

**Pastor and People.**

**Christianity and The Law.**

Some warm controversies on the question whether Christianity is part of the common law might have had a different result if the disputants had agreed at first on the meaning of the question. To illustrate the stumbling block in this much-mooted subject let us ask whether mathematics is part of the common law. If we say No, the answer is ready that the law uses it, and settles men's controversies according to it and compels them to abide by its rules. If we say Yes the objection arises that we cannot learn mathematics from the books of the law, nor can all the power of the law alter its principles in the least, nor on the other hand is it illegal to disbelieve or dispute the doctrines of mathematics.

Mathematics, then, is in one sense superior to the law, is recognized by the law, and is used by the law, in dealing with men. Whether in any just sense it is a part of the law or not is a question of secondary consequence. This is not an unapt illustration of the extent to which the law now recognizes Christianity. The law can not alter or interfere with religion; but it can and does recognize, not only the existence but the truth of religion, and may rely on its aid and promote its usefulness.

This it does by the legal sanction which it gives to the Sabbath, by the recognition and enforcement of oaths, in which there is a distinct appeal to a Supreme Being, by its legal recognition of accountability to Him, and of a future punishment by Him, by its employment of chaplains in our prisons and reformatories, and in our Houses of Legislature; by its incorporation of churches, by the validity which it gives to many of the decisions of the ecclesiastical courts, and by other similar acts of a public and official character.

It is obvious, in view of these facts, that it is not improper for the public schools to teach something of religion. If it is the duty of a judge on the bench to instruct a child-witness in the solemnity of an oath, it is not improper that all children should be taught this qualification for good citizenship in the public schools. If the law tends to every voter, officer, sailor, or witness, a copy of the Scriptures, or appeals to him in the name of the ever-living God, it is not improper that it should require the children of the state to be instructed as to the Scriptures and the knowledge of God. If it be lawful for a magistrate to arrest and punish citizens for blasphemy, profanity, disturbing divine worship, and secularizing the Sabbath, it cannot be unlawful for the state to teach the young the wrongfulness of these acts, and the reasons why the law forbids them. It cannot be the part of a law-abiding citizen to prevent the children from being taught by the state what the law of the state requires of them in these respects.

Ignorance is no excuse for violation of the law, and the state should supply that common instruction which the courts require in every citizen brought before them. Respect for religion and respect for the law are intimately dependent. Men cannot put contempt on the truth of religion without weakening the foundations of law and impairing civil order and good faith among men. Christians cannot disregard the requirements of the law without bringing reproach upon religion. And a generation of children cannot be allowed to grow up in ignorance of the respect due to both without endangering the perpetuity of the state.

We see, too, that yielding to the demands made in some quarters for a repeal of the "Sunday Laws" and the exclusion of the Bible from the common schools would only be a beginning. If the principles on which the demand is made are conceded, they involve the exclusion of the Bible and of chaplains from prisons and reformatories, the entire secularization of Sunday, the abolition of legal oaths, and the legalization of profanity.—*Austin Abbott.*

**Keep Thy Trust.**

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science so called." This strong entreaty addressed by Paul to Timothy has remarkable point and adaptedness at the present day. The appeal is a direct, personal application to every Christian among us, but especially to those in our congregations, theological seminaries, and among our clergy, who having once received the trust of Christian discipleship, and having accepted the promises as revealed in Holy Scripture with a sincere and believing mind, are now indulging in vain disputations concerning them, frittering away their means by subtle hair-splitting, or what is substituting mere human reason or cleverness above the Word of God. Every man who is indulging in these vain babblings; every one who surrenders his faith to fascinating novelties suggested by the pride of intellect or scientific attainment; every one who runs after the "oppositions" of science and suffers them insidiously and almost unconsciously to undermine the hope that is in him; every one who permits his faith in God and revelation to be shaken by the doubts which these "oppositions" inject upon his heart—to all these the warning of Paul to Timothy comes as a direct and personal message, uncovering the dangerous tendencies of dalliance with every species of science that places itself in opposition to the Scriptures. True science is humble, and sits at the feet of revelation, a loving interpreter of its unchangeable—though sometimes dimly perceived—truths. False science is arrogant, proud in its own conceit, and strives not so much to interpret the truths that have been revealed as to embarrass and belaud them by its factious "oppositions" or its wild inferences. Listen then, Christians, to Paul's warning so full of special meaning in those days, and while you prosecute your researches and perfect your accomplishments in the field of true science, as you value your hope of everlasting life, avoid "the oppositions of science so called."

