

Pastor and People.

THE DISAPPOINTED.

There are songs enough for a hero
Who dwells on the heights of fame;
I sing for the disappointed—
For those who missed their aim.

I sing with a tearful cadence
For one who stands in the dark,
And knows that his last, best arrow
Has bounded back from the mark.

I sing for the breathless runner,
The eager, anxious soul,
Who fails with his strength exhausted
Almost in sight of the goal;

For the hearts that bear in silence—
With a sorrow all unknown—
For those who need companions,
Yet walk their way alone.

There are songs enough for the lovers
Who share love's tender pain;
I sing for the one whose passion
Is given and in vain.

For those whose spirit-comrades
Have missed them on the way
I sing, with a heart o'erflowing,
This minor strain to-day.

And I know the solar system
Must somewhere keep in space
A prize for the spent runner
Who barely lost the race.

For the plan would be imperfect
Unless it held some sphere
That paid for the toil and talent
And love that are wasted here.

—Ella Wheeler Wilcox.

THE LOG-CABIN COLLEGE OF THE OLD NORTH STATE.

It was opened in Guilford County, North Carolina, 1765, by the Rev. Dr. David Caldwell, a Presbyterian missionary. He was a man of iron constitution, strong practical sense and striking originality. His peculiar talent—sustained by weight of character and kindness—for drawing out the best intellectual faculties, secured from his pupils lasting respect and love. Youth from all the Southern States assembled for his instruction in the Log Cabin. This was a structure two stories high, with a chimney through the centre. Fifty ministers were under his training. Many of his scholars rose to distinction as statesmen, lawyers and judges. Five were governors of different States. Theology, the classics and the sciences were all taught by himself. His mode of discipline was beyond imitation. It is said that no one was ever expelled from his school. The rod was almost unknown. For offences, his looks, with a few words, sufficed. His manner sometimes left the transgressor in doubt whether something further was not in reserve!

"His Log-Cabin," writes the Rev. E. B. Currie, "served for many years as an Academy, a College and a Theological Seminary. His manner of governing the school, the family and the churches, was much the same—on the mild plan, attended with wit and humour. Few men have ever succeeded in keeping better order."

Dr. Caldwell's wife was a lady of amiability, education and superior intelligence. She was an eminent Christian, and had a powerful influence on the college. She was continually resorted to by students anxious for their soul's salvation. Many became preachers who had not thought of it before entering the college. Seven were licensed at one time. It became a by-word that "Dr. Caldwell made the scholars, but Mrs. Caldwell made the preachers." She was the daughter of the Rev. Alexander Craighead, of Mecklenburg County, and a native of Lancaster County, Pennsylvania—the same place as her husband.

"He had a large school," continues Mr. Currie, "which he generally attended five days in the week, two large churches which he catechised twice a year, four communions which lasted four days each, besides visiting the sick, preaching to vacant churches and studying."

His recreation was labour. With his own hands he ditched and irrigated his meadows, devoting an hour or two morning and evening; and if not thus occupied, was always busy at other work. No physician lived near him; and the settlement being new, the people were unprovided with medicines. He studied with a Philadelphia physician, who spent a year at his house, where he died. After the physician's death, Dr. Caldwell purchased his books at a low price, and became the only practitioner in a region twenty miles around.

The first minister of the Church of England had come to North Carolina in 1704. From that time till 1776 people of every religious profession were taxed for "the erection of churches, purchase of glebes, and support of church ministers." A law was passed at Wilmington, N.C., January 30, 1764, compelling all qualified persons "under a penalty of twenty shillings," to subscribe to the following: "I will not oppose the doctrine, discipline and liturgy of the Church of England as by law established." His persistent efforts in the cause of Presbyterianism—it cannot be questioned—did much to promote religious freedom in the South.

Dr. Caldwell was born in 1765, and apprenticed to a carpenter until twenty-one years of age. After working at the

trade four years more, he became anxious to preach. By teaching and studying alternately, he managed to get a college education. His own hard experience and ability in communicating, induced him to share the burdens of others; and he benefited multitudes gratuitously. His terms of tuition never exceeded ten or twelve dollars per annum.

He lived ninety-nine years, and his last days were enlivened by visits and letters from men prominent in the world—some with heads as white as his own—who gratefully acknowledged his devoted care, asserting that their highest aspirations and their success in life were owing to his teachings in the College of the Log-Cabin.—Sarah Gould, in *Christian Intelligencer*.

A DIFFICULT FIELD.

Many a church is spoken of as a "difficult field" the pastor is pitted by some as a sufferer, and admired by some as a hero. He himself may groan and complain over his hard lot in an unmanly way. He may meet his difficulties in a manly, hearty, hopeful spirit, and, while he acknowledges them and takes counsel in reference to them, does it in such a genuine and earnest spirit that the difficulties seem to disappear, and soon the church is spoken of as not so difficult after all. All churches are alike in many things. They are all difficult. If the work is taken up in the right kind of spirit, the difficulties are not so monstrous.

