

## PASTOR AND PEOPLE.

### WORK, FOR THE NIGHT COMETH.

It is evident to some most thoughtful persons that the Churches of Christ are not doing the work that God requires of them. Earnest men and women, who believe that God's word means something, and that his commands were given to be obeyed, have felt the necessity of rousing themselves to vigorous action. But what can they do? The Churches are not organized for work. The theory on which many of them are run seems to regard them as through coaches to heaven; some of them beautiful palace cars, well seated, cushioned, and easy; others, perhaps, second-class, and not so well furnished; but all connected with the through train; and the passengers having no responsibility for the people who through the regions through which they pass. Hence, the earnest souls who feel the responsibility to labor have sought other channels of work. Some have patiently toiled alone. Others have combined for labor, organizing themselves into societies of various kinds. But these do not touch the large body of Christians, the majority of the members of our Churches. Indeed, the effect on the Churches, as organizations, has been detrimental. It has lessened the feeling of responsibility in those who neglect to labor. When approached with an appeal to engage in work for God, they reply: "We do not belong to that society." As church members they feel no responsibility.

Thus a misconception of one of the fundamental principles of Christ's Church is being taught and embodied before men. The Church of Christ is itself a living organization for work. It needs no supporting organization; it should have no rival. What, then, can be done to remedy this alarming deficiency which now exists in the line of Christian activity? First, there is need of instruction. The plain commands of God's word must be noticed, expounded, and enforced. Pastors have an obligation in this respect. It devolves largely on them to remove false ideas with reference to the nature and work of the Churches. They can eradicate the notion that the Church is a mysterious something which God has let down into our world to be carefully guarded by human beings—tenderly wrapped in a napkin, and concealed from view; and they can inculcate the fact that it is an organization of Christ's followers according to God's appointment for *mutual help and aggressive labor*.

And it should be plainly declared that the obligation to work rests upon each individual member, young or old, male or female. It is not the duty of the pastor to do all, or even most, of the work. Every member has an individual work to perform. "To every man his work," is Christ's theory of apportionment. Paul labored for the Corinthian Church on a meagre salary, eking out his poor support by laboring outside of his calling. When he had reflected on what he had done, he was forced to write them these lines: "For what is it wherein ye were inferior to other Churches, except it be that I myself was not burdensome to you? Forgive me this wrong." (2 Cor. xii. 13.) It looks as though there were pastors in our day who ought to humbly ask the churches they serve to pardon them for neglecting to press home upon them their individual responsibility; and for attempting to perform the work which God had assigned to the churches, and to the individual members. May God forgive us this wrong!—*Occident*.

### CASTE IN INDIA.

The Calcutta correspondent of the London "Times" speaks of a discussion which recently took place in the Bengal Social Science Association, upon the benefits and evils of caste.

The discussion was significant as showing the vital change which is being rapidly produced in Indian thought and Hindoo customs by the powerful influence of Western thought and science; also for the astounding fact that among a large gathering of learned high caste native gentlemen, only one speaker ventured to defend what has always been deemed by Europeans to constitute the most cherished fabric of the Hindoo social system. The speaker who introduced the topic spoke in favor of some redeeming features of caste. He admitted that caste imposed undue restrictions on intermarriage and social intercourse between different castes; that it restricted certain sections of society to certain occupations; that it hindered the

adaptation of people to altered social conditions; but contended that these drawbacks were fully compensated for by many substantial advantages. Among these he enumerated the feeling of self-respect and ambition induced by descent from a noble ancestry and inclusion in a venerated caste; the moral restraint caused by fear of transgressing caste rules and disgracing caste character; greater proficiency and skill in a handicraft resulting from the hereditary practice of particular industries; the absence of all sense of degradation and humiliation associated with the pursuit of manual labor; the cheerfulness and content with which different castes performed their allotted occupations; the protection afforded to members of each particular caste, and assistance in times of necessity. The speakers who followed were all opposed to caste restrictions. One of them stated that he was a Koolin, a Brahmin, that is, of the highest class, but that he was perfectly prepared to surrender all his hereditary privileges in consideration of the evil which the system of class was now producing. It had its uses when first established, but now, an anachronism, it stood in the way of national improvement. At one time it did exercise a sort of social check upon native society, but now it was merely a means of extortion. A man might violate any rule of society, but all it was necessary to do to be received back again into his caste was to spend a few rupees. A man might commit any offence and actually be sent to gaol, but he would still be received back again into his caste, and fathers would actually marry their daughters to him. Distinction of caste had closed the exercise of healthy influences over native society, and therefore the sooner all sects were fused into one harmonious whole the better, for all these distinctions only served to stay all political advancement. Although he was a Koolin Brahmin, he would like to marry his only child to a healthy, robust young man, irrespective of caste limits. In all sincerity, he felt the uselessness of preserving a fabric already tottering. Another speaker, in the course of a very able speech, said: "Next, let us see if, as a matter of fact, the institution of caste has any redeeming features. It has been said that caste in our country exercises those salutary influences in the repression of vice and wantonness which are exercised in other countries by public opinion, and hence that so long as no strong public opinion is created to keep us in check, it is right that we should obey a canon of caste. The first, and original purpose of that institution, however, was not to discharge the functions of public opinion, nor does it exercise such influence now; but if it does, it does so for the worse, for what in the existing state of things poisons, what the moral sense of the whole enlightened world condemns as most deadly, is suffered to circulate freely. While caste brings down all its pressure, all its rigor and terrors upon imaginary evils, the murderer, perjurer, robber, adulterer, drunkard, and other equally infamous characters go on perpetrating all kinds of injury without the fear of excommunication. Caste rages against and frowns down all those seeking the regeneration of their country by intermarriage, while it utters no single word of censure against the swindler or cheat. If to-day I open my Zenana doors and bring forth my wife and daughter to commune with the sisters of the West, to-morrow I shall be an outcast, and my name branded with infamy forever."

