

Pastor and People.

"CUMBERED ABOUT MUCH SERVING."

Luke x. 40-42.

Christ never asks of us such heavy labor
As leaves no time of resting at His feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.

He sometimes wants our ear—our rapt attention,
That He some sweetest secret may impart,
'Tis always in the time of deepest stillness
That heart finds the deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure!

Well, God loves patience! Souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see:
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet He does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure, to such He gives but little heed.

Then seek to please Him, whatso'er He bids thee,
Whether to do, to suffer, or lie still;
'Twill matter little by what path He leads us,
If in all we sought to do his will.

—Sel.

Written for THE CANADA PRESBYTERIAN.

SELF-SACRIFICE.

BY GEO. W. ARMSTRONG.

There are many things more sacred even than life; though life is a sacred trust. To a man of honour, honour is superior to life. If the soldier studied self alone, he would shun the battlefield with its horrors, carnage and risks; but his country's defence he holds to be a sufficient equivalent even for his life. And the servants of God, who fight against error, superstition, ignorance and sin and go to all parts of the globe because they love Christ and desire to spread the glad tidings of salvation, are actuated by the Spirit of self-sacrifice rather than a feeling of self-preservation. The martyrs suffered at the stake because they preferred death rather than do violence to their conscience. If truth, duty and principle are sacrificed, life can have no attractions, and hence these things are higher even than life.

There is a passage in the New Testament which says the same thing in fewer words: "And fear not them which kill the body, but are not able to kill the soul, but rather fear Him who is able to destroy both soul and body in hell." Christ had been speaking about persecutions to which His disciples would be subjected, and hence He tells them to "fear not" though they should lose their lives, for such sacrifice would result in ultimate reward.

London, Ont.

Written for THE CANADA PRESBYTERIAN.

THROUGH FEAR TO REST.

BY REV. JOSEPH HAMILTON.

Through the outer realm of terror we may pass into the inner realm of peace. You remember the day that God came down on Sinai in smoke and flame. There was not a heart in Israel that day that did not tremble. Even Moses, who stood so high in the divine favor, had to say, "I exceedingly fear and quake." Yes, but when Moses was invited to go up the Mount and meet with God there, he had to go. Though his heart quailed with fear, though he quaked in every limb, he dare not stay below. If it was terrible to go up, it was more terrible not to go. So while the mountain trembled, and the trumpet pealed, and the lightning flashed, and the darkness grew more intense, Moses pressed upward. But lo, beyond the darkness there was light, and above the storm there was a calm. It was not until Moses came near to God that he

entered into rest; but when once he came into God's near presence all his terror and dismay were gone. There he abode in peace and high communion for forty days and nights. Through the outer realm of terror he passed into the inner realm of peace. And so it has been with many an anxious and troubled soul. There was a time of conviction, and alarm, and dread. God was beheld amid tempest and storm. His wrath against sin was revealed, and the heart quailed with fear. But when we have faith to press through the threatening clouds of His anger—when through Christ we draw close to His heart—we find that His wrath is turned away, and we enter into rest. Oh, it is well to press through the outer region of terror into the inner region of peace. Many Christians have just enough religion to make them unhappy, and not enough to give them joy. It all depends on whether we stay at a distance from God, or draw very near to Him. In His near presence there is everlasting calm. May we press through the outer realm of terror into that inner realm of peace,

Toronto.

Written for THE CANADA PRESBYTERIAN.

HOW TO SUCCEED IN OUR FOREIGN MISSIONS.

BY REV. CHARLES DOUDIET.

In a recent article, the writer of this sorrowfully admitted the "very indifferent success" of the methods we as a Church employ in our Foreign Mission work. The remedy suggested was a return to Apostolic usage, sanctioned by our Lord's directions. Sending male missionaries, two by two, not to establish stations, but preach the good news from place to place "for a witness," and organizing native congregations in all the fertile spots they might be led to.

