

Pastor and People.

WE SHALL MEET.

I know not whether late or soon,
In quiet lane or busy street,
At morn or in the glare of noon,
At sunset or beneath the moon,
But we shall meet.

What joy 'twould give my heart to-day
Here in this strange, unlikely place,
While all forlorn and sad I stray,
If at some turning in the way
I saw your face

But deeper gladness still were mine
If weary years were past, and then
When we had seen God's high design
In both our lives, and ceased to pine
We met again.

Less handsome you might be than now
Time's frost upon your raven hair,
Mist in your eyes, and on your brow
Deep furrows left by sorrow's plough,
Lips pale with prayer.

Love still would lend with thirsting ears
To drink the heart's unaltered truth
Would take its telescope of tears,
And, looking past the cloudy years,
See starry youth.

But God is wise, and best may deem
You should not see my wretched face
Till passion's fatal glow and gleam
To glory's fadeless bloom and beam
Have given place.

Till all that caused me shame and pain,
By God and man forgot, forgiven—
All dark desire for ever slain
By Him who died and lives again,
We meet in heaven.

Kate McNeill

ON PREACHERS AND PREACHING.

BY REV. J. A. R. DICKSON, B.D.

VIII.—THE MINISTER'S PREPARATION—INTELLECTUAL.

(A word touching those who have to graduate from a university.)

The highest culture, the best and broadest and ripest scholarship possible to man is not too much when it can be had as a preparation for the work of preaching the Gospel. But this does not always lie within the reach of the student for the ministry. Often has he to be contented with much less "The short course," as it is called, may be the best of which he can avail himself. With many this has been short in "arts," and short, too, in "divinity." And yet it has done much to awaken the intellect and strengthen it, giving it such stimulus that it has in it an insatiable hunger for knowledge and improvement and power. Indeed, in not a few cases the short course has done as much for its subject as the full university course for the college graduate. In many cases the one is justified rather than the other. The short course man pushes on and on, ever seeking to make up for his early deficiencies, and so achieves distinction, while the graduate rests upon his laurels and makes little or no advance in the years that lie before him. The value of early training lies in its arousing and inspiring energy. In its setting a man free to work. In its bringing him to the mountain's brow whence he looks out upon the wide-spreading landscape that lies before him. In its setting him on the way. After that everything is determined by the capacity each one has for toil. Continuous, persistent, systematic toil. Aye, ambitious toil. Toil with a definite object: a noble, grand, worthy object. In the Church there has always been both these classes. Moses was a thoroughly learned man, but how many of the prophets were not so, in the same sense? Saul of Tarsus was a university graduate, but the rest of the apostles were not so highly privileged as to literary advantages. Yet both served God effectively. Each, no doubt, had their own peculiar and distinguishing characteristics, but both were illustrious servants of the Lord. And they in all their work made no references to their superior privileges, or their inferior training—they instituted no odious comparisons—they simply worked the works of Him that sent them:—

As ever in "the" great Taskmaster's eye.

It has been a positive benefit to some men that their early course was limited, because it has been a spur to them to urge them on to study and acquisition and high endeavour. It has drawn forth their powers and developed their character. It has made more of them than a fuller course, inducing ease at length, would have done. It has put them on their metal and made them men. Often the man without any degree outruns in learning and in scholarship the one with this distinction, because he keeps at work and presses on, desirous of being some one and doing something.

He achieves much under difficulties, and all the more honour to him. "If the iron be blunt and he do not whet the edge, then must he put to more strength." What a long list we could give of men who, out of unpropitious conditions, have risen to the very first rank in enterprise and also in scholarship! There is Robert Moffat, of South Africa. What learning had he to begin with? Next to none at all. He was not favoured with a thorough college training. Converted among the Wesleyan Methodists, and burning to go among the

