

## Pastor and People.

### THE TAPESTRY WEAVERS.

Let us learn a useful lesson, no braver lesson can be,  
From the ways of the tapestry weavers, the other side of the sea;  
Above their heads the pattern hangs, they study it with care,  
And as to and fro the shuttle leaps, their eyes are fastened there;  
They tell this curious thing beside of the patient, plodding weaver:  
He works on the wrong side evermore, but works for the right side  
ever;

It is only when the weaving stops, and the web is loosed and turned,  
That he sees his real hand-work, that his marvellous skill is learned—

Ah! the sight of his delicate beauty, it pays him for all his cost,  
No rarer, daintier work than his was ever done by the frost;  
Then the master bringeth him golden hire, and giveth him praise as  
well,  
And how happy the heart of the weaver is, no tongue but his own can  
tell.  
The years of man are the looms of God, let down from the place of  
the sun,  
Wherein we are ever weaving, till the mystic web is done,  
Weaving blindly, but weaving surely, each for himself his fate,  
We may not see how the right side looks, we can only weave and  
wait;

But looking above at the pattern, no weaver hath need to fear,  
Only let him look clear into heaven, the Perfect Pattern is there;  
If he keeps the face of the Saviour forever and always in sight,  
His toil shall be sweeter than honey, and his weaving sure to be  
right.

And when his task is ended, and the web is turned and shown,  
He shall hear the voice of the Master, it shall say to him, "Well  
done."

And the white-winged angels of heaven to bear him hence shall come  
down,  
And God shall give for his hire—not golden coin, but a crown.

### TESTIMONY.

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The circumstances in which one has been bred up determine to a very large extent what his after life in all its manifestations shall be. The matrix in which men are moulded leaves impressions which are seldom if ever effaced. "The child is father to the man." And the child has been fashioned by his environment. It is given to few—only to one here and there, at times far enough apart—to do what our Poet Laureate sings so well:—

Who breaks his birth's invidious bar,  
And grasps the skirts of happy chance,  
And breaths the blows of circumstance,  
And grapples with his evil star.

This doer is a "divinely-gifted man." Therein lies the germ that puts forth its energy in successful action. The majority of men are held fast by the habits formed in early life. These have become to them second nature. And that accounts to a large extent for the differences that obtain in the expression of the religious life in different denominations. Some embrace the opportunity that offers to bear witness to the goodness of the Lord to them, and others shrink instinctively from it. Those trained in the Methodist communion are free to express the experiences they have passed through in their religious career. They enjoy an opportunity when it comes and always improve it. Those who have been educated in the Presbyterian Church are far from communicative—they are rather reticent. They instinctively shrink from making public that which they regard as being a private matter between God and themselves. The Episcopalian stands midway between these extremes; with a large measure of Presbyterian reserve, yet touched and glowing with a portion of Methodist fire, struck from the noble and beautiful words of the Book of Common Prayer, by constant collision of devout heart and mind, which mingling, mellows and sweetens the character so that it is exceedingly attractive. Mrs. Charles has depicted this Episcopalian beauty in her charming book entitled, "Diary of Mrs. Kitty Trevelyan; a Story of the Times of Whitfield and the Wesleys." Supposing that to be pure fiction, yet we have the reality in Frances Ridley Havergal.

I doubt not that national temperament has something to do with this. The Methodists are mostly English, who by nature are free-spoken. The Episcopalians are English and Irish, the Irish adding an element of greater freedom. The Presbyterians are mostly Scotch, and Scotch-Irish, who are reserved by nature; and of affairs uncommunicative, especially of religious matters. It may be too that the freedom of one denomination produces or helps to bring about the bondage of the other. Repulsive forces play as well as attractive forces. And often one who would be ready to testify quietly is hindered by the excessive freedom or "gush" of another, which seems to make a mockery of the whole business. One of the Alexanders of New York was once asked by an impudent individual if he had any religion, and his answer was, "None to speak of." Whether the answer was understood or not it contained a sharp rebuke. That religion that lives in talk gets little beyond talk. Talk may empty the heart of motive force by leading a man to think he has done a thing because he has talked about it. The old German proverb reigns over a wide and important province: "Speech is silver, silence is gold." Thought grows in silence and gathers its forces that in due time shake the world with their mighty acts. Silence has an important part to play at times, but it is not to be kept always. It needs to be broken, especially in the religious life of the people, that the spiritual light in them may shine forth and illumine those who sit in darkness.

