

Pastor and People.

Dr. McLeod Campbell.

"Lay Presbyterian" sent me the following extracts concerning Dr. Campbell, from the funeral sermon preached by the Rev. W. H. Story, of Reamatha:—"To Dr. Campbell the Gospel was not a system fenced with logic, parcelled out into propositions. It was the revelation of a Divine Father's character and will, no one could be logic more skillfully than he, no one could reason with more thorough and impartial apprehension of every side of the argument, but he had got within the circle of the logic and the orderly definitions, and the elaborated doctrines, and his spirit dwelt, so to speak, in the citadel of the truth, of which these were the cumbersome outworks. That God was the Father of all; that He loved every human soul with a love the measure of which was the agony of His own Son; that He made no choice among His children, selecting some, rejecting others; that His Son came into the world, not to win a difficult pardon by shedding His blood for certain sinners, but to reveal to all God's good-will towards them, and desire to save them, by turning them away from their iniquities, and to teach them to have a child-like confidence in God—this was the outline of the Gospel he preached, with all the power and persuasiveness of his own living conviction of the truth.

"As years rolled on, and as he gave to the world, from time to time, the results of his profound meditation and rare spiritual insight, thoughtful men in all the churches—many of whom had never heard his voice—began to recognize in him one of those teachers whose influence, slowly but surely, effects the religious faith of their day and generation. In him all thought, all feeling were religious. His conversation was in heaven." Of him, as of his friend Thomas Erskine, who was taken to his rest before him, you felt that his life was "hidden with Christ"—its closest fellowship were within the veil, its deepest realities were in the unseen. Not that he was in any wise an ascetic, or seemed to hold himself aloof from others or above them. No one with more refined perceptions ever enjoyed all that was beautiful in nature, in life, in art. No one with more kindly sympathies could enter into the social intercourse of men. He did not force conversation towards sacred subjects, as is the manner of some, but you could not be with him, or hear him talk, without perceiving that here was a man to whom any thing mean and corrupt was impossible, whose mind was most at home amidst the noblest themes, whose heart was full of that pure charity which thinketh no evil, which beareth, hopeth, believeth all things—a man to whom, as to St. Paul, "to live was Christ."

Extracts from a memorial sketch of Dr. Campbell, by Dr. Norman McLeod, in Good Words for May, 1872:—

"Being a truly Christian one, his character consisted, I need hardly say, in due love to God and man, or in the possession, and that in a wonderful degree, of the Christian virtues. He was a man who loved the Lord his God with all his heart, mind, strength, and power, and loved his fellow-men as himself. This eternal quality of Father and Son, he saw realized in the one Divine Being; and in that duality he also saw the full-orbed idea of moral perfection—the perfection of mutual love; the perfection at once of righteous government, and of righteous obedience; the perfection of giving and of receiving—and all harmonized through an eternal spirit, proceeding from the Father and the Son. He thus recognized in Jesus, as the eternal Son of God, the outcoming of a Father's love towards man, to which he, as a son, responded, saying, "Lo, I come to do Thy will," receiving the acknowledgment, "This is my beloved Son, in whom I am well pleased." Accordingly, in all that Jesus was, in all He did, in all He suffered, in His works of mercy, in His constant self-sacrifice while doing His Father's will, in His tears of sympathy with suffering, and of sorrow for sin, in His invitation to all to come to Him for rest, in His offers of pardon and of life—in all He recognized not only a revelation of the mind of Christ, but also a direct revelation of the Father's heart to man; so that in seeing what the Son was towards man, we see what the Father also ever has been, is, and ever will be, to us. In Jesus, too, as the Son of Man, he saw at once realized the character of perfect sonship towards God, and perfect brotherhood towards man."