heathen the seed of his mother's stories about the Moravian missionaries to Greenland and Labrador suddenly quickening into life—he was sent forth after some six months of private tuition in theology to do the work of an evangelist among barbarous tribes. And what did he do? He did a work equal to that the best college-bred man ever did. He conquered all the difficulties in connection with the mastery of foreign tongues—learning the Dutch language at the Cape, and afterwards the Sehwana, into which he translated the New Testament and the psalms and all of the Old Testament as well as "Bunyan's Pilgrim's Progress." A stupendous work that for one without any knowledge of the classics! An everlasting monument to his ability and consecration! There is also John Williams, famous as the martyr of Erromanga. No college hall or corridor ever echoed to the fall of his feet. All the training he had was that given him by the Rev. Matthew Wilks in a private class of young men who were looking forward to the ministry. In that class he spent only a brief space, owing to the pressing need for labourers in the foreign field. And yet ten months after he reached Eimeo he had so mastered the Tahitian tongue as to be able to preach his first sermon in it. There is also John G. Paton, missionary to the New Hebrides, who still lives to do good, and great good has he already done, and shall continue to do long after he has gone to glory. His autobiography with its thrilling tales is read everywhere to-day. What preparation had he for the great work he has done?

Not much in college halls. He had a taste of college life, for he attended the University of Glasgow less than one session—his money being spent or lent—but nothing more. And notwithstanding this, no man could have done more or better work than he.

These men are typical men on the foreign field! Men who love God and their fellows, who believe in the love and saving power of God, and who, laying hold of God, have, through His grace, lifted tribes and peoples out of barbarism into the sweet and hallowed conditions of a Christian life.

And beside that have left monuments of their devotion to Christ's cause in their translations of the Scriptures, and their volumes descriptive of missionary enterprise. Their hearts were on fire with the love of Christ, and they offered themselves a sacrifice to Him. They withheld nothing.

The secret of their marvellous success—for is it not marvellous—lies here. They did the best they could. They bated not a jot of heart or hope. Having put their hand to the plough they did not turn back, nor did they pass their life in sloth, they still pressed forward.

Jonathan Edwards, in his letter to the trustees of Nassau Hall, tells them this, even though he was a B.A. and M.A., of Hartford, Connecticut. "I am also deficient in some parts of learning, particularly in Algebra and the higher parts of mathematics, and in the Greek classics, my Greek learning having been chiefly in the New Testament. Without excellence in these branches of learning he could be a "good minister of Jesus Christ," but he thought he could not be a good college president.

The suggestiveness of this statement of Edwards, along the line of our present observation, is clear and forcible and requires no remark. In the early days of New England the ministers had no theological halls to which they could go. There was not strength enough of numbers to sustain "faculties" in those early colonial times, and, therefore, Dr. I. F. Hurst tells us, that "the young ministers got their theological training in the homes of older pastors. Before Andover was established it was quite common to study with the experienced pastor. Bellamy, Smalley, Hart, West, Emmons, Somers, Hooker, Charles Backus and President Timothy Dwight were examples of the men who educated young men for the ministry in their homes. Tyler educated thirty theological students in his house in the short space of five years. And while this is the case it is acknowledged that the great schools of learning, Harvard, Yale, Princeton, Bowdoin and Brown are all the results of the preacher's power. More than this, they were the real founders of the New England Commonwealths.

The renowned John Brown, of Haddington, had few advantages either in arts or theology, and, notwithstanding, what a man did he become? With a large parish, embracing Dunbar, North Berwick, Tranent as well as Haddington, what an amount of study he did! He was an intense student, indefatigable! He had acquired a considerable knowledge of Latin, Greek and Hebrew without a master, except for one month, before he studied theology. After his settlement he studied, so that he could translate and read French, Italian, Dutch and German; and also the Arabic, Persian, Syriac and Ethiopic. He gave attention to natural and moral philosophy, but his favourite reading was history and divinity. He abridged the books he read, especially if they were large, and so laid up a store of information on all subjects. He was of the same mind as Archbishop Usher. "It will take all our learning to make things plain." He was called to act as professor of Divinity in the Divinity Hall of his Church, and most ably and efficiently did he fulfil his great trust. How many books of solid learning he has left, a precious legacy to the universal Church of God! Mr. David Scott, F.S.A., of Saltcoats, Scotland, gives an account of the work done in the Divinity Hall of the Associate Synod of Old Light Burghers in Glasgow in 1835, when Mr. Willis was the professor.

