

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

THE LORD'S PRAYER, PARAPHRASED.

BY JOHN IMRIE, TORONTO.

1. "Our Father, which art in heaven."

Father of Lights and God of Love,
Thrice holy is Thy name;
Thou King of kings, enthron'd above,
Thou ever art the same.

2. "Hallowed be Thy name."

Forever hallowed be Thy name,
By hosts in earth and heaven;
In heathen lands make known Thy fame,
And saving mercy given.

3. "Thy Kingdom come."

Thy kingdoms stretch from pole to pole,
Throughout earth's utmost bound;
Till gathered in each blood-bought soul,
That on the earth is found.

4. "Thy will be done on earth as it is in heaven."

Thy will be ours from morn till night,
Obedient to Thy Word;
Then shall our path be clear and bright,
And sin shall be abhor'd.

5. "Give us this day our daily bread."

That man shall nothing be denied,
Who truly seeks Thy face;
Our earthly wants are all supplied
With bounty, love and grace.

6. "And forgive us our trespasses."

Our sins and failures we confess,
On bended knee entreat;
Thus, trusting to Thy tenderness,
We'll worship at Thy feet.

7. "As we forgive them that trespass against us."

And may Thy love our hearts incline,
To mercy bend our ear;
To pardon others who combine
To cause us needless fear.

8. "And lead us not into temptation, but deliver us from evil."

From Satan's tempting snares of sin,
Thy right hand shall deliver;
Our God shall keep us pure within,
Though hell's foundations quiver.

9. "For Thine is the kingdom, the power and the glory, forever."

Thine are the kingdoms of the earth,
And thine the glory ever;
This world did own Thee at her birth,
Thou everlasting Giver.

10. "Amen!"

Amen! amen! so let it be,
God's counsel faileth never;
The Truth of God is pure and free,
And shall prevail forever!

FOR THE CANADA PRESBYTERIAN.

PRACTICAL METHODS OF SOUL SAVING.

BY REV. WALTER M. ROGER, M.A. LONDON.

But how are these views to be reduced to practice amid the multiplicity of a minister's ordinary engagements? Plainly, as there is a limit to his powers, so there is to his obligations. If relative importance is to be the test he will easily free himself of much of the "serving of tables" which exacting usage has fastened upon the ministry. If saving of souls is his chosen business, soul saving will take pre-eminence in his plans, and, at whatever cost, time for it will be found. With corrected aim improved method will be joined, and surprising results will follow. *Apropos*, why not gradually work up to an inquiry meeting for persons dealing at the close of every Gospel service? Every earnest preacher has felt the need of such an opportunity to clinch the nail he has been trying to drive home, and many of his hearers have longed for it too. But timidity, unbelief and procrastination prevent. Mr. Moody's way of putting it shows us at once the propriety of the idea and the absurdity of anything else if soul saving is the end in view. "For many years," he says, "I have never cast the Gospel net without hauling it in to see what I have taken." No doubt, all men are not equally adapted for this kind of work and therefore, as a matter of course, all are not equally responsible for it; but the question is this, is it not one of the functions of the Gospel minister? Why are we not trained for this, as for other departments of ministerial work? Is it not a reproach to the Church that, with all her colleges, it should be necessary for men like Spurgeon, Guinness, Talmage and Moody, at much expense and with a measure of rivalry, to start separate institutions for this object? It is a good sign of the times that

leading men of earnest and liberal spirit are beginning to seek collegiate reform in this direction. Why not recognize the gifts of the great Head of the Church and set apart, to assist and train others, those specially gifted for evangelistic work? The great principle of division of labour and employment of specialists for special work is appreciated by common sense in the Church as well as out of it, why not extend it in so thoroughly scriptural a line as this and meet the desires of a growing proportion of ministers and people? Thus aided we would all feel freer and bolder in impressing upon the members of the Church at large that the work is theirs as well as ours, and in this new dispensation approaching the ideal of the greatest prophet of the old: "Would God all the Lord's people were prophets!"

However otherwise is the harvest of the world to be reaped? In this way the gathering of followers to Christ first began, and we have more than a hint that only thus will it be completed. A preacher for every hearer, and every hearer in turn a preacher crying "Come!" "Gathering them one by one," as Andrew, Simon, and Philip, Nathaniel, till no longer shall "every man say to his brother, Know the Lord, for they shall all know Him from the least unto the greatest of them." If we are sincere and intelligent in our protest against Plymouthist errors, and if our vaunted motto, "The world for