"It is unnecessary here to attempt to compress into a few sentences, Dr. Campbell's views on the doctrine of the Atonement, which he treats so elaborately in his work on the subject. Let it suffice to say this much only in its relationship to practical Christianity, that he recognized it as a necessary development of the love revealed in the incarnation and life of Christ, that he believed it to have been made known to all men without exception, and that he held every man trust in God with the assurance of faith, receiving the forgiveness of sin and a new life in Christ, to be the Spirit. It is evident from what I have said, that to him there was no separation between religion and morality. For he believed that man could be truly approached and loved as a father, and this could be only in Christ. To see all men as God sees them, to love them as He loves them, to share the charity, the patience, the forbearance, the good-will of God towards them—this was his constant aim; and how marvelously he realized it! He did all things with the unity which seeketh not her own."

"You may ask me how came such a man to be rejected from any church? To reply to this question would not only occupy more space than is allotted to me, but would also be too painful to consider here. I will only say that he was grievously misunderstood as to many of his doctrines, and too well understood in regard to others, to justify the ordinary preaching of not a few who tried him. He was supposed to be one of a party of which Edward Irving was the leader, or inspiring genius, and which created great ex-

itement at that time, near his parish in the west of Scotland, in connection with the supposed gift of tongues, with the working of miracles, certain views of prophecy, etc. But while willing to listen meekly to any one who professed to have learned of God, and while valuing also the personal friendship of many dear friends belonging to the party, Irving himself among the rest, he never gave in his adherence to any of their peculiarities, and rejected the whole system and characteristic doctrines of what culminated in the "Holy Apostolic Church."

"Then I may say that the times have much changed since then, and also the manner in which differences of opinion in Christian men are judged and treated. To this change, in its most healthy aspect, Dr. Campbell has contributed more than any other man in Scotland. His case, too, was discussed very heartily, being disposed of after midnight, in a very thin house, when not half the members were present. Dr. Chalmers was a member of that Assembly, but he absented himself on the plea that it would take him a month to master the literature of the question, in order to discuss it with satisfaction. Had he been present, it may be doubted whether he would have voted against a man whom he called "the holy Campbell," and whom he said, on good authority, to have afterwards blamed only for "rash statements." That such a man could be deposed in our days, we deem to be in the highest degree improbable, although legally possible. But why recall the bitter theological disputes of forty years ago? The good men on both sides are almost all gone to their rest, and they dispute no more, while Dr. Campbell has effected, and will continue to effect for good, the Christian life of his church and country."

Extracts from an address presented to Dr. Campbell, not long before his death, by ministers and laymen of all churches:

"In thus addressing you we are assured that we only give expression to feelings widely prevalent, for although your name has been much associated with religious controversy, we believe that all would now recognize you as one who, in his fearless adherence to that which he held to be the truth of God, has never been tempted to forget the meekness and gentleness of Christ. And, without entering upon any disputed questions, we desire for ourselves to express the conviction that your labors and example have been the means of deepening religious thought and life in our country; that your influence has been a source of strength and light to the churches, and that in your writings, as in your words, you have ever united independence of mind with humility and reverence for truth, and deep spiritual insight with the purity and tenderness of Christian love."

Dr. Chalmers on Christian Liberty.

Rom. xiv. 7-23.