"The lectures embraced both Theoretical and Practical Divinity. The text-book was the System of Divinity published by the celebrated Dr. John Erown, of Haddington. The session extended only over two months, but though the

term was brief, much was done in it. The principal daily duty consisted in examinations on portions of the system, with occasional lectures from the Chair. The division of the system was so arranged that within the four years it was twice gone through. A day in the week was appointed for the hearing of discourses. These were the same with what are prescribed in the Divinity Halls of the Establishment with the addition of the Confessional lecture—a lecture in which some portion of the Confession was the subject, and in which it was expected of the lecturer not to give a treatise of his own, but to show how the passages of Scripture adduced support the proposition the compilers had laid down. On Saturdays the Greek New Testament was read, and on Monday the Hebrew Psalter. This was done critically, and the lessons of the different verses were gathered up in the shape of observations.

"Monday forenoon was uniformly appropriated to the hearing of the popular sermon; beside the professor and the students there was on these occasions a small company of general hearers, and the student who preached was expected to do so without the use of his manuscript. The students had their Theological and Debating Societies; and thus employment was provided for all the spare portions of time.

"Before entering the Hall, students required to attend the University during a full Arts curriculum of four years, and, in addition, to possess a competent knowledge of Hebrew."

These were "short course" men in theology. Eight months in all were spent at the Hall. And for all that many of them have held the most important posts as preachers and teachers. Think of it, ye highly favoured individuals, who have had a professor of this and a professor of that, and a professor of the other, and who are so proud of your professors! These grand men had only one professor for eight months in all.

This word of Paul's was the motto of these noble and worthy men, and should be the motto of every zealous, faithful preacher. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

EASTERN HOSPITALITY AND THE MISSION OF THE SEVENTY.

BY DR. G. B. HOWIE.

I have invariably avoided lecturing or writing for the instruction of any but those whose leisure or means are limited and who, therefore, are unable conveniently to wade through the countless volumes published on the subject of Bible lands. I have done this in view of the fact that the persistent efforts of private individuals and of organized corporations have in a very important sense brought Palestine to the very door of the English-reading world.

To this day it remains that in Palestine and neighbouring countries there are no hotels for the accommodation of travellers. To guard this statement against misunderstanding I must say that within the last thirty or forty years hotels in the European sense of the word have sprung up in Beyrouth, Damascus, Jerusalem and a few other places, but these hotels exist simply for the accommodation of Europeans and Americans who travel through the land from year to year. The ordinary way for a native Eastern to secure accommodation, if he does not choose to pitch in the square or under the immense oak of the village (Gen. xviii. 4-8; Gen. xix. 2; Judges xix. 16-21; Exodus ii. 20), is to quarter himself either in a private house or in Beit-Sheikh or in El Menzel (Middafet). In the first case he simply accepts the hospitality and shelter of a private family, and except in families which happen to be composed wholly of women such hospitality is seldom or never refused. In the second case Beit-Sheikh is the house of the chief of the village, or of the tribe, the master of which is subsidized by the community (indirectly it may be) to entertain strangers. In the third case El Middafet is that institution which is erected and maintained by the town, especially for the reception and accommodation of strangers. The janitor or caretaker of this place does not cook or bake, but goes to the houses in turn, and brings in provisions as guests arrive. The word translated inn in Luke ii. 7 does but convey the idea of such a place to the mind of an Eastern.

The mode of entertainment in any of the three houses mentioned is extremely different from and simpler than what is usual in this country.

There the people do not undress for the night, and persons of the same sex may sleep in the same room. If there are any beds they are simply quilts spread on the carpet on the floor, and thus in one room can be accommodated six, nine, or as many as can lie together side by side.

The bill of fare is extremely simple and very simply served up, so the cook and the dish washer will find little or no employment. I know of three persons who stayed in one middafet over three months. This, no doubt, is an extreme case where tramps have it in their power to take advantage of a very undue advantage, of public hospitality, and yet neither custom nor law seem to provide the caretaker with the means of protecting himself and the village against unprincipled idlers.

The point, however, is this, that no money or payment of any kind is either asked or given, and it is just lately what