### THE NAME OF JESUS.

The name Jesus is the same as the Hebrew Joshua, or rather *Jehoshuah*, and consists of two Hebrew words, meaning *Jehovah-Salvation*. This is the name of the God-man, God incarnate, "God, manifest in the flesh," and announces at once the infinite dignity of His Godhead, and the grand purpose of His mission—*salvation*. He has many names and titles, but this is His peculiar, distinguishing name.

At the annunciation the angel Gabriel, with divine authority, said to Mary: "Thou shalt call his name Jesus." To Joseph in a dream the angel of the Lord foretold the wonderful event that was to occur, adding: "And thou shalt call His name *Jesus*, for He shall save His people from their sins." And the evangelist Luke has left this record: "And when eight days were accomplished for the circumcising of the child, His name was called Jesus, which was so named of the angel."

The Apostle Paul dwells on this theme: "Therefore God also hath highly exalted Him, and given Him a name that is above every name, that at the name of

Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father." The prophet Jeremiah saw this in prophetic vision, saying, "This is the name whereby He shall be called *Jehovah*, our righteousness," and the rapt Isaiah exclaims, "The Lord *Jehovah* is my strength and song; He also is become my *salvation*."

Surely the name *Jehovah-Salvation* has in it enough to inspire reverence. Let the Church, in her prayers and songs of praise, never cease to dwell on this name which declares in one word the divinity and humanity of our Redeemer.

"How sweet the name of Jesus sounds  
In a believer's ear."

"Jesus, lover of my soul."

"Jesus, I live to Thee."

"All hail the power of Jesus' name."

### PASTORAL POVERTY.

A writer in the "North Carolina Presbyterian" proposes the following remedies for pastoral poverty, which he elaborates at length:

1. Let both pastor and people consider the minister's support *more as a business matter* than they do. When the pastoral relation is established, a contract is entered into, and a part of this contract is purely a business transaction. The congregation agrees to pay the pastor a certain, specified salary.

2. Let it not only be a business matter, but one *conducted with a business-like system*. Some energetic business man, alive to the interests of the Church, should be appointed treasurer of the pastor's salary.

3. Let it be understood that when there is a failure in the contract on the part of the people, the pastoral relation is at an end. It is too generally the custom for the pastor to labor on year after year with the salary unpaid. This is so common that when a minister does make this a ground for removal, his people actually think that he is doing them injustice; that he is not actuated by proper motives; that he is mercenary, etc., etc. It is high time that public sentiment was revolutionized on this point.

4. Let Presbytery look into this matter and regularly and steadily inquire whether it is attended to. It is a matter of examination on the docket; let it be made practically so.

The "Presbyterian" remarks, editorially, on the communication, of which we have only given the heads:

The expression, "debt of honor," has been so woefully misapplied that it doesn't seem right to apply it to what is due to the minister. But when a man agrees to pay his pastor a certain sum for services, a *debt* is incurred which he is the more in honor bound to pay, because legal collection is not to be thought of.

### ONE-SEVENTH TO THE LORD.

A farmer in Northern Illinois who keeps a dairy has for some time given *one-seventh* of the gross receipts to the Lord. It came about in this way. The milk needed the same care on the Sabbath as on week days. This troubled him. It was a work of necessity on the Lord's day, therefore he decided to give the proceeds of all the milk on Sabbath to benevolence, and he has sacredly kept his agreement, both to his great delight and surprise. He is delighted to find how much he has to give, and surprised at the rapidity with which the fund accumulates. It is now a real luxury to give to the Lord. The fund is large enough to awaken interest in the objects for which the money is given. This leads to more careful investigation and more intelligent and prayerful giving. His farm is not large, nor is he wealthy, but by this system he finds it easy to do something for all good and worthy objects, and his donations are many-fold more than ever before, and the joy is multiplied even more than the gifts. He has taken the Lord into partnership, and pays his dividends promptly, cheerfully, and with evident blessing to his own soul.

IN Wales the effect of the preaching of the Word in elevating morals has been such that many of the county gaols have been abolished as no longer required, and in one instance, at Bala, it has been proposed to purchase the building for a theological college. Nor is this transformation so singular as at first sight it would seem. There is not one infidel book in the Welsh language, nor has Popery ever made any headway, while, on the contrary, the Bible is everywhere read, prized and studied throughout the Principality.