"There is another, and we think a most legitimate inference, to be drawn from this passage. It is that Christians should either cease to differ, or, if this be impossible, that then they should agree to differ. We, of course, understand this to mean, that we should not be divided on essential points, but that either one or other of the parties is not a Christian—disowning the faith, or some weightier matters, whether of doctrine or of the law. There is a territory within which controversy is not only permitted, but adjoined; and so we are bidden to contend earnestly for the faith once delivered to the saints. And there is another territory within which controversy has had the interdiction, and that of sacred and Scriptural authority laid upon it; and so we are told to avoid foolish and hurtful questions, and to indulge not in vain janglings, and to refrain from doubtful disputations. And we hold it a mighty reinforcement of this lesson by the apostle, that our Saviour should have rebuked His disciples, because they forbade the man who worked miracles, yet followed not after themselves, saying, "Forbid him not, for he that is not against us is for us. It may be difficult to assign in theory the limit between these two territories, yet, with a stranger and more general charity in the religious world, we feel persuaded that it were not so difficult to conform to it in practice. The treatise which should undertake to define and set forth the line of demarcation, might very possibly give new impetus or fermenting cause of new controversies. This is a very likely result, whenever the subject is introduced or stated anew on the field of argument. Yet we despair not that on the field of action, or in the real and actual administration of the church's affairs, many of the stoutest and fiercest differences both of the present and former ages, will at length fall into disuse, so that all Christians might be at length brought to be of one mind; or, if not, that it shall at least be patent to the eyes of the world, that they are all of one mind. And unless we follow this high example, St. Paul we do not see how the blessed communion of that unanimity in the Christian Church, of which our Saviour speaks as a precious stone to a universal edifice, can be attained at. Surely for the fulfillment of this sacred object, it were well that in the contentions of different churches, articles of faith, viewed as articles of distinction or separation, should not be unnecessarily multiplied; and we would further submit, whether it is not a most unwarrantably hazardous of this high and precious interest, to speak of the exclusively divine right of any form whatever of ecclesiastical government. It is thus that certain strenuous advocates, both of Presbytery on the one hand, and of Episcopacy on the other, have been heard to affirm that they will never consent to be sending or letting down of a single pin in the tabernacle. This tenacity of their's we should all the more readily understand, if the specific information of all and every pin were really to be had in Scripture. But in the absence of this, we do think that there might be a great deal more of mutual toleration. It has been well said that, while it is our duty to be wise up to that which is written, we should not attempt to be wise above or beyond it; and so too, while it is our duty to be inflexible up to that which is written, it is surely not

our part to be inflexible beyond it. We feel confident that, with the use and right application of this principle, there is immense room for the abridgement of the church's controversies. Let us hope that the movement is upon the whole in this direction, and that, even amid the fits and fermentations of this busy period, the Christian world is now heaving towards this better state of things,—when the war of opinions shall cease; and both truth and charity shall walk hand in hand. Heaven grant, that this perspective of brighter and happier days may be speedily realized. Even now, and notwithstanding the manifold yet chiefly incidental controversies of our day, men in theology are looking greatly more to the points of agreement, and less to the points of difference—the promise and preparation, let us hope, for a long millennium of peace and prosperity to the Christian world."

DR. CHALMERS ON THE FULLNESS OF THE GOSPEL OFFER—ROM. 5, 16-19.

"For anything we know, the mediation of Christ may have affected, in a most essential way, the general state of humanity; and by some made unexplained and unexplicable, may it have bettered the condition of those who died in infancy or who die in unwashed heathenism; and aggravated the condition of none but those who bring upon themselves the curse and severity of a rejected Gospel. But the matter which concerns you is, that unless you receive Christ in time, you will never reign with Him in eternity."

"The offer is unto all and upon all who now hear us—though the thing offered is only unto all and upon all who believe. We ask each individual among you to isolate himself from the rest of the species—to conceive for a moment that he is the only sinner upon the face of the earth, that none but he stands in need of an atoning sacrifice, and none but he of an everlasting righteousness brought in by another and that might avail for his justification before God. Let him imagine that for him the one and solitary offender, Christ came on the express errand to seek and to save—that for him He poured out His soul unto the death—that for him the costly apparatus of redemption was raised—that for him and him alone the Bible was written, and a messenger from heaven sent to entreat that he will enter into reconciliation with God, through that way of mediatorialship which God in His love had devised, for the express accommodation of this single wanderer, who had strayed, an outcast and an alien from the habitations of the unfallen; and that it now turns upon his own choice whether he will abide among the paths of destruction, or be readmitted to all the honours and felicities of the place from which he had departed. There is nothing surely wanting to complete the warrant of such an individual for entering into hope and happiness; and yet my hearers, it is positively not more complete than the warrant which each and all of you have at this moment. To you, individually to you, God is holding out this gift for your acceptance,—you are beseeching to come again into friendship with Him. He is now parleying the matter with every hearer, and that is the only way in which hearer were the only creature in the world to whom the errand of redemption was at all applicable."