A minister should be a manly man. He should at all times remember that he is not the only man, nor the only minister, having hard work and many trials. He should do his work in such a way as to be an inspiration to those about him. If the people of the church have been discouraged and hesitating he must rally them and infuse a new spirit into them, as he can, ordinarily, if he have this spirit himself. The last place in the world for a complaining, low-spirited, cloudy-minded man is in the pastorate. Such a man can scatter a church, bring it under the shadows and into difficult places, and all the time be wretched and sorrowing over the low condition of Zion. A brave, earnest, sunny man can awaken any ordinary congregation to do all that lies within its power, and though they may be weak financially, and their church life plain and simple, they may be known as a company of loving and willing-hearted people. The trouble with a great many of these difficult fields is that they have not been dealt with in the right way. They have not had the right leadership. There have not always been manliness and sunshine at the head of affairs. Our ministers should remember that they must be buoyant and hearty and positive in their leadership, if they would be happy, and develop a happy spirit in the life of the Church.

But there are genuine difficulties in the life of many a church. It is weak financially. It has not increased numerically very rapidly. There are few men of real intelligence and activity in its membership. It may have been depleted in membership. It may be in a place important to occupy, and yet, at present, without a large element from which to draw for growth. There may be debt, or there may be great stores of un consecrated wealth and un consecrated talents. Instead of studying the peace and prosperity of the church, the people may have engaged in worldliness and bickerings. Divisions may have arisen. Such a crisis has come into the life of many a church. It is apparent to any one, looking on from the outside or from above, what is the need of the church, and yet the church does not seem to accept what is needed, and it remains a difficult field.

It may take long processes to eradicate these difficulties, but a minister who will go in the right spirit—to be brave and loving and sympathetic, to tell of Christ and His Spirit, to preach the great and tender truths of the Gospel, to do all things for Christ's sake—will find the hearts of the people growing tender; old disputes will fade out of sight; old difficulties will disappear. It is one of the most pleasant and satisfactory things in the world to see a church become transformed in its life and spirit under the application of the Gospel of Christ through a man, cheery and manly and Christly.—*Herald and Presbyterian*.

REFLEX INFLUENCE.

A striking illustration of the reflex influence of missions is seen in the case of the Helmannsburg Parish, Germany. In thirty years from the time the people began their foreign mission enterprise this Church had about 150 missionaries and more than 200 native helpers in their missions, with 3,920 communicants. During the first seventeen years of this time the home Church received 10,009 members. The reflex influence of the foreign and domestic work is recognized by all. The dome of the Pantheon at Rome suggests to Brunelleschi of Florence to build the magnificent dome that for these 500 years has crowned the historic Church of that city; Rome gets back her pay through Michael Angelo, who, equally at home in Florence and in Rome, building St. Peter's Church in the latter city, taking the hint from Florence, crowns that marvel of architecture with the noblest dome in all the world. The high-domed edifice of Christianity we erect in this land shall set the pattern for yet nobler edifices that are to stand on the great heights of foreign lands; where they, in turn, incorporating such beauty and glory as the genius of other peoples shall indicate in the edifices they rear, shall make the helpful suggestion to America herself in turn, to build all the mightier and nobler structure for the King of kings.—*Missionary Review*.

KNOX COLLEGE.

THE UNITY OF THE CHURCH AND CHURCH UNION.

On Wednesday afternoon last the opening of the Session of Knox College took place, at which Principal Caven presided. Convocation Hall was filled by a representative audience. A large number of ministers from almost every part of Ontario was present. After preliminary devotional exercises the Principal called on Professor McLaren to deliver the opening lecture. Dr. McLaren took for the subject of his lecture "The Unity of the Church and Church Union," and spoke as follows:

There has sprung up in many quarters an earnest feeling in favour of the reunion of Christendom. Thoughtful persons readily admit that the condition of the Christian world is by no means satisfactory. The numerous divisions in the visible Church, the frequent controversies and the heartburnings that occur among Christian people, and the small progress made in the evangelization of the world, indicate that in some way full justice has not been done to the Gospel system. It is not surprising in the circumstances that some have been led to turn to the organic union of the Churches in Christendom as a panacea for the evils which are seen to exist.

