

## Pastor and People.

For the CANADA PRESBYTERIAN.

### IN MEMORIAM. A FRAGMENT.

Gone where no sorrow comes,  
No tears bedim the eye  
Where life immortal blooms  
Through all eternity;  
With kindred spirits now to raise  
The heavenly song—the song of praise.  
Awhile he trod this earth,  
A sharer of its cares,  
A plant of heavenly birth,  
Nourished through prayers and tears,  
That heavenly seed in weakness sown  
Now blooms and shakes like Lebanon.  
Beverly, Oct. 23rd. W. T.

### ONE MINUTE PAPERS.

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

#### GOD'S WARNINGS TO YOU—WILL YOU LISTEN?

1st. The soul that sinneth, it shall die. Ezek. xviii, 4, 20.

2nd. The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord. Rom. vi, 23.

3rd. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. Eph. v, 14.

4th. Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. Gen. xix, 17.

5th. Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God for He will abundantly pardon. Isai. liii, 6, 7.

6th. Turn you at my reproof; behold I will pour out my spirit unto you, I will make known my words unto you. Prov. i, 23.

7th. And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved. Acts ii, 21.

### SUNG IN THE SANCTUARY.

BY REV. DR. COCHRANE.

The spirit of praise was characteristic of the Jews. Lofty demonstrations of joy, with voice and trumpet and psalter and cymbals marked the dedication of the Temple and their annual and occasional feasts. Their more common acts of worship also partook of the same character. The oriental feelings were more easily touched than ours—emotion prevailed over thought. All Christians recognize the propriety of serving God with gladness, but comparatively few enter into the spirit of the command and any form of service that is not voluntary and cheerful cannot be accepted. Religion in itself is a happy thing. It is folly and sin to be miserable, morose and gloomy, whether as regards ourselves or our fellow men.

What is praise? Praise is the legitimate exponent of gladness, implying a knowledge of God's character, and the overflowing of a grateful heart. It is not so much an act of the reason, as an overflow of the feeling. It is the utterance of the soul in rarer moments, when it is kindled in admiration of God's government in grace and providence. It is not only a Christian attribute, but a disposition of the mind and a continuous act. It springs from a soul that is more or less of God's goodness, and it always strengthens feelings of piety, to give them utterance, just as air gives blaze to fire. Many feelings of the devout soul languish or die because they are not vocalized with sacred song.

In certain churches praise occupies but a small part of the service. In the Roman Catholic and other churches that have liturgical forms of worship there is greater provision for this part of worship. In churches like our own a great deal is left to the judgment and feelings of the pastor. In many churches also the singing is confined to comparatively few, and in some cases entirely to the choir. There is nothing wrong in having a select number of trained voices lead in praise, just as the minister leads in prayer. But whether it is better to have a choir do all the singing or to have no singing at all is questionable,

for not unfrequently choirs are engaged simply for their artistic qualities or to attract congregations where the pulpit is weak, there is the spirit music, but not that of devotion. Nor can it be denied that the music set to many of our hymns is not selected nor adapted to praise. It is aimed to show the capabilities of the human voice more than to produce heart-feeling and is not fitted for the sanctuary. Tunes are hewn out of symphonies and oratorios and operas. They are good in the concert room, but out of place in the church, for in many cases "the better a tune is the worse it is in the service of the sanctuary." For these reasons our Psalmody is in many cases a mere form and a mockery and an insult to Almighty God, whereas it might be made profitable to our souls, and every note an act of sacrifice.

It is pleasing to hear well-rendered solos when the singer had a personal experience of the thought expressed in song, but there is no praise comparable to that of the entire congregation. For those who prefer surpliced choirs and intoning, and artistic renderings of classical and ancient melodies, because through these they are brought into nearer communion with the Divine Being I have the highest respect, but the memories of other days when the hundreds and thousands who worshipped on the hillsides and in the moors and glens, ascended to heaven, has brought me more in touch and sympathy with those simpler melodies that can be sung by trained and untrained, rich and poor alike.