**An Encouraging Dream.**

I have read of one who dreamed a dream, when in great distress of mind, about religion. He thought he stood in the outer court of heaven, and he saw a glorious host marching up, singing sweet hymns, and bearing the banners of victory, and they passed by him through the gate, and when they vanished he heard in the distance sweet strains of music.

"Who are they?" he asked.  
"They are the godly fellowship of the prophets, who have gone to be with God."  
"And he heaved a deep sigh as he said: 'Alas! I am not one of them, and never shall be, and I cannot enter there.'"

By-and-by there came another band, equally lovely in appearance, and equally triumphant, and clothed in white. They passed within the portals, and again were shouts of welcome heard within.

"Who are they?" he asked.  
"They are the godly fellowship of the apostles."  
"Alas!" he said, "I belong not to that fellowship, and cannot enter there."

He still waited and lingered in the hope that he might yet go in; but the next multitude did not encourage him, for they were the noble army of martyrs. He could not go with them, nor wave their palm branches. He waited still, and saw that the next was a company of godly ministers and officers of Christian churches; but he could not go with them. At last, as he watched, he saw a larger host than all the rest put together, marching and singing most melodiously; and in front walked the woman that was a sinner, and the thief that died upon the cross, hard by our Saviour; and he looked long, and saw there such as Manasseh and the like; and when they entered he could see who they were, and he thought:

"There will be no shouting about them." But to his astonishment, it seemed as if all heaven was rent with sevenfold shouts as they passed in. And the angel said to him:

"These are they that are mighty sinners, saved by mighty grace."

And then he said:  
"Blessed be God! I can go in with them."

And so he awoke.  
Blessed be God! you and I, too, can go in with that company. I cannot hope to go in anywhere but with that company. Such is my own sense of how I expect to enter heaven, and we will go together, brother sinner, and sister sinner, trusting in the precious blood, and washed in the blood of the Lamb. God grant it may be so!—*C. H. Spurgeon.*

**The Devil's Four Servants.**

The devil has a great many servants, and they are all busy, active ones. They ride in the railway trains, they sail on the steamboats, they swarm along the highways of the country and the thoroughfares of the cities; they do business in the busy markets, they enter houses and break open shops; they are everywhere, and in all places. Some are so vile-looking that one instinctively turns from them in disgust; but some are so sociable, insinuating, and plausible, that they almost deceive, at times, the very elect. Among this latter class are to be found the devil's four chief servants. Here are their names:

"THERE IS NO DANGER." That is one.  
"ONLY THIS ONCE." That is another.  
"EVERYBODY DOES SO." That is the third.

"BY-AND-BY." That is the fourth. When tempted from the path of strict rectitude, and "There's no danger" urges you on, say, "Get thee behind me, Satan." When tempted to give the Sabbath up to pleasure, or to do a little labour in the workshop or the counting-room, and "Only this once," or "Everybody does so," whispers at your elbow, do not listen for a moment to the dangerous counsel. If the Holy Spirit has fastened upon your conscience the solemn warnings of a faithful teacher or friend, and brought to mind a tender mother's prayers for your conversion, do not let "By-and-by" steal away your confidence, and, by perceiving you to put away serious things, rob you of your life. All four are cheats and liars. They mean to deceive you and cheat your soul of heaven. "Behold!" says God, "now is the accepted time, now is the day of salvation." He has no promise for "By-and-by."—*Christian at Work.*

**Conformity to the Will of God.**

There are and will always be, innumerable things in the Divine government impossible for us to comprehend; and as those which are more known to us require our thanks and praise, so the former call for other sentiments and dispositions of mind equally reasonable,—admiration, submission, trust; and all conspire to demand the conformity of our lives to the will of God. In cases which we understand, we see there is great reason for this; and in those we do not, there may be greater.