Thirty years ago there was organized in England an "Association for the Promotion of the Unity of Christendom," by intercessory prayer. This society, which, I presume, still exists, embodies largely the aspirations of those who long for the visible union of the Anglican, Greek and Roman Catholic Churches, and then look, perhaps, for the absorption of smaller Christian bodies. There has also been in recent times a happy breaking down of the prejudices with which the different evangelical Churches were wont to regard each other. A movement has, moreover, been recently initiated in Canada looking towards the visible union of influential denominations which have long stood ecclesiastically apart. The distinguished prelate who recently preached before the Triennial Session of the Dominion Synod of the Anglican Church in Montreal declared his conviction that of the many great questions coming before that body, "not one ranked in importance with that as to the reunion of Christendom." There is much in these movements and utterances in which earnest Christians may rejoice. They seem to indicate that the Divine Teacher is leading good men to feel after truer views of the unity of the Church, and to cherish feelings towards their fellow-Christians in other sections of the Church which can scarcely fail to bear good fruit. It is, at the same time, clear that in many quarters there mingle with these movements for the reunion of Christendom confused and erroneous views of the Church and its unity which we should avoid. Our idea of the Church will necessarily determine our view of its unity, and will modify our conception of the importance of the corporate union, and of the extent to which it is attainable.

Our Lord declares to Peter, "Upon this rock I will build My Church, and the gates of hell shall not prevail against it," Matt. xvi. 18. We must ask:

1. What is meant by the Church? There are in reality only two conceptions of the Church, which are radically distinct. These we may, for brevity's sake, style the Romish and the Protestant. The proximate ground of faith, according to the Roman Catholic, is the living infallible Church, whose office is to authenticate and explain Scripture and tradition, and whose voice is decisive on all points upon which it speaks. According to the Protestant, the proximate ground of faith is the Bible alone. Even since the Reformation some excellent men have failed to apprehend the import and bearing of the distinctions then made. And, if we are not mistaken, we can discover in some of the good men who are agitating for the reunion of Christendom, a sort of mental vacillation on this point, which introduces weakness and confusion into their discussions.

1. The Romish definition of the Church, as given by Cardinal Bellarmine, is as follows: "The Church is a society of men on earth, united together by the profession of one and the self-same sacraments under the government of lawful pastors, and especially the Roman Pontiff." (De Eccl. Lib. III., cap. 2.) This definition is not deduced from the Bible, and it is impossible to find any real ground for it there. Those who hold this view regard the Church as a purely external and visible society, made up of all sorts of men, and even of "reprobates," as Bellarmine expressly affirms. To this mixed company of saints and reprobates, according to Papal divines, belong the promises made to the Church in the Word of God. It possesses all the prerogatives of the Church. To it pertain all those attributes which from antiquity have been ascribed to the Church. It is one, holy, catholic and apostolic.

2. The Protestant conception of the Church is derived from a careful examination and induction of the teaching of Scripture, direct and indirect, bearing upon it. What the Protestants have gathered from the Word of God is, that the Church consists of the whole number of those "that have been, are, or shall be gathered into one under Christ, the Head thereof." In reply to the question, What is the Church? the Geneva Catechism answers: "The society of believers, whom God hath predestinated unto eternal life." This is substantially the common doctrine of Protestants. The Church in its true idea is the body of Christ; or the *coetus fidelium*, the company of believers. As the Augsburg Confession expresses it, "The Church of Christ is a congregation of the members of Christ, that is, of the saints, which do truly believe and rightly obey Christ." The point of importance is that the Church, as set forth in the New Testament, is not, in its widest conception, a mixed body made up of all sorts of men, good and bad. It is composed of "saints," and "the faithful in Christ Jesus." It is "the body of Christ," "the fulness of Him that filleth all in all." It is a flock made up of sheep which hear Christ's voice and follow Him, to whom He gives eternal life, and they shall never perish. There are no hypocrites and no reprobates in this Church.

Protestants admit that the word Church has, in Scripture, various shades of meaning; but so far as sacred things are concerned, they are all derived from the general idea already stated. As every part of the Church, in the sense defined, has a common nature, or, in other words, is composed of those who believe in Christ, and are the habitation of God through the Spirit, it is evident the word Church may be applied appropriately, either to the entire body of Christ in all ages and lands (Col. i. 18), or to any smaller portion of it, united by some tie, on account of which it may be contemplated as a unit. In the New Testament, believers are required to associate themselves for Christian fellowship, mutual watch and care, and the extension of the kingdom of Christ, and these societies thus formed are spoken of as churches. But unworthy members may easily find a place in the fellowship of these visible Churches, and this fact, also, is recognized in the Scriptures; but the body, as a whole, receives the name which is appropriate to it from the profession and standing of its members. But they are not members of that Church of which we predicate unity, sanctity, catholicity and apostolicity. We have mentioned two views of the Church radically distinct, one or the other of which men who think clearly should embrace.

There is, however, an intermediate position assumed by some writers of ability, and which is involved in the reasonings of others who do not avow it. They hold the Romish idea of the Church, as an external visible society made up of all sorts of men, and yet they admit with Protestants that the visible Church is divided, and needs to be re-united. Dr. Dollinger, of Munich, who writes so ably on the reunion of Christendom, evidently occupies this peculiar ground. In his lectures, without formal discussion, he everywhere assumes the Romish idea of the Church as an external visible organization. Tractarians occupy the same ground. They can accept