Dr. John Brown, of Edinburgh, at his jubilee celebration made an acknowledgment showing how he had been educated, and yet he breaks through the old law into the freedom and glory of the new and higher law. And this is spoken of as being "almost the only approach to a public revelation of his inward religious experiences in his whole history." Then he said: "I have avoided as much as might be, details of private history, and it would be most unbecoming to obtrude on the attention of such a meeting the experiences of the inner life. The good old gentlewoman was right who said to her younger friend when broaching such a subject on the street: 'Whisht, lassie, thae are no causey cracks,' yet I would feel as if I had neglected a duty did I not ere closing make an acknowledgment how good a Master for these fifty years I have had, and how unprofitable a servant He has had in me. Yes, He has been a good Master, sustaining me in weakness, guiding me in perplexity, comforting me in sorrow." And so he goes on with his testimony. No doubt it was like water to thirsty souls as the listeners took it in, and did them real good. Only it was a pity that this was the first testimony of so good and so influential a man. He allowed his experiences to lie unuttered and unsung. He was a typical Presbyterian! And his course, while commended by worldly convention, is not at all sustained by biblical teaching or biblical example. Experience is a two-edged weapon to be used in the service of the Lord. When it is uttered it confirms the individual's own heart, and it carries conviction to the hearts of others. It is a most valuable part of the light of which our Saviour speaks. It is a light like that of the transfiguration; it shines through all the wrappings from the soul to the outer air. It has that in it behind which no one can go, "I know"—the testimony of the inner consciousness. How much experience has been caught up in the divine revelation we have in the Bible! God's mercy and grace pour through human hearts to us, and are clothed in hues that are beautiful to our eyes. Paul and David, and even the prophets, speak to us through a personal testimony of the love and faithfulness of God. The Hebrew psalmist cries: "Come and hear all ye that fear God, and I will declare what He hath done for my soul." We may mark these points in this: 1. He wanted a large audience to listen. 2. He desired to give God the glory due to His holy name. 3. He offers to speak of the most sacred thing to him, the inner life. David does this with the spontaneity of an irresistible inner impulse. He holds the ground the apostles did when they cried: "We cannot but speak the things we have seen and heard." Yielding to the monition of the Spirit of God, this testimony will be freely given. Thinking of God and God's glory alone we rise above all fear, we come into the realm of the liberty of the sons of God. Examples of this are not wanting. And that not only among the poor and unlearned where God's Spirit is unhindered in His action, but among men of leading and of light as well. In the olden times of degeneracy and godlessness, the godly kept the flame of divine love alive in them by testimony. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon His name. And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him." This is God's seal on this particular action. An action in which self is to a large measure lost sight of and God is filling the eye and the heart. All God's works praise Him, and shall not we do so who are His greatest work? All God's creation witnesses of Him, and for Him, and shall not we on whom has been expended such unspeakable grace and mercy?

In mission work in one of the worst quarters of New York City, conducted by Jerry McAuley, the man whom God saved from being a river-thief, a drunkard, a gambler, a prize-fighter, a rough, a bounty-breaker—testimony from men blessed of God was the chief weapon used. This is the way Jerry himself speaks: "Love testimony? I guess I do. That man there (pointing to Orville Gardner) came to prison where I was under sentence of fifteen years, and told how God saved him. I knew what he was before, and I got all broken up, and went back to my cell, got on my knees, and Christ saved me. Always give your testimony just as it is." "At first when I used to get up there would come a great lump in my throat that nearly choked me, but I would jump up and hang on to the seat and say: 'I love Jesus,' and flop down as if I was shot. I always felt better for it. Let every one improve the time to-night." Saved by testimony, he encouraged others to testify.

We must testify with our lives and also with our lips of what Christ is to us, and also what He has done for us. Then let us—Stand up, stand up for Jesus—everywhere. A simple word of testimony may save an immortal soul!