When we read of the miracles done by the apostles, and find that, in ancient times, the blind received their sight, the deaf heard, the lepers were cleansed, the lame walked and the very dead were raised at the speaking of a word, we are amazed at the power bestowed on the first preachers of the Gospel, and should be willing to submit to any degree of rigor in our lives, that ourselves also, if it were now possible, might be honored with the same signal endowments.

Men may work miracles in support of God's true religion, and yet be found at last to have been the servants of another master; and the preacher of righteousness be condemned for his sins. There will be found among the workers of wonders, among apostles, prophets, martyrs, who shall be "cut off, and cast into outer darkness;" but of those who love God and keep his commandments, not one shall be lost. The obedient shall all be received into the state of bliss, and be made "kings and priests to God, for ever and ever."—*Dr. Ogden.*

A SOCIETY for promoting legislation for the control and care of habitual drunkards has been formed in London.

**Why Do Sinners slight the Gospel?**

Very many persons manifest a strange dislike to the Gospel, and act as though they regard it as the cause of all their personal troubles, and as designed to bring upon them greater evils in the yet future. How thoughtless, and how unreasonable thus to act!

Every one knows that he is a sinner, whether he believes the Bible account of the introduction of sin into our world or not.

A man may be sick—dangerously sick, without knowing how he came to be so. How foolish would he be to argue against the use of offered medicine, because he did not feel sure as to how he contracted his sickness! How much more foolish to find fault with the remedy kindly proposed and offered, as though it had caused the sickness.

It is thus that very many do when the Gospel with its rich and saving provisions is named to them.

Some turn proudly away, and find fault with the Bible account of man's sin and man's ruin, while others seem without going so far back, or caring how sin came to exist, to regard, come how or other, the Gospel as the cause of its existence, and having caused the evil to threaten the sinner with eternal sorrow and wretchedness. Thus esteeming the Gospel, it becomes to them hateful and is hesitatingly rejected. Was there ever such culpable thoughtlessness? Was there ever folly equal to this!

The man is a sinner and he knows it. If he be sick he needs a physician, if he be a sinner he needs a Saviour.

Again, he not only knows that he is a sinner, but apart from the Gospel he knows of no Saviour—no salvation. In his hour of need—in his extremity, the Gospel is proposed to him as a divinely prepared and all-sufficient remedy. It comes not as sin's cause but as sin's cure. Its mission is not to destroy but to restore—not to make sick but to heal—not to kill but to make alive. Its message is salvation, full and free. Salvation purchased and suited to every necessity of the sinner, alienated from God, and under condemnation.

No, the sinner hates the Gospel because it opposes sin and desires not holiness. He wishes salvation but not the salvation provided. He wishes salvation from suffering, but not from sin. He lightly esteems, yet more, he hates the Gospel. Rejecting it, he lives and dies in his sins. He lives and dies condemned. He is lost here,—lost hereafter. He is eternally lost to God—lost to happiness. To him hereafter how great and how strange will that folly appear, which treated the Gospel as the cause, rather than the cure of human wretchedness!—*Transylvania Presbyterian.*