The Bible in the Common Schools.

THE QUESTION ARGUED FROM A PRESBYTERIAN STANDPOINT.

We find the following brief abstract of a sermon preached in Zion Church, Braintree, by Dr. Cochrane in the *Express*:

The text was 2nd Chronicles xxiv. 14, "Hukiah, the Priest, found a book of the law given by Moses." In the opening of the discourse the preacher briefly sketched the condition of the kingdom of Judah, when Josiah ascended the throne. Idolatry was rampant. The true worship of God was abandoned and the temple fast falling into ruin. He at once began the work of reformation—money was collected and a commission appointed to repair the House of God and restore the former state of things.

In this cleansing and ransacking of the temple, the high priest stumbled on the Book of the Law. It was a true copy—probably the original copy of the Pentateuch written by Moses, but lost during the period of idolatry. This explains the declension of morals and religion that prevailed in the nation during the reigns of former kings. Whenever the Bible is unread, the entire framework of society suffers—commerce, morality, political influence decline, and superstition, fraud and lawlessness prevail.

It cannot be said that there is any lack of Bibles in our age. They are multiplied with a rapidity that is fast overtaking the world. Nor can it be said that there is no market for them, for almost every part of the world is open to receive them. But in Christian lands the Bible is unread in many Christian families—a copy is frequently prominent on the centre-table for ornament, or it is wrapped up and hidden away, or lies dust-covered and moth-eaten, as the case may be. Men who are conversant with the governments of modern nations and the history of prominent humanitarians, know next to nothing of the leading features of the Jewish Theocracy of the life of our blessed Lord!

Dr. Cochrane then briefly stated several plain reasons why the Bible should be universally read. It is God's book—a directory for the present and a guide for the future. Even for the enlargement of our knowledge we need it. It is the oldest book in the world and contains facts nowhere else recorded, and throws light upon topics mysterious and otherwise incomprehensible.

The preacher then went on to say that the question was coming up as to the place the Bible should occupy in our public schools. Efforts are being made in larger cities of the United States to eject it. Although it is only read by the teacher at the opening, its very presence is distasteful to infidel politicians. That same battle is soon to be fought in Canada, and the Presbyterian Church has taken the initiative in

a movement that shall ask not imple permission to read a few verses at the opening of the school, but legislation to make it a text book. At present, to our shame be it said, the Bible is ignored in many of our public schools, or but hastily read to meet the scanty letter of the law.

It is said by way of objection to this movement, the State has no right to teach religion. It has, however, the right to, and is under the obligation to teach morality. Other say there is danger of denominationalism. Not if school trustees and parents do their duty. Others say, that by making the Bible a text book in our schools, we degrade it to a level with other secular studies. That depends upon how it is handled. If the teacher has due reverence for the Word of God, the scholars will soon come to regard it as the book of books—the most sacred of all treasures.

Dr. Cochrane concluded an earnest sermon by remarking that the great curse of our land, with others, is the division of religion from common life. The Bible is regarded as only intended for Sabbaths and Sabbath schools. Godless families never read or teach their children the Bible, and the Sabbath school instructions every seventh day are of comparatively little value to overcome the vice and wickedness of six preceding days. It is indeed a sad anomaly, said the preacher, when a Protestant community excludes the Bible—the charter of all our liberties—from common schools, supported by Protestant communities and regulated by Protestant governments.

The preacher is strong in the belief that no government, whatever its political creed, can long stand out against such a righteous demand. The question has two sides, however, and no doubt the other will also be vigorously argued before any legislative action is taken.

What Pays?