### ALL THE WAY.

If in the year just closed some great event has come into our life, how ready we are to say it is "a providence"; especially so if it has been something good or joyful. But the mishaps and disappointments, the changes which have altered the whole current of our living, these we make doubly hard to bear because we call them our mistakes, our blunders, our own short-sighted folly. Now if anything is distinctly said in the word of God this one thing is: that "the eyes of the Lord run to and fro throughout the whole earth to show Himself strong on behalf of those whose heart is per-

fect towards Him." Not only in this passage, but in very many others, we are assured that God our Father is interested in and cares for every thing that concerns his own people. The evil and the good, the little things and the great, are absolutely overruled and cared for by him in the interest of all who trust Him. "Thou shalt remember all the way that the Lord thy God hath led thee" was His word to His people of old. They were to remember that He led them not only to Elim, with its restful palms and refreshing wells, but also to Marah, with its bitter waters. Not only that He fed them, but that He suffered them to hunger, and that these every-day affairs of food and raiment were used by Him to teach them the best lesson they could learn, the secret of true living.

Suppose we have made some apparently grievous mistakes in the past; if we were honestly asking to be led by a wisdom above our own, and not selfishly or wilfully seeking our own way, we are bound to believe that the seeming mistakes will turn out for the furtherance of our best interests. This is the logical outcome of Christian faith; it is sound philosophy; it is according to Scripture. "What shall we then say these things? If God be for us, who can be against us? He that spared not His own son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" He gives us all things; He leads all the way. He will lift the shadows from the retrospect of the past year, and forecast with cheerful courage the days upon which we now enter, if, with all our heart we trustfully remember "all the way" that He hath led us. With apprehensions consequent upon infirmed health, with present sorrows of loss and bereavement, thousands of Christians need in the beginning of this year the quiet and confidence such a trust as this alone can give. With new force the message given to the people long ago in a time of danger comes to us—new force because we know, as they did not know, that all the promises of God are yea and amen in Christ Jesus—"Be strong and courageous, be not afraid nor dismayed; \* \* \* \* \* with us is the Lord our God to help us, and to fight our battles. And the people rested [or leaned] themselves upon the words." There, also, let us rest.

Peace, troubled soul, thou need'st not fear;  
Thy great Provider still is near,  
Who fed thee last, will feed thee still;  
Be calm, and sink into His will.

—Ex.

### THE POWER IS GOD'S.

He who made every power can use every power—memory, judgment, imagination, quickness of apprehension or insight; specialties of musical, poetical, oratorical or artistic faculty; special tastes for reasoning, philosophy, history, natural science, or natural history—all these may be dedicated to Him, sanctified by Him, and used by Him. Whatever He has given, He will use, if we will let Him. Don't you really believe that the Holy Spirit is just as able to draw a soul to Jesus, if He will, by your whisper of one word, "Come," as by an eloquent sermon an hour long? I do! At the same time, as it is evidently God's way to work through these intellects of ours, we have no more right to expect Him to use a mind which we are wilfully neglecting, and take no pains whatever to fit for His use, than I should have to expect you to write a beautiful inscription with my pen, if I would not take the trouble to wipe it and mend it.—Frances Ridley Havergal.

### WORLDLINESS IN THE PULPIT.

Worldly symptoms in the pulpit are shown in ignoring or condoning the worldliness in the Church, shown by special sympathy and affinities for the fashionable, the influential, and the rich, a deference to social position, with special efforts to attract and please this class. Worldly symptoms in the pulpit are seen in the manner and make-up of the sermon, its artistic taste, its literary trend, its purpose to please. Sensation is worldly, most of the fine preaching is worldly. The failing to have a large ingredient of the "reprove, rebuke, exhort," in a sermon gives it a worldly flavour. The failing to be instant, as Paul directs—that is leaving out the pressing, pungent, personal element; for instant means to come in upon them—the failing to do this in season and out of season gives a smack of worldliness to the sermon. The toning down truth to suit the tastes of the congregation is a worldly symptom of a grievous form. The failure to rebuke worldliness in the pew in an arraigning and convicting form, is to be worldly. If the pulpit has any alloy of self, any desire for reputation, any desire for money, popularity, or praise, it is to that degree worldly; for these are unmistakable symptoms of worldliness.—St. Louis Advocate.

### YOU'VE NO IDEA

How nicely Hood's Sarsaparilla hits the needs of people who feel "all tired out" or "run down," from any cause. It seems to oil up the whole mechanism of the body so that all moves smoothly and work becomes a positive delight. Be sure to get Hood's.

Hood's Pills act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

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