**True Prayer Always Answered.**

The triumph of prayer is the submissive spirit in which it culminates. Oh, what a victory it is for the Christian when he can say, "My soul is as a weaned child." Let us strive for this faith—that in their noblest meaning all our prayers are indeed answered. If we lack this conviction, we shall go on mourning in our pilgrimage. What deeper sorrow can we reach than the belief that God does not hear our prayers? How painful our blindness if we fail to see the answer because it comes not in such a form as our poor hearts choose for it! If all things are for the sake of the life of Christ which is in us, whatever God sends in His Amen to our supreme desire. The Good Shepherd is surely leading us to just the place we would find; therefore let Him lead us the way which is hardest, even though it be the valley of the shadow of death, if His own wisdom so appoints. We may not see the blessing, so as to find in it what we most sought, till after many days; perhaps never, while we see through a glass darkly, but only when we see as we are seen. The treasure is veiled to our present sight, but is laid up for us where no thief approacheth. It is safe in that radiant land to which shadows and disappointments never come. Will it not be an occasion of immeasurable joy, when the veil is lifted, to find that all true prayers which we have offered on earth are indeed answered? that the desires of our hearts have ripened into immortal fruits, and that we shall feed upon them in the house not made with hands, while the Lamb, who is in the midst of the throne, leads us into living fountains of water?—*From Helps to a Life of Prayer, by J. M. Manning, D.D.*

**No Armor for the Back.**

Let me advise you to wear no armor for your back when you have determined to follow the track of truth. Receive upon your breast-plate of righteousness the sword out of your adversaries; their stern metal shall turn the edge of your foe's weapon. Let the right be your lord paramount, and for the rest be free and your own master still. Follow truth for her own sake, follow her in evil report; let not many waters quench your love to her. Bow to no customs if they be evil. Yield to no established rules if they involve a lie. Do not evil though good should come of it. "Consequences!" this is the devil's argument. Leave consequences to God, but do right. If friends fail thee do the right. If foes surround thee, do the right. Be genuine, real, sincere, true, upright, godlike. The world's maxim is, trim your sails, and yield to circumstances. But if you would do any good in your generation, you must be made of sterner stuff, and help to make your times rather than be made by them.

You must not yield to custom, but like the anvil, endure all the blows, until the hammers break themselves. When misrepresented, use no crooked means to clear yourself. Clouds do not last long. If in the course of duty you are tried by the distrust of friends, gird up your loins, and say in your heart, I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness. Finally be just and fear not; "corruption wins not more than honesty;" truth lives and reigns when falsehood dies and rots.—*Spurgeon*

**The Covenanters.**

The *London Daily News* of May 25th, says:

An old and remarkable sect, professing opinions, which, however impracticable, have at all times been defended with courage and endurance is this day to cease to exist. The Reformed Presbyterian Church in Scotland will be merged with the Free Church of that country in a joint meeting of the Assembly of the one and the Synod of the other. The fact may seem almost trivial, as under its official name the Reformed Presbyterian Church is not very widely famous. But the case is altered when we remember that the term is only another title for the Cameronians, that the last of the believers in the Covenant are to lose their identity, and the great Covenant itself to pass away. There is always something melancholy and romantic in the position of the last adherents to a forlorn cause, and it is difficult to say why the last Cameronians should be objects of less interest than the last Jacobites.

The history of the Covenant after 1688 is a history of an attempt to make a popular and spiritual impulse into the mainspring of political mechanism. The Covenant had its army encamped on Dunse Hill; each Scottish earl burning to defend "Christ's Crown and the Covenant." After that as Mr. Carlyle says, they never had any "noble national act, which it was given to them to do." The great political triumph was the signature of the Covenant by the English House of Commons, in 1648. The vow was solemn enough, but it was an item in a piece of political bargain-making. Later the king of Scotland was Covenanted, but this was no triumph. The sins of his father and the idolatry of his mother were believed to weigh on him, and the covenanter began their eternal process of "purifying" themselves by purifying Charles out of their army and their councils. The grotesque side of the earnestness was made very manifest on the day when Charles II. of all people was the centre of a public fasting and humiliation. A spirited poet has reproached Charles with ingratitude to the Scotch, who loved him, but it must be owned that Covenanters dissembled their love with great success. From the day of the humiliation of Charles, the friends of Covenant were split off from each other in proportion to the amount of practical political insight on the one hand, and of religious certainty and republican fervor on the other. There were Engagers and non-Engagers, Resolutions, or friends of Charles II., and Remonstrants against him.