Rev. J. A. Turnbull, L.L.B., and after him the Rev. R. P. McKay, B.A., both recognize an urgent need for a change of some kind, and both advocate as the remedy "sending to the foreign field all approved candidates," thus doubling or trebling our little Christian army. But it takes money to do this. These good brethren admitted the fact, but claim that the Church can be trusted to find the funds needed. Let us briefly analyze their plea. Rev. Mr. Turnbull is perfectly right in what he says of the "great need of the heathen and their comparative—accessibility"—True, many souls are daily perishing, which might have been saved by the knowledge of Christ, and although "the times of their ignorance God winked at, he now commandeth all men everywhere to repent," Acts xvii. 30. But is there a true parallel, between "the many consecrated men and women who are offering themselves for the work" and "Barnabas and Saul"? In the latter case there was a special revelation—a command of the Holy Ghost, not to be mistaken. "Separate me, Barnabas and Saul, for the work whereunto I have called them." In the former, there is only an eager desire to go and do the work. How do we know whether that desire is an inspiration of the Holy Ghost, or any thing else? I claim that when God calls a man or woman to do any special work, He opens the way for them, and that an important part of that opening is a reasonable certainty that the means needed to defray the cost of the work shall be forthcoming. Barnabas was not poor, and, for all we know to the contrary, went at his own charges, Acts iv. 36. Of Saul's means we know but little, yet he must have had some to go to Arabia and return to Damascus, and live for the three years that preceded his return to Jerusalem, Gal. i. 17, 18.

Again, Mr. Turnbull is right when he claims that the Church "possesses the ability to extend the gospel far beyond any thing he hitherto attempted." His arithmetical argument is as exact as any of Euclid's propositions. But it has a fatally weak point. "One cent per Sabbath would double the offerings of the Canadian Church"—understand, if every member of that

Church gave that cent, which they do not. Many members of our Church give out of their poverty more than they can afford; many more give—nothing. Those who give are generally readers of Church papers, and the arithmetical argument simply discourages them. They feel rebuked, yet do not deserve the rebuke. Those who do not give probably never hear of those calculations, as they hardly ever read a Church paper. The arithmetical argument is about as useless as the scolding sometimes given by preachers to their hearers when half the pews are empty. The faithful ones get it, all the others hardly ever hear it.

"The rule for Christian life and work is, by faith and not by sight." True again, but with restrictions. Because Jesus told His disciples to "take no thought for their life, etc.," does not that insure bread to him who could, but would not work. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it, etc." Luke. xiv. 29-33. Our faith was never meant to impose conditions on God. When He needs a man, He calls him in no ambiguous way, and when He wants a work done, He makes it possible to be done. Muller's Orphanage and, we might add, Quarrier's at the Brig of Weir, are constantly under the eyes of the benevolent of England and Scotland. All Christians recognize the need of help to these establishments, and give it unsolicited, seeing daily the good that is done. It may seem the sublimity of faith to some to "jump troo a stone wall," as the colored brother said, but the pity of it is that the missionaries stranded in foreign lands would get the broken head as a result—not those who sent them.

Rev. R. P. McKay in his questions mentions tests of the wisdom of the proposal he makes, to send all volunteers to the Foreign Mission field. Why not first test the men who want to go? Let them learn Chinese or any other foreign language here, as well as it can be done, in a land where these are not spoken—learn them as they have learned Latin or Greek. Study in advance the customs, habits and religion of those they propose to evangelize, and in the intervals of their studies do a little mission work in our own country. If they prove themselves "apt to learn," it is likely they will be "apt to teach," and when they do go to foreign countries, a few months will suffice to give them the practice of what they have learned in theory.

Finally, Mr. McKay advocates "a definite salary." But suppose that there is at the end of the year a heavy deficit, what course would the Foreign Mission Board adopt? Follow the example of the French Evangelization Board, and deduct a percentage from what is owing to every missionary, or, still better, take off the same percentage off the salaries of officers of the Board? or repudiate all responsibility on the plea that they can only give what the Church gives them? If the missionaries will go on these conditions, and other points are satisfactory, such as their ability, earnestness, etc., by all means let them go; but it seems to me that such a course would be a disgraceful one for the Church to follow.

What must we do, then, in view of the need of the fields? I answer: Trust the Lord to show it, by putting it in the heart of His people to give the Board such guarantees that it may be able to largely increase the staff of laborers, and thus show that they are practising the wisdom and prudence which teach us to follow where God leads—not to lead, bidding God to follow.

