIRN ON COLLEGES.

A college fed a district with ministers, the churches fed the college with students. While they elevated it with the actual missionary work of the Gospel, it uplifted them into lofty thoughts of the function and place of the ministry in society. Dealing with the different systems of theological training, Dr. Fairbairn said the Roman Catholic system was seclusive and isolated; it shut off a young man from the great currents that flowed through the age in which he lived. In Germany, the theological college was a part of the University, and men received theological education in the same way that they received secular education. But there was no regard for the spiritual fitness of the students. The weakness of German scholarship was that it was bound up with books; there was little connection with the actual realities of life. In Scotland also, the theological college was a part of the University, but the Churches made it their business to see that Christian scholars occupied the Chairs and Christian students attended the lectures. Taking three colleges in Scotland, they found more men devoted to the study of pure theology than in all England.

The Scottish theological colleges were the finest in the world, and produced to the fullest extent ministers who combined learning with piety, culture with faith. In America there was a very fine professorial equipment, but the Churches were very lax in regard to the selection and provision of students. The English system of theological colleges was only historically explicable. When in 1662 the Nonconformists issued from the Anglican Church, they had to carry on their teaching work in obscure places. With great determination they founded small academies, which gave themselves up to the preparation of learned men, and great was their productiveness. Turning their attention more to scholarship than to propagandism, they produced men like Isaac Watt and Priestley. Then came the Evangelical Revival, which caused a great change in the policy of the academies, making them consider their function as that of providing ministers and missionaries for particular districts. After that the progress in education which produced London University, gave birth to Lancashire College, Spring Hill College, and New College, which considered themselves as affiliated to the University, and endeavoured to keep themselves once more abreast of the scholarship of the day. It was necessary, subsequently, to establish Mansfield College, in order to maintain one college where only theological training was given. The danger of places like Lancashire College consisted in overburdening their Principal and professors with a multitude of small duties which prevented them from doing anything in the direction of creative work. If they could not write literature, they could not create a living and learned ministry. Ignatius, Chrysostom, Anselm, Luther, were names of men created by creative scholars. More Chairs must be en-

dowed, and their professors freed from the multiplicity of labours, which wasted valuable spiritual force. With regard to the students which were supplied to the College, it was more fundamental for the Church to inquire what kind of men they sent to college than what kind of men the college sent to them. They must have men apt to learn. The college was a place for study; it was not a convenient registry for 'supplies.' They could never have a ministry of power unless they had a ministry of thought and of real, not sham, learning, penetrated through and through with the spirit of truth as with the spirit of Christ. The ministry was a noble work—the most arduous to which any man could put his hands. That ought not to make them despair, but bend themselves to the task of endowing their college with ample means to fit the right kind of men for the field.

### WHAT "CHRISTIAN ENDEAVOR" HAS DONE.

The following article from the Congregationalist will be read with great interest by the members of the Christian Endeavor Society:—

"The Christian Endeavor movement has been guided, so far as it has been guided, by the leading officers of the organization, with a wisdom which has challenged admiration and inspired confidence that it is from God. It has not been an anti-saloon league nor a Sabbath union, nor a social purity society, nor has it narrowed itself to any one of the reforms which appeal to all Christians for support. It has held to its purpose as the Christian Endeavor Society. It has aimed to bring children and all young people under Christian social influences, to lead them to make the great decision to follow Christ, and to cultivate Christian graces and grow strong in Christian service. It has not been slow to adopt new methods, so far as they have proved valuable, for accomplishing its great aim of forming Christian character in youth. It has believed, and rightly, that the first thing to do is to seek to establish God's kingdom and righteousness in each soul—that when that is done all other reforms will follow, and that without that all other reforms will fail.

In pursuing this aim, it has done great service in undermining the power of the saloon, to which the Christian character it creates and nurtures is always hostile. It has greatly strengthened social purity, for "every one that hath this hope set on Him purifieth himself, even as He is pure." It has had great influence in defending the Sabbath, both by its action at its convention last summer and by sentiment it has diffused since then in all the churches. It has kindled noble impulses of giving, and fostered them into intelligent habits by its systematic study of missionary work at home and in foreign lands. Most of all, it has taught young people to pray, to study the word of God, to consecrate themselves to its service, and to labour successfully in winning others to that service. It is doing these things to-day with more cheering results than ever before.

To turn this movement aside from this great work—as it would be turned aside if it should espouse, as its chief mission, temperance reform, or Sabbath reform, or any other crusade, would be to rob it of its divine power. Its work is as broad as that of the Church, with which, as an organization, we hope to see it blend more and more completely. Its business is bringing young people to Christ, to be renewed in their tastes and tendencies, and training these renewed lives to Christian service wherever God shall call them. In this work it includes all reforms. From this work may it never be diverted to lose its aim by giving itself to any one reform, to any other work than transforming character into likeness to Christ."

It is better to remain silent than to speak the truth ill-humoredly, and spoil an excellent dish by covering it with bad sauce.—St. Francis de Sales.