Then the Remonstrants split off among themselves at Saughar, as we have seen; the real romance of the Covenant began. Suredly honor is due to the remnant that lived in marshes, on the hill-tops, in caves, in hollows of the rock, behind liana, or waterfalls, in haunted farm-houses. The hierarchy of their visions the Covenant made manifest, was impossible indeed, but it had the value of all pure ideals. Without the leaves of the "bill-folk," and the constant persecution they endured, Scotland might have forgotten to dread her two spectres, Popery and Arbitrary Power. "Among their caverns and morasses the Cameronians kept alive the memory of freedom, the hatred of oppression. In the fullness of time the bunch of bitter wormwood brought forth the bundle of sweet-smelling myrrh," as one of their own tracts declares. That they still hold their extreme doctrines after the Revolution is a slight reproach compared with the praises due to their obdurate hatred of priestcraft and kingcraft. They have acknowledged at last that their ideal, like all other ideals, is only to be found in a spiritual city; that their Covenant, like all other systems, has its day and ceases to be. The ancestors of the Cameronians had their share of evil things and their lives were no wise lovely; but Scotland will not soon forget what she owes to the men who sleep in many green graves of the western and border hills.

The *London Christian Globe* gives an interesting account of an impressive scene which took place in the Free Assembly at Edinburgh, on the last Thursday in May, the occasion being the consummation of the union between the Church and the Reformed Presbyterian or Old Church of the Covenant. The hall was crowded with an assemblage of over 4,000 persons, and about as many failed to obtain admission. The Clerks of Assembly (Sir H. Moncrieff and Dr. Wilson) being deputed to proceed to Mary's church, George IV. Bridge, overlooking Old Greyfriars Churchyard, where the members of the reformed Presbyterian Synod were assembled, conducted them to the Assembly Hall. On the entrance of the forty members of the Old Cameronian Church, the audience rose to their feet, and there was a breathless silence while they walked down the building in pairs, and took the seats reserved for them. This, however, was at length broken, and for five minutes there was an enthusiastic, almost tumultuous cheering and waving of hats and handkerchiefs, many persons bursting into tears. The Assembly immediately afterwards adjourned.

**Drink, But Remember.**

If you think it is your duty to drink intoxicating liquors, by all means do so. On no account violate your conscientious convictions, but while you raise the cup to your lips remember that this draught represents the bread of some starving brother; for the food of at least six thousand persons is grasped by the mauler and distiller, and its nourishment destroyed. Remember that so long as you are in health these liquors are unnecessary; 2,000 medical men have asserted it, and hundreds of thousands of teetotallers prove it. Remember that most persons who act as you do ruin their health and shorten their lives by so doing. Remember that not drunkenness alone, but drinking, fills our jails and penitentiaries, our poor-houses, and our lunatic asylums; employs our coroners and our hangmen, and works mischief incalculable on all ranks and both sexes of which no human institution takes cognizance. Remember that drinking retards education, industry, and every sort of political and social improvement. Remember that multitudes from your

"moderate ranks recruit the wasted army of drunkards."

Remember that every drunkard once tumbled to follow the example you set, and on trial fell from his slippery grounds into the whirlpool of intemperance.

Remember if you sanction the custom you are answerable for its fruits.

Remember that the weak and timid ones look to you, and that under God it depends on you whether they may be drunkards or sober men.

Remember that "to him that knoweth to do good and doeth it not; to him it is a sin," and that there is "woe for that man through whom offenses come to the little ones."

Remember that you can not be neutral and there will be a day when you will be unable to plead ignorance.

Remember that all this weight of responsibility rests with you, as you raise the cup, if you think it right, but we envy not your conscience.—*C. D. Scotfield.*

**Random Readings.**

Of seventeen thousand hymns which are known to exist in the English language, only two hundred and sixteen have so far received the approbation of the Church as to appear in ten different church books.

