

Pastor and People.

HOME MISSION EXPANSION.

The question of the greater resources from the Church for mission work—Home and Foreign—is one that should be fairly faced at the coming meeting of Assembly. No one questions the necessity for more funds, but how to get them is the difficulty. Since the union there has been in the western section considerable demoralization. The redistribution into Presbyteries has tended toward this, and before the resources of the Church can generally be drawn upon, there must be some method of inducing all to realize the wants of the Church, and to bestir themselves to supply the demands of our newer districts. The method followed since the union of having a general committee, after the manner of the late Canada Presbyterian Church, which worked fairly in that Church, might have succeeded, had not this disorganization arising from the recasting into Presbyteries taken place. The anomaly presented just now is of a large, indeed, a cumbersome committee, meeting to divide certain moneys which come in by haphazard, and from no system whatever. The Convener or Secretary have no conception through the year whether there will be a balance on the right side at the end, or whether there will be \$8,000 or \$10,000 short. This should not be. It is a proof that the matter has got beyond the hands of the committee, and that a new method must be adopted to overtake the work.

Two plans are before the Church. I. That of giving the work over to the several Synods.

This proposition coming from a prominent member of the Home Mission Committee (Dr. Proudfoot) is evidence of a felt deficiency in the present mode of working, and is so far hopeful. The chief objections to it are:

- (1) The Synods are too large to improve matters much.
(2) They do not meet frequently enough.
(3) While some Synods might do well, there would be no certainty of energetic working in all.

The problem simply is to interest the Church, and to have some simple, general, and effective method of gathering the money, which would be forthcoming from this more general interest. One recommendation of course, of the Synod plan, is that the Synods have little else to do, and the probabilities of greater attention to the subject would be increased. But the objections are too serious to be overcome by this doubtful advantage.

II.—That of making Presbyteries the agencies for mission work.

The main features of this may be stated as follows:

(a) Making mission work a prominent order at the meetings of Presbyteries. Appointing a Home Mission Committee in each Presbytery, not only to divide funds, but to stimulate the collection of funds from all the congregations of the bounds.

(b) Of having a simple mode of mission collecting introduced into all the congregations of the bounds, and of receiving all necessary contributions through these channels and not by Sabbath collections.

(c) Of having a small Executive Board of ten members, a due proportion of the ten being nominated by each Synod to carry out the regulations of Assembly as to supplemented congregations, distribution of probationers, students, etc., and to deal with emergent business.

(d) Of having this committee lay an estimate of probable receipts and expenditures before the Assembly from year to year, the Assembly apportioning on the recommendation of this committee to the various Presbyteries.

(e) Of the Convener of this committee being a minister called by the Assembly to the sole work of advancing the mission interests of the Church, of obtaining information as to modes of developing the mission energies of the Church, and of his co-operating with Presbyteries in organizing missionary associations in all the congregations of the Church, and of making the missionary work permanent in the pulpit and on the platform.

The advantage of some such system would be:

- (1) The Presbytery as being a smaller and more compact body could overtake its work far better.
(2) Presbyteries meet oftener than Synods.
(3) Such a Board would be more efficient than a cumbersome one.
(4) The Convener giving his whole time to the work could visit the Church largely, would be welcomed by Presbyteries and congregations, and in conjunction with them could awaken much interest.

Surely the coming Assembly will deal with the matter earnestly. CANADENSIS. May 30th, 1877.

MUCH as the starry heaven with its innumerable worlds fills man's soul with wonder and awe, making him feel his own littleness, yet there is something within him which elevates him above suns and stars, above angels and seraphs, and this is his moral nature.—Kohler

Spartious Revivals.

The Rev. W. H. Marsh, Baptist pastor at Sa-toua Mass., writes in the Boston Herald some words on revivals. He treats at length some errors on the subject. We quote some paragraphs relating to sensationalism.