Surely thousands of things do not. Yet we are constantly investing time, talent, treasure of some kind. Love or money it may be, sometimes thoughtlessly, often firmly believing that it will prove "for value received." Frequently the investment is experimental wholly, and the worst of it is, the proof of fatal failure comes too late. Wise it is to ask the question, Does it pay? before engaging in any enterprise. Life is so short and strength so small that it were wanton to waste either. What may pay for one may not for another. Each must judge wisely, or take the consequences. Some speculations bear upon their face such uncertainty, such stupendous risk, that the foolhardy venturer finds no sympathy in his failure. The interminable nature of other enterprises stamps them as unprofitable. Once committed to them, they will worry and wear us in the finishing, or stand incomplete, ignoble ruins of a resolution we failed to carry out. This principle may apply to all departments of practical life, works of the hand, head, and heart.

When we see young ladies punching holes in cloth and carefully sewing them up again, we look doubtfully on the process, albeit it is dignified by the term *sewing*. We think, "What will follow this, empty garment, and fastidious needle? Buy strong and serviceable dresses with the luxury and care of your previous eyesight for work more worthy. Much of the trimming and tucking and ruffling and scuffling of clothes-making generally we would class in the category of non-paying investments.

Many books do not pay either in publication or perusal, since neither writer nor reader is made richer by them. If we have appropriated nothing of value from what we have read, we have lost something. We are too lavish of our time when we are content with no returns. Passion is a poor investment. "I had rather do a day's work than to get real angry," said a sensible woman. "It takes my strength away; it does not pay." It takes away our self-respect, and lessens the confidence of others in us. Revenge never pays. However sweet in prospect, it will prove bitter in review when wrested from the hand of Him who has said, "I will repay." Patience is perhaps the most profitable investment we can make. The unruly child, the inefficient servant, the wrangling neighbor, and the bad world generally demand it. And in proportion as we, imitating the divine example, can exercise it, do we find ourselves repaid in the peace which possesses our souls. But what of the many things we are compelled to do, pay or no pay; the duties we can not get away from, however repulsive and severe?

Well do we know that much of the machinery of life moves on unaided by the oil of gladness. At best its motion may be monotonous and distasteful, often so wearing in its friction that some are prone to question the profitableness of living at all. This is not ours to discuss or decide.

There are times when even the Christian heart will cry out of the depths of depression, "Nothing pays." This is the language of discouragement, of despair, perhaps of temptation; and in the shadow of this darkness let us draw near to the heart of Him who was tempted in all points like as we. Yet after treading the wine press alone He paid the most inconceivable sacrifice in all time to purchase for us the joys of eternity. When we review our little lives in the light of that eternity, only those things which we have done heartily unto the Lord will seem worth doing. Let us be loyal to the Master. Earnest, well-directed, Christian effort, put forth wherever God has placed us, shall never be in vain.—*Dr. Taber, in Christian at Work.*

The continental stations of the Free Church are now supplied for the winter. Mr. Gray, late of Marykirk, has been inducted at Naples by the Presbytery of Italy; Rev. A. Cusa is at Rome; Rev. James Kippen at Cannes; Rev. John Prentice, of Lewes, at Montone; and the Rev. W. Beattie at Montreaux. A document has been issued, signed by Victor Emanuel, granting the Rev. Donald Miller permission to erect a Church in Genoa. The Free Church of Scotland is, therefore, the first foreign Protestant Church that has received such a decree in Italy. A site has been secured, and the building is in progress.

Our Temptations.

A great many people imagine that if the circumstances of their lives were different, their lives would be much better than they are. They seem to think that the sin comes from the opportunities of sinning by which they are surrounded, and that if the opportunities were removed, sin would die out within them. Well, in one sense, this may be true, and in some cases it undoubtedly is true. This was the old monastic conception, and men fled from their fellow-men, from the sights and sounds and seductions of actual life, and shut themselves within walls of stone, and buried themselves in caverns of the earth. But their experiment was not a success, as the self-scourging they inflicted upon their bodies, in their vain effort to eradicate sin and make themselves holy, proved.