It is estimated that the number of "Friends" throughout the world amounts to about eighty thousand, of whom nearly fifty thousand are in America. Indiana holds the largest number, over sixteen thousand.

The *N. Y. Independent* expresses the opinion that "at no time for many years has so strict and severe Calvinism and Augustinianism been taught to the students for the ministry in Presbyterian Theological Seminaries as now."

Nine ladies recently left England as missionaries to the women of India. In an address at their farewell meeting, Canon Duckworth said that a native gentleman made the discriminating remark to him while in India with the Prince of Wales, "We want not Christianity from England, but Christians."

At the late meeting of Evangelical Alliance the Rev. William Arthur read a paper on the present condition of Papal Europe, in which the writer referred to the general decline of the Papal power, and asserted that there are now less Roman Catholics in England and America than there were when Pius IX. ascended the throne.

Dr. Cuyler stated to the young men at Andover Seminary lately, that he has preached thirty years, and lost only two Sundays from sickness in all that time. He attributed this uniform good health to his observance of three rules: (1) Take abundant sleep; (2) use no stimulants; and (3) never touch a sermon on Saturday night.

To the question, "What have missions done?" Africa sends back a response from 180,000 church members; Asia 120,000; Europe, with Scandinavia and Germany, 58,000; America 22,000; Polynesia 70,000; the West Indies 150,000. A grand total of 500,000 gathered out of the darkness of heathenism into the light of the church of Christ.

A UNITARIAN preacher once said to Mr. Newton, "Sir, I have collated every word in the Hebrew Scriptures seventeen times; and it is very strange that the doctrine of atonement which you hold should not have been found by me." Mr. Newton replied, "I am not surprised at this; I once went to light my candle with the extinguisher on it. Prejudices often form an extinguisher. It is not enough that you bring the candle; you must remove the extinguisher."

METHODS of preaching are changing, and the Methodists will be found, if they are not careful, on the losing side. Witness the following item:—A Providence (R. I.) lady, who lately did an unusual amount of Sunday gadding, closed the day with this reflection: "Well, I have heard three sermons to-day—one by a Baptist, one by a Congregationalist, and one by a Methodist, and the Methodist was the only one that used notes."

A CORRESPONDENT who has been investigating the statistics of the denomination writes to the *Philadelphia Presbyterian* that the Presbyterian ministry "is largely itinerant." Here are his facts: "Out of 5,077 churches 1,074 are marked vacant, and 1,799 have 'stated supplies.' In all, more than half of the whole number of our churches are without pastors—2,878—nearly 8,000 out of 5,000! Out of the whole number of ministers (4,744) there are only 1,978 who are pastors or pastors-elect."

Mr. Spurgeon's sermons are prepared for by severe study. His omnivorous and apparently purposeless reading is pursued with two clearly defined objects—the "sweetening" of the mind by the introduction of new matter and the collection of novel and striking illustrations. Thus he has always a good stock-in-trade to bring to bear upon any text he may select; but it is nevertheless certain that the fluent discourses rolled out in magnificent tones, without halting or faltering, or, as Latimer has it, "humbling and mumbling," have all been previously well throughout.

Rev. Charles H. Spurgeon is thus pictured in the *London World*: "His time is spent in moving quickly to and from the Tabernacle, the Pastor's College, the schools, almshouses, and orphanages of which he is the guiding spirit. Perhaps the most hard working man on the Surrey side of the Thames, he finds but little leisure for taking his ease in his house in Nightingale Lane—a quiet nook hard by Wandsworth Common. Wrapped in a rough blue overcoat, with a species of soft deerstalker hat on his head, a loose brown neck-tie round his massive throat, a cigar burning merrily in his mouth, he is surely the most unclerical of all preachers of the gospel. Yet that short, thickly built man, with the sleek head of hair hardly yet touched with gray, with ample brown beard covering his heavy jaw, and a thin line of whiskers covering his capacious mouth, is the famous preacher for whom, when yet a very young man, no building could be found sufficient to hold his audience."