If any one should think we have made our statement too strong, we are nevertheless persuaded that none will dispute the position that sensationalism now enters largely into the means employed, and that it was not used by the apostles. That in all places where they preached there was a curious, gaping multitude, doing nothing except hearing or telling some new thing, and that the agitation of the popular mind by the preaching of the apostles furnished a sensational stimulus and gratification to those gossiping loungers and idle talkers, was doubtless the fact. But the apostles did not pander to this class. They did not covet their approbation. They made no attempt to produce an excitement by catering to their prurient curiosity. We know that a "time of refreshing from the presence of the Lord" will occasion more or less excitement according to the sentiments, culture, and habits of the society in which it occurs. But that is not the question. What we say the apostles did not do, and we should avoid, is the deliberate creation of excitement in order to turn the thoughts of men to personal religion. Yet often the first thing done is to produce some excitement, and if this is not brought about in some way, nothing is effected. Arguments addressed to the understanding and designed to reach the conscience by convincing the judgment, thus rousing men to a sense of sin, of alienation from God, and of personal reconciliation to him through faith in our Lord Jesus Christ, are not relied upon. Reason and conscience are not the objects of appeal. The effort is not to awaken man's educated moral consciousness through them. They are not made the means of reaching, awakening, and renovating the affections and sensibilities. On the contrary, as every man must admit who has carefully and dispassionately studied the methods and measures of some evangelists, the emotions and imagination have been conspicuously appealed to, while the demonstrations of clear reasoning and the pungency of appeals to the conscience based upon God's word and man's moral constitution have been conspicuously absent. The theory on which these measures are defended is preposterous. What excite men before you reason with them? Excite men before you reach their consciences, and in order to reach their consciences? Excite men first, so that you may lead to Christ afterward? Very well, suppose you do. When the exciting conditions are withdrawn, what remains to hold either reason or conscience loyal to Jesus? Nothing. It happens to them, "according to the true proverb, the dog returns to his vomit, and the sow that was washed to her wallowing in the mire."

Yet churches are looking for excitement as indispensable to the progress of Christ's kingdom. There must be some clap-trap to catch the people. Resort is had to some kind of pious fraud. A sort of side-show must accompany the exhibition of the cross. It may be a tirade against Universalism, or an unprovoked assault on other heretical bodies, whom we should rather try to win than that we may convince and save, than repel by insulting allusions or declamatory denunciations. No cause for surprise, therefore, that we have so much that is both superficial and sentimental in the typical piety of our day, when we make so little account of straightforward earnestness, of clear perception of the truths of the gospel, of deep conviction of man's moral ruin, and that his recovery is possible only through the saving knowledge of Christ. Therefore it behooves us to "inquire for the old paths, and walk in them;" so shall we see a better day in Zion. We shall rejoice in true revivals that will lift the people out of sin and bring them into joyful communion with God.

In submitting these reflections and criticisms, it is not meant to disparage revival effort. Having the fullest faith in both its necessity and efficacy to all that is scriptural and in harmony with the fitness of things, we say heartily, "Amen and amen!" The day in which we live calls for the employment of all our forces. The fields are white already to the harvest. Enthusiasm must not, therefore, be chilled by cold, searching criticism; nor honest endeavor intimidated by sarcasm or ridicule. But, notwithstanding, we need to be careful, though not abating earnestness one jot or one tittle; wise, though just as persistent; more Biblical, but just as unremitting in our activity. That untimely zeal should lead to extravagances, the results of which we deplore, is to be anticipated; that earnestness in so great a work should sometimes degenerate into rashness ought not to surprise us. Rather these possibilities and tendencies should excite us to a healthful caution, so that we may not suffer the consequences of undue zeal, thus preventing rashness and avoiding extravagances. To do this, how imperative that wisdom and grace that cometh from above! May it be sought in all our churches and by all our pastors; and in seeking it may the prayer of all Christians be, "O Lord, so revive thy work that we may see most of thy glory and least of human imperfection."

Tests of Piety.

Pure religion and undefiled is "ministering," not the other thing, "being ministered unto." It is handing over the morning paper to another for first perusal. It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving up the most restful arm-chair or sofa corner for one who is weary. It is "moving up" in the pew to let the new comer sit down by the entrance. It is rising from your place to darken the blind when the sun's rays stream in too brightly upon some face in the circle. It is giving up your own comfort and convenience every time for the comfort and convenience of another. This is at once true courtesy and real Christianity! If we mean to copy the spirit of the Master, we must be ready in every relation of life, and at every hour of the day, to give up being waited upon, and to practise this self-sacrificing, beneficent and "ministering" gracefulness of spirit and conduct.—A. L. Stone.

The Olive-Trees in Gethsemane.

They stand there still, Mute records of too deep agony Earth ever witness'd. 'Neath the midnight sky The blessed Saviour bent submissively Before His Father's will.

From earthly eyes Those "unknown sufferings" were hidden quite; Only in silence came, that awful night, To "strengthen" Him, one of those angels bright Sent down from His own skies.

The chosen three In that mysterious hour were far from Him, The paschal moonbeams ro and about them swim, Whilst He contoured, amid you shadows dim, His solemn litany.