The Being whom we worship is worthy of the grandest notes that angels sing, but He is equally well pleased with the minor strains of humble and contrite and broken-hearted ones who seek in their own uncultured way to swell the song of the redeemed in earth and heaven. We cannot, however, be always in the temple, and engaged in worship, but in every vocation of life we can cultivate the spirit of praise.

### SABBATH-KEEPING AND BUSINESS.

The Japan Christian Chronicle and Missionary Tidings contains the following concerning a citizen of Colorado, who with his wife was among the passengers whose lives were lost in a recent shipwreck in the China Sea:—

Nearly twenty-five years ago Mr. Chain was a student in Jacksonville, Illinois, with the gospel ministry in view. His health failing, especially his eye-sight, compelled him to turn his attention to business pursuits. He sought the bracing climate of Colorado, and after rustication a year or more, on the open plains at the base of the Rocky Mountains, he opened a small book store in Denver.

His first Sunday in the then wild western community of Denver revealed his staunch Christian character. On Saturday night he closed his place of business, and did not open again till Monday morning. At once a committee of business men waited upon him early that Monday and remonstrated with him. They said: "Out here in this newly settled country in the west we all do business on Sunday as on any other day, and you will not succeed if you lose the best day in the week for trade. Besides we cannot afford to have such a precedent established among us."

With that quiet but very firm Christian dignity the young Mr. Chain replied: "Gentlemen, what little money we have we made by keeping God's holy Sabbath back in Illinois, and God is the same here and there, therefore, if we fail in business in Colorado by observing His holy day, we shall be willing to lose our money." Instead of failure, however, he and his partner, S. B. Hardy, who also came from the same city in Illinois, were blessed with phenomenal success. Their noble example of Sunday closing was soon followed by others, and now the city of 150,000 population is as orderly on that day of the week as any city in America. It was simply God fulfilling His promise, in so blessing those two Christian young men, as stated in Isaiah lviii. 13, 14, and other places in His Word. "If thou turn away thy foot from the Sabbath from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; not doing thine own

ways nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it."

Their business was so richly blessed that their wholesale and retail house—known now as "The Chain & Hardy Book, Art and Stationery Company, of Denver," has become one of the largest and most influential in promoting literary and Christian culture, west of the Mississippi river. For two decades it has been the rendezvous for clergymen of all denominations, and literary people of that and adjacent States.

### RESEMBLANCES.

Dr. Dunlop Moore, in the Presbyterian, calls attention to the very remarkable resemblances between Hinduism and Buddhism, on the one hand, and the ceremonies practised on the other hand by the Roman Catholic Church. Dr. Moore himself was a resident in India and he noted the following parallels:—

"Both systems foster asceticism, and agree in proclaiming the meritoriousness of voluntary poverty and of celibacy. Both have monks and hermits, devotees dwelling in monasteries and in deserts. Begging Brahmins may be compared to mendicant friars. Both concur in saying prayers in an unknown tongue, and use of beads, which they count in performing their invocations. To the common people of both religions the reading of their Scriptures is forbidden. Hindus have their purgatories, and their *shraddha*, or service for the repose and happiness of the dead. Their temples are lighted up in day time like Roman churches; and as the Roman priest rings a bell during mass, so does the Brahman during worship in his temple. Works of supererogation are recognized alike in the Roman and Hindu systems. In both, a low standard of piety may suffice for persons engaged in business, while a higher is proposed to a select few taken from the common mass. Hindus know the use of pious frauds, and have their miracles wrought by holy men and by images. They too hold the doctrine of the *opus operatum*, or the merit of a religious act apart from the disposition of the worshipper. The alleged powers of the priest to make a *CHRIST* of a wafer by saying *hoc est corpus meum*, resembles the Brahman's claim by the use of *mantras* to endow a block of stone with an animating divinity. Pilgrims, who travel on their bare knees over rough stones, or who walk with peas or gravel in the inside of their shoes or brogues, as a penance, are imitators of self-torturing Hindus, who will perform painful journeys to distant shrines, by dragging their bodies flat along the ground. While professed thieves and thugs in India pay their devotions assiduously to the goddess Kali, and make her their tutelary deity, Italian banditti and pirates have been known to put themselves under the protection of the Virgin, and to have vowed to her a part of their plunder."

