

## PASTOR AND PEOPLE.

### ATHEISTIC SCIENTISTS.

There is a sort of man whose faith is all  
In their five fingers, and what fingering brings,  
Will all beyond of wondrous great and small,  
Unnamed, uncounted in their tale of things,  
A race of blinkards, who peruse the case  
And shell of life, but feel no soul behind,  
And in the marshalled world can find a place  
For all things, only not the marshalling Mind  
'Tis strange, 'tis sad; and yet why blame the mole  
For channelling earth? such earthly things are they,  
He let them muster forth in blank array.  
Frames want no pictures, pictures with no soul.  
I, while this dædal dome o'erspans the soul,  
Will own the builder's hand and worship God.

—John Stuart Blackie in *Good Words*.

### INTELLECT AND SPIRIT.

Man's spiritual nature, by which he can discern God and walk in holiness, and thereby find his true joy in loving and serving his maker, is enveloped in a thick cloud of ignorance and unbelief. Man thus enveloped as to his spirit, is spiritually dead, since darkness, in this instance at least, is the concomitant of death. In conjunction with his spiritual, man also possesses an intellectual nature. But sin has made a separation between them. The spiritual, in the unregenerate man, is divorced from the intellectual nature, and he is thus the waif of unbelief. With increasing light dawning upon his intellect, man progresses, as the sun comes and goes, in social comfort and material prosperity, and thus gradually but surely is ameliorating his own temporal condition. He also learns better to understand the phenomena of nature, tracing effects to their cause. At the same time he discovers that behind all there is a something which his intellect cannot grasp—a something beyond its comprehension. That something believers name God. But the intellect bereft of spiritual illumination fails to recognize Him, i. e., recognize Him as the giver of life and the upholder of all things. By his intellect man also learns from the volume of the written Word that all things are of God and from God; that He made man holy, endowing him with freedom of will; that man fell from his once holy estate through disobedience; that when all was ready Jesus the Christ, the Son of God, came to win man back to his former state—fellowship with God, in which state his two natures harmoniously blended; that faith in that Son and in His finished work is the instrument by which this desired end is to be effected, and moreover he learns that the Holy Spirit, one of the blessed Trinity, is present in the world, carrying on the redemptive work of Christ. The intellect may learn all this, know all this, believe all this, and yet the spirit remain in darkness and death. The intellect cannot carry us beyond the limits of its own realm. In the innermost shrine of man's breast that spirit—the spirit God breathed into man when he became a living soul—dwells. The intellect occupies a different, a separate chamber, because a separate function of the soul. While the dark cloud of ignorance and unbelief veils the former there is no communication between them. There cannot be; for besides the barrier-cloud of ignorance and unbelief the spirit lies dead within its chamber. But true life, a life unto God and holiness, ensues when the spirit is awakened and illuminated, and the feelings now animating it interpenetrate the intellect and warm it into a loving and adorable recognition of God in Christ. By his fall Adam's fellowship with God was dissolved, and the divine life of the spirit was quenched although its divine substance remained, but not unimpaired.

Observe further; the intellect is enlightened by contact, persistent and constant, with other intellects; and this either by the aid of the living voice, or through the medium of books. In this way intellect enlightens intellect, sharpens it, as steel sharpens steel. Thus it is by or through that which is of us, and common to us that we are enlightened intellectually. And it will at once appear evident that the more we associate with and cultivate intellect, the stronger and brighter and clearer will the intellect become. Somewhat analogous is it in respect to the spirit, i. e., the spirit within us, only with this difference: We are enlightened spiritually, and consequently salvationally by what is outside of us and above us. The mere historical belief of what God did for man in the past, will neither save the soul nor illuminate the spirit of man. Something more is

needed. God made us; and all that go to make us the rational and intelligent beings we are, come from Him. But the spirit within us, which enables us to love God and keep His commandments is, however, mysterious and incomprehensible to our finite minds, the divine essence, for God breathed it from Himself. By it God would be glorified in the world within the breast of man, as He is by His presence in the world without. The spirit is dormant in the man spiritually dead. When, however, by the mighty power of God, a rift is made in the cloud which envelopes it, and the Holy Spirit rouses it from its lethargy, then the cheering rays from the Son of Righteousness beam in upon it and warm it into vigorous activity. Hence, it is what is outside and beyond the spirit in man that is requisite to awaken him out of his spiritual sleep, or death, and when so awakened to enlighten him to behold the perfections that are in God; to behold the beauties of holiness, and to live unto Him through faith in His Son Christ Jesus. The spirit, as in the case of the intellect, is enlightened by continual and steadfast waiting upon and assiduous cultivation of that which is akin to it and its true benefactor. The Holy Spirit is ever present to illuminate the spirit of the believer. The more we wait upon Him, and court His stay, the more we will be assimilated like unto Christ, and manifest that spirituality of character obtainable only by such waiting. To exhibit this character in all its completeness and comprehensiveness, the character of a true believer, born of the Spirit, is not the implanting by God of a new principle; it is the awakening by the Holy Spirit of the slumbering spirit in man. But the spirit in man, unlike his intellect, which is awakened and enlightened by contact with other intellects—and which would remain in a sense dead and unenlightened if not awakened and cultivated—can be awakened and illuminated only by the Spirit of God. Or, in other words, men's intellect is awakened and enlightened by that which is allied or related to it—the intellects of other men; the spirit of man by that which is akin or cognate to it—the Spirit of God. "The last Adam was made a quickening spirit," more correctly makes alive from a state of death.