Yet they were there— These very trunks we still can see and feel, Those boughs, and which o'er now the moon-beams steal— Beneath their sombre shade He designed to kneel In that prevailing pray'.

When on His face, So worn and wan for us, the strange drops stood, The first-fruits of His Passion, "drops of blood" Proving the closeness of His brotherhood With all our sorrowing race

What Gothic fane, Piled by the hand of man, could ever rise Fraught with such consecrated memories— Though morn and eve upending to the skies Of Christian praise the strain—

As that gnarled tree Which, centuries ago, was standing there; And saw Isaac's torches redly glare, What time the Father answered Jesus' pray'r Breathed in Gethsemane?

For calm, at last, He joined—the struggle o'er—His chosen three; And went, without a pang, to Calvary. So, Christian sufferer, shall it be with thee: God sends His angel in thine agony— In death all woes are past!

—The Quiver.

\* \* \* There are eight venerable trees, undoubtedly of great age, their trunks much decayed, but branches flourishing. The most venerable of their race on the face of the earth, says Stanley, their gnarled trunks and scanty foliage, will always be regarded as the most affecting of the sacred memorials in or about Jerusalem.

Make Room for Christ.

Will you not make room for him now. There are dark days coming upon you, my friends. Days when you will need some one to bind up your broken hearts. He says he has come to bind up the broken hearts. He wants you to make room in your hearts for him. If you receive him, now, he will not desert you in time of darkness and trouble. He will save you from sin if you will only give him a place in your hearts. The moment you make room for him he will come. He will be with you when you die. What will you do when you stand by the swelling waves of the Jordan, if you have not Christ? You may have praying friends and brothers, but they cannot go with you. They may come down to the brink of the Jordan, but they cannot pass over with you. You will have to cross it alone if you do not have Christ. O, take him and he will be with you in your hours of trial and sorrow and death, for he has promised to be with us if we only take him as our companion. Not only that, but he says, "I will raise you up at the last day." Make room for him in your heart and you will one day hear his voice, the voice of the Son of God, and come forth as Lazarus did. "I go," he says, "to prepare mansions in that kingdom of bliss for you, if you will only make room for me here. If you will only make room for me in your bleak, vile hearts, I will make room for you in the mansions yonder in the skies." The best thing you can do, my friends, is to make room for Christ in your hearts. How quick he will come if you will only have him. Now that is the question. Have you got room for him? You must answer that yourself. The question is, "Have you got room in your heart for the Son of God to-day, and are you willing to let him come in there and abide there?" He has come many a time, knocking and pleading for admittance, and you have not admitted him. You have not given him one look of recognition for all that he has done for you. I once heard of a mother who had an only child, and the child was an idiot. The mother watched over it and never left it and never let it want for anything, and one day a neighbor came in and found her weeping, and asked her what she was weeping for, and the poor woman replied: "I have been taking care of that child fourteen years, ever since it was born. I have taken her into my own room and been up with her nights and done everything for her, and now she doesn't know me from you or any other stranger. Oh, if that child would just recognize me, just give me one look to show she knows me from any one else. She obeys me, she follows me, but she never gave me one look of recognition for all that I have done for her." Oh, how that can be said of many who have known Christ for years, but have never said, "I thank thee for coming into this world to save me." He has showered blessing upon you, but still you keep him out of your hearts. People talk to you, but you turn a deaf ear. You have no room for Christ. Oh, may God help you to make room in your hearts for Christ, and to say, "Lord Jesus, I receive Thee into my heart now, and make room for Thee." That is what we mean by a personal Saviour. When Christ comes into our hearts He takes full possession, and there is peace and joy and gladness. Invite him to take a place in your heart. Receive him now, and He will never leave you; in the hour of calamity and affliction and death He will be with you.—D. L. Moody.

THE more you enjoy the smiles of God, the more you will shine in the eyes of those saints who judge of the trees of righteousness by their fruits.

THE day is gently sinking to a close, Fainter and yet more faint the sunlight glows: O Brightness of thy Father's glory, thou, Eternal Light of light, be with us now: Where thou art present darkness cannot be; Midnight is glorious noon, O Lord, with thee.

To love all mankind, from the greatest to the lowest, a cheerful state of being is required; but in order to see into mankind, into life, and, still more, into ourselves, suffering is required.—Richter.

The Unawakened Described.

We will suppose that some of our young and earnest Christians wish to improve themselves in the art of laboring among the unconverted. For this purpose books and helps, to some extent, have been prepared. But, with his Bible in hand, the worker can soon provide for himself all the instruction he needs.

Let him bear in mind that all the members of an assembly are made up of two classes:

- 1. Those in Christ.
2. Those out of Christ.

Those "in Christ" are "believers," "the regenerate," "the redeemed," and are known, also, by many other designations, each one of which has a special significance. But he is now not preparing to deal with them; so he may pass over all passages which allude to them.

His concern, then, is with those out of Christ. This includes all mankind who are not "in Christ." To be "out of Christ" can be illustrated by showing what it is to be "in Christ"—as Noah was in the ark (all others were outside)—a man in the city of refuge—and a number of like instances to be found in the Scriptures. But those "out of Christ" are to be distinguished into two great classes, whom we will call—

- 1. The Unawakened.
2. The Awakened.

Let us first consider how to treat "the unawakened." A competent knowledge will require us—First. To mark all the expressions in the Scriptures by which the character and condition of these persons are indicated. He will find these expressions by the hundred. One class of them are substantive names, as "the ungodly," "children that have corrupted themselves." Others describe what they do, as "they that walk in the way of sinners." In order to do this work well, the student must read his New Testament through from beginning to end with this one object in view—and that is, to mark with a pen, and perhaps copy off, such phrases and words as depict the character and condition of unawakened men. If he wishes to be very thorough, he will read the whole Bible through in this way. Such a survey will put him in possession of an unlimited number and variety of passages which describe vividly every possible feature of the unregenerate. He will have a minute and profound knowledge of the malady he intends to deal with. Secondly. He may, while doing the above, or subsequently, if he prefers, note all the passages which declare what God intends to do to these unawakened persons; all the warnings and rebukes which in the Scriptures are addressed to them; all the instances in which the Scripture preachers have dealt successfully with them; and also the cases in which they have failed to move them, and the reason why, as well as the subsequent judgment of God upon them.

A diligent study of this sort in God's own school of the prophets, attended with unflagging prayer for the Spirit, will educate a worker in two things:

He will understand the unawakened man. He will know how to go to work to awaken him.

By way of example, we call out a few passages to make plain our meaning: Thou that sleepest—the natural man—gone out of the way—the servants of sin—become unprofitable—enemies in your minds—under sin—carnally-minded—servants of sin—come short of the glory of God—sold under sin—not subject to the law of God—in the flesh—vessels of wrath fitted to destruction—conformed to this world—ignorant of God's righteousness—them that perish—sowing to the flesh—dead in trespasses and sins—children of disobedience—without Christ—children of wrath—aliens from the commonwealth of Israel—without God and without hope—alienated from the life of God—the old man which is corrupt—them that know not God and obey not the gospel of his Son—who hold the truth in unrighteousness.

The student may make note of as many of such passages as he pleases. But, in order to get the full benefit from them, he should make each word, or phrase, the subject of a special study. He should look at it from all sides—fathom, as far as he can, its depth and breadth of meaning, and then consider how he can illustrate and enforce its meaning. In this way not only he himself will grow in discernment, but he can use these elucidations for the conviction of his hearers. If he chooses, let him provide himself with a little blank-book. At the head of each page let him write one expression, such as, "Vessels of wrath fitted to destruction." All his thoughts and illustrations about that special phrase can be put on that page. Thus every one of a hundred phrases can be made the text of a short five minutes' sermon, less or more, as he may see fit.

The man who will do this will never lack for material for exhortations to repentance. The Christian who will study the Scriptures in this way will never lack for a word to edification in the prayer meeting.—Journal and Messenger.

Little Crosses.

Christ comes to us morning by morning, to present to us, for the day then opening, divers little crosses, thwartings of our own will, interferences with our plans, disappointments of our pleasures. Do we kiss them, and take them up, and follow in His rear, like Simon the Cyrenian? Or do we toss them from us scornfully because they are so little, and wait for great affliction to approve our patience, and our resignation to His will? Ah! how might we accommodate to the small matters of religion generally those words of the Lord respecting the children: "Take heed that ye despise not one of those little ones." Despise not little sins; they have ruined many a soul. Despise not little duties; they have been to many a saved man an excellent discipline of humanity. Despise not little temptations; rightly met, they have often nerved the character for some fiery trial. And despise not little crosses; for when taken up, and lovingly accepted at the Lord's hand, they have made men meet for a great crown, even a crown of righteousness and life, which the Lord has promised to those that love Him.

Random Readings.

THE man that stumbles twice at the same stone is a fool.—Spanish Proverb.

Of all mistakes, the greatest is to live and think life of no consequence.