### THE LORD'S PEOPLE DESTROYING THE LORD'S DAY.

The sacredness of the Lord's Day appears to be less regarded every year. As the spring opens there is a fresh impulse on every hand to set aside its distinct features. Excursions invite. Summer houses are to be selected and Sunday offers opportunities for it. A long bicycle ride is especially attractive. The family are invited to visit relatives, and it takes the whole day. At least, the house piazza, the Sunday paper and the novel set up their attractions against public worship. The most painful fact about this gradual loss of the Lord's Day is that its sacredness is being destroyed by the Lord's followers. If every person lived up to his convictions on this subject the day would be protected. Its value is lost through Christians doing what they would not wish other Christians to do on that day. If Sunday should cease to be the Lord's Day it would be because Christians have resisted the pleadings of their own consciences concerning it. No legislature can

Christianize the weekly rest day. It can only free the day from the burdens of continuous toil. But if each Christian keeps it as in his best moments it might be kept, it can not be destroyed. We therefore appeal to the followers of Christ to set His seal on His day in our land. Keep it free from labor. Lay no unnecessary burdens of toil in it on others. Make it a day for the conscience. Worship God in it, both in private and in public. Do some kindly service to others every Sunday in honor of the day. Make it an ideal day in your own life. Then plead in its behalf. But your own life will be the strongest plea. A Christian's character is largely determined by his use of his Sabbaths. The Christian character of the nation is decided by the way its Christian citizens regard the Lord's Day. To every citizen it comes each week as a sacred trust. Whatever others do, will you make it in your life and experience the Lord's Day?—*The Congregationalist*.

### SABBATH-KEEPING IN THE NEW HEBRIDES.

In the course of his address at Exeter Hall, the veteran missionary, Dr. Eaton, said, "You will never see them leaving the church or the centre where people are meeting for worship on the Lord's Day in one of our islands. You will never see anybody go away to visit friends and commit the devil's sin of keeping their friends away from the house of God on the Lord's Day. You will never see any man go away, on a bicycle, or otherwise, to spend the Sabbath in the country. And if we are able to reach our churches on the Lord's Day, every convert will be in his seat, and no loiterer is seen going in after the service is begun, to draw away the attention of those who have already met for worship. They are all in their seats to begin the first prayer, and to conclude the worship; and they are not wearied with long service as very many are at the present day. If the services are a little longer than usual, there are no watches taken out and replaced, and which are scarcely in the pocket again until they are taken out as before. No, friends. Every eye is placed on the missionary; every heart is interested as they drink in the great truths that are new to them, and that refresh and feast their souls as Jesus is set before them. In this way they set an example to us in very many things. Saturday had come to be called, as in Scripture, 'the preparation for the Sabbath,' and on that day all cooking is done."

### THE BIBLE.

An American correspondent sends us the following note on the Bible: And thus it has come to pass that after the errors no less than after the assaults of so many hundred years, surviving the misrepresentations of its enemies and the most dangerous perversions of its friends, the Bible still maintains its unique power and grandeur; is still the sole Book for all the world; is still profitable beyond all other books for doctrine, for reproof, for correction, for instruction in righteousness; is still found worthy to be called a Book of God, written for our learning, that we, through endurance and through comfort of the Scriptures, might have our hope. Its lessons are interwoven with all that is noblest in the life of nations: "The sun never sets upon its gleaming page." "What a Book!" exclaimed the brilliant and sceptical Heine, after a day spent in the unwonted task of reading it. "Vast and wide as the world, rooted in the abyss of creation, and towering up beyond the blue secrets of heaven. Sunrise and sunset, promise and fulfilment, life and death, the whole drama of Humanity, are all in this Book!" "Its light is like the body of the heavens in its clearness; its vastness like the bosom of the sea; its variety like the scenes of nature."

Rev. Hopkins Rees, writing to the Welsh newspaper, *Y Tyst*, gives a glowing account of the reception accorded to him, his wife, and the other missionaries on their arrival in Chi Chow, China. A congregation of over 300 Chinese had gathered to give them welcome. On his arrival in China a few years ago, some thirty persons only welcomed him.