We thus see the analogy that exists between intellect and spirit, and the means that are necessary to arouse into activity the one and the other. But mark the difference in the sight of God; the man whose spirit is dead or dormant is guilty before God, guilty because he is dead to behold God as his benefactor and preserver; guilty because he has broken His laws, and is in a state of rebellion against God; guilty because he loves Him not, nor keeps His commandments; guilty because he seeks not to be washed from His sins and made an heir of salvation. That sinful and rebellious man may escape the punishment due to his impenitence and rebellion, God has made ample provision. Faith in His Son and in the merits of His shed blood, will reconcile man to God. Christ's office is to bring men to repentance and grant them eternal forgiveness and peace. This can only be effected by the awakening into life of the spirit within by the Holy Spirit, and that all may be awakened, God invites to ask of Him.—*Rev. J. Carmichael, M.A.*

### HOLD FAST YOUR PROFESSION.

You know we are often in a great flutter, but Christ never was. We are put out by objectors, but Christ never was. We fly from pillar to post in alarm, but He never did. He was always self-contained and quiet; and often He thought of His adversaries, if not with contempt, yet certainly never with fear; for a bruised reed He would not break. He would not take the trouble to do it; and the smoking flax He would not quench—He just let it smoke on; it did not trouble Him, He knew no harm would come of it. He waited, and is waiting, until another time shall come when He shall take measures with his adversaries. But while He was here, He was calm, quiet and confident. But I am afraid that it is not the mark of every profession, "Christian now to be very confident. Oh, what a flutter there has been in the dove-cot, when there have been but tokens of some philosophical hawk up in the sky! There is a rumour that some new philosophy out of the ten thousand philosophies that have come and gone, like the weeds with the spring—there is a rumour that some new philosophy is coming up, something very wonderful, which will prove that from Genesis to Revelation all the books of Scripture can

be torn to pieces; and some go home and cannot sleep of nights about that. There is nothing in it, brethren, there never was anything in it. . . . There are means of getting to certainty. Use those means. Perhaps the simplest is one I often have to use. I am afraid I am no child of God sometimes. I never debate the point now with the devil, for he is more clever by a long way than I am; but I put it thus: Well, suppose I never did believe in Christ, then I will believe in Him now—I will just go afresh to Him, and begin again, if I did begin; or begin now if I never did begin at all. And so with that straight short cut to peace and happiness, I do content myself to live each day by faith upon the Son of God. Oh, let all your "ifs," and "buts," and "ands," and "per-adventures," which are such a drag to your spirit, be driven far away by believing God simply, and in believing Him you shall have "confidence." . . . Hold fast your confidence; for it is but for a little while that you and I shall be here. We are passing away. Just now some of us are losing friends every day. I see many here with grey heads. Ah! you must soon pass away. Beloved! however much we might wish to spare your lives you will soon be gone. You will want something, believe me, in the hour of death, that is certain. My dear grandfather, after having preached the Gospel sixty-three years in one place, came to die; and as one of my uncles stood at his bedside he quoted the hymn:

"Firm as the earth Thy Gospel stands."

Said he, "James, I do not like Dr. Watts saying, 'Firm as the earth;' 'why the earth is slipping and sliding away under my feet even now. James, I want something firmer than the earth now; I like the Doctor better when he sings:

'Firm as His throne His promise stands.'"

Ah that is it; we want something as firm as the "Throne of God!"—*C. H. Spurgeon*.

### RULES FOR A YOUNG MAN.

The following paper was found among the manuscripts of the late Rev. Algernon S. Macmaster, D.D., and is published for the benefit of the young men in whom he took so great an interest:

PLAIN COMMON SENSE RULES FOR A YOUNG MAN WHO WISHES TO MAKE THE MOST OF HIMSELF.

1. Keep regular hours. Take the night for repose—eight hours of sound, good sleep every night.
2. Take sufficient wholesome, well-cooked food.
3. No intoxicating drinks or drugs; no tobacco in any form.
4. System, regularity, order, in work, rest, study or play.
5. Try to redeem some time every day, for useful reading and study.
6. Shun bad company of men and women; better none, than worse than none.
7. Fear God and keep His commandments. Pray daily; read the Bible; remember the Sabbath day, to keep it holy.
8. Remember that this life is only the beginning of life; time reaches forward, and takes hold on eternity.
9. Do all you can to make others good and happy.
10. Love, trust in, serve Jesus Christ, your Lord and Saviour.—*Presbyterian Banner*.

### THE SECRET OF SUCCESS.

Not long before Mr. Lincoln became President he made an address in Norwich, Ct. A clergyman in the audience listened with keen interest. In the morning at the station he was introduced to Mr. Lincoln who immediately asked him to sit with him. He said, "Mr. Lincoln, I heard your address last evening."

"Yes, I saw that you did."

"But you don't mean that you could single out any one person in such a throng!"

"I knew you at once, before the Mayor introduced us."

"Well, Mr. Lincoln, will you please tell me how you acquired your wonderful art of putting things."

Mr. Lincoln smiled. "Yes you are quite right: I did acquire it, I worked for it. When I was a youth, nothing made me so mad as to have a man say a thing I couldn't understand. I went to my room, shut myself in, and staid, till by walking back and forth, I had picked to pieces what I had heard, and then recast it in perfectly simple language."