The truth is, friend, temptation is in you, and you might as well expect to fence your body from the impurities of its own blood, as to protect your soul from the seductive tendencies of your sinful disposition. The mind makes its own sin, and the offspring are of the color and character of the parent. What you need is, not that your old wicked heart be kept from evil, round about you, but that you have a new heart given to you. "Except ye be born again ye cannot see the Kingdom of Heaven."—*Golden Rule.*

The Pardoned Sinner.

He easily looks down from on high on all the empty titles and false images of earthly happiness, and when he is beleaved of them all, yea, and beset on every side with what the world calls misfortunes and afflictions, ceases not to be happy. In sorrow he is joyful, in poverty rich, and in chains free; when he seems buried deep, so that not one ray of the sun can reach him, he is surrounded with radiant lustre; when overwhelmed with ignominy he glories; and in death itself he lives, he conquers, he triumphs. What can be heavy to that man who is eased of the intolerable burden of sin? How animated was that saying of Luther, "Sotte, Lord, smite!" For Thou hast absolved me from my sins!" Whose anger would he fear, who knows that God is propitious to him, that supreme King, whose wrath is indeed the messenger of death, but the light of his countenance is life; who gladdens all by the rays of His favor, and by one smile disperses the darkest clouds, and calms the most turbulent tempest?—*Leighton.*

Random Readings.

REMEMBER, there is a witness every where, and a book in which every action is recorded, and from which no record is ever blotted out, except by the precious blood of Christ.

The grandest and strongest natures are ever the calmest. A fiery restlessness is the symbol of frailties not yet outgrown. The repose of power is its richest phase and its clearest testimony.

The law gives us first a knowledge of our sin, and then a knowledge of our redemption. The law is the first step towards the Kingdom of God.

Hope in God in your worst frames—"My worst frames"—your worst frames. Whatever there is of evil in my worst frames, I add to that evil by not bringing it to God.

"In patience possess your souls," as if it were said, Without patience ye do but half possess your souls—there is ground unoccupied—patience only has full possession.

The Book of Revelation is not so much an upward and forward vision, as it is a downward form to essence, through manifest effect to hidden cause. Seal by seal the roll opens widely.

"More light," cries the scientist, with the dying Goethe, and this opaque flesh shall be transparent. John had "more light," and to him the phenomenal life is transparent, and through his views of that life swell and throb the blood of the Lamb.

He is good that does good to others. If he suffers for the good he does, he is better still; and if he suffers from them to whom he did good, he is arrived at that height of goodness that nothing but an increase of his sufferings can add to it, if it proves his death, his virtue is at its summit, it is heroism complete.—*Brugere.*

HAVE you never observed how free the Lord's prayer is of any material that can tempt to this subtle self-inspection in the art of devotion? It is full of an outflowing of thought and of emotion towards great objects of desire, great necessities, and great perils. After this manner, therefore, pray ye.—*Professor Austin Phelps.*

A young mother once said, "My heart is almost heavy that I say very little baby does not know how very much I love her. I fear I am impatient for her to know and love me. But God is teaching me, by my love to her, so helpless, dependent and unresponsive, how he loves me. The fact that he 'so loved the world,' never touched my heart as it ought. Perhaps I shall understand it better and feel it more keenly now."

"It is my opinion," said an aged Christian, "that of all the graces, self-denial is more talked about and less practiced than any other." His judgment was very likely correct. It may be even questioned whether multitudes—possibly the majority—of professing Christians do not go through life without really knowing, out of their own experience, what self-denial is.

Truth and divinity are stamped on every line of the early chapters of Genesis, alike in their archaic simplicity, and in that accuracy as to facts which enables them not only to stand unharmed amid the discoveries of modern science, but to display new beauties, as we are able more fully to compare them with the records stored up from of old in the recesses of the earth. Those who base their hopes for the future on the glorious revelations of the Bible, need not be ashamed of its story of the past.—*J. W. Dawson.*