Nothing can be love to God which does not shape itself into obedience.—F. W. Robertson.

The intention of Holy Scripture is to show us how to go to heaven, not how the heaven goes.

SLEEP is death's younger brother, and so like him that I never dare trust him without my prayers.—Sir Thomas Browne.

WE are not saved by faith without works, for there is no such faith in Christ. Nor are we saved by works without faith, for no works but those that flow from faith are acceptable to God.—De-thune.

As iron, put into the fire, loseth its rust, and becometh clearly red-hot, so he that wholly turneth himself unto God, puts off all slothfulness, and is transformed into a new man.—Thomas a Kempis.

TRANSLATE the sense of Scripture into your lives, and expound the Word of God by your works. Interpret it by your feet and teach it by your fingers. That is, let your workings and your walkings be Scripture or position, as living epistles read and known of all men.

CHRISTIANITY is the true citizenship of the world; and universal peace, and the free exchange by all lands and tribes of their several peculiar goods and gifts, are possible only as all are grouped around, and united by the cross of a common Redeemer, and the hope of a common heaven.—Wm. R. Williams.

HE who never relaxes into sportiveness is a wearisome companion; but beware of him who jests at everything. Such men disparage, by some ludicrous association, all objects which are presented to their thoughts, and thereby render themselves incapable of any emotion which can either elevate or soften them; they bring upon their moral being an influence more withering than the blasts of the desert.—Southey.

THE salt must not lose its savor. Christian men are under the strongest bonds not only to keep the peace, but to create an atmosphere of peace for other people to breathe. The agitations of the time cannot be stilled by craft or vehemence. Sobriety of temper and of judgment are demanded of us all, most especially of all Christians. More prayer, more watchfulness, more faith in God, are required of every one of us who bear Christ's name.—Methodist.

WHAT dost thou mean by fortune? If mere chance, then to envy the lot of others, or murmur at thine own, is folly; if providence, then it is impiety; for whatever goodness, guided by unerring wisdom, doth, must be so well done that it cannot be mended; and whatever is merely in the power of a blind, giddy and inconstant humor (which is the notion by which men choose to express fortune), can neither be prevented, fixed nor regulated.—Rev. Richard Lucas, D.D.

If we wish the life to abound in freshness, we must keep the heart filled with grace; for how shall the outside be beautiful if internally there is a waste and desert? It is he through whom spread the waters of life who will present a genial side to the world and help its song. The rills which irrigate the soul of him who believes in Jesus fringe their little shores with beauty, just as the fountain streams, flowing silently through the meadows, adorn their banks with verdure.

THE grand difference between the Christian and the man of the world is: that the burden of the one is gathering as he proceeds, while the other is becoming lighter and more easy; the man of carnal mind and worldly affections clings more and more to the earth, and new cares thicken around his death-bed; his burden is collecting as he advances, and when he comes to the edge of the grave it bears him down to the bottom like a mill-stone. But the blessed Spirit, by gradually elevating the Christian's temper and desires, makes obedience more easy and delightful, until he mounts into the presence of God, where he finds it a service of perfect freedom.

WHEN a congregation has a pastor who will faithfully preach the gospel and properly do his work, it has so much to be thankful for, and is so far helped in the way of success. But it must have more. Its teachers, associated with the pastor, must also be pious, earnest persons, devoting themselves with conscience and labour to their work, seeking alike by holding up to the pastor's hands and adaptably using their own, to dispense the blessings of God's house. Let the elders, deacons and trustees be compact, strong and energetic in their several departments, let Sabbath-school teachers and other officers be filled with a spirit of genuine religious enterprise, and thus working, and working together, under the blessing from above, they will bear along with them the whole membership in prosperous devotion.

THE grace which God gives is for the real occasion of life. To forget this is to make the whole of our moral and religious life morbid and unreal. For a man to ask himself deliberately on his wedding morning whether he is so resigned to the will of God that he is perfectly prepared to consent to his bride's immediate death, is preposterous folly. The grace he needs just then, is grace to make him heartily grateful to God for the new brightness and joy which have come to him, and grace to enable him to treat his wife with the chivalrous devotion she has a right to claim, and grace, while he loves her with what seems all his heart, to love God still better. If we have honestly accepted the will of God as our supreme law, we shall receive strength from God to do God's will and submit to it as occasion demands. When God sends us work, He sends us strength to do it; and when he sends us trouble, He sends us strength to bear it. For troubles which we imagine for ourselves, and for work we imagine for ourselves, we must go for strength to our imagination—not to Him.—Rev. R. W. Dale.