Buckingham, Sep.

Rev. D. D. McLeod, Barrie, addressing the thank-offering meeting of the W.F.M.S. of the congregation, said: "That as he had said on former occasions, he hoped that the women of the congregation would soon themselves come to see the propriety of having a thank-offering meeting for Home Missions as well as for Foreign Missions. We had two thank-offering meetings in the year, neither of them for Home Missions. He expressed the hope that without friction or unpleasantness of any kind, the women of the whole church would listen to the enjoyment of many of the men of the church, and rise up and take hold of Home Missions as they have done of Foreign Missions. At present there was an inequality in the attention given to the two fields. Foreign work which left too little time or money for home work, was more than was required of the church.

CONCERNING LYING.

What is a lie? The Century Dictionary says that it is "the utterance by speech or act of that which is false, with intent to mislead or delude."

We are indebted to Henry Clay Trumbull in his admirable little work, "A Lie Never Justifiable," for a most careful discrimination between lying, and justifiable concealment. He thinks that there is more to be concealed than to be disclosed in every individual life. It is not only allowable, he urges, but it is duty, for a man to conceal "whatever of his inmost personality is liable to work harm by its disclosure, and to knowledge of which his fellows have no just claim." He ought to conceal his fears, his doubts, his temptations, his unkind feelings. To be sure, he continues, people sometimes are misled when we have no purpose to mislead them. That is their responsibility, not ours. A man has a right to conceal his bald head with a wig, even though the people may thereby deceive themselves as to his age. But if he wears the wig with the purpose to deceive a young woman, with a view to marriage, he does wrong.

This distinction between justifiable concealment and unjustifiable deceit, would seem to point out the way to the solution of the age-long question, is it ever right to lie?

To be sure great men have maintained that there is such a thing as "a lie of necessity." Rothe, DeWette, Charles Hodge, Newman Smyth, Bismarck, seem to teach that it is sometimes necessary to lie. It is a question, however, whether these men would have made any such plea, had the distinction between proper concealment and lying been emphasized. And Bismarck is quoted as saying, "I do not like to lie. I have always felt angry with those who oblige me to it. It vexes me."

We prefer other company on this question. It is impossible to think of Jesus descending to deceit, though he did conceal many things from his disciples. "Ye cannot bear them now." Is life at stake? Hear Justin Martyr: "We would not live by telling a lie."

Does it seem as though it would do harm to tell the truth? Hear "colossal" Fichte assert that no measure of evil results from truth speaking would induce him to tell a lie. We do well to dwell long on the statement of Crispi, the Italian statesman, "Falsehood," he says, "in politics belongs to the old school; it is an arm out of date, to be consigned to the arsenal of tricks out of fashion; one should never lie." And Victor Hugo, as quoted by Trumbull, says, "Can there be any such thing as a white lie? Lying a little is not possible. The man who lies tells the whole lie. Lying is the face of the fiend; and Satan has two names, Satan and Lying."

Is it possible to make too much of this matter? Is there anything deeper in the nature of God than his antagonism to everything that doeth or maketh a lie? Is there anything more fundamentally essential to civilization than the telling of the truth? Can we doubt Macaulay's statement that English veracity had done more for English rule in India, than English valor and intelligence had done? If a man lies to us about one thing will we trust him in anything? If a man is a liar, is there any vice or crime whose seeds are not in him?

William E. Curtis writes in the Chicago Record that Commissioner Foster, who negotiated the late treaty between China and Japan, insisted upon utmost straightforwardness in every transaction, and that the success of the treaty is largely due to this fact.

There are no "great falsehoods, necessary falsehoods," much less are there any "sublime falsehoods." Why?

Let Emanuel Kant answer. It is because "falsehood is a forfeiture of personal worth, a destruction of personal integrity." Because, as he says, further, "A lie is the abandonment, or, as it were, the annihilation of the dignity of man."

Tell them that I will not come to-day:
Cannot is false. Shall Caesar send a lie?

—Shakespeare's "Julius Caesar."

—Rev. Wm. P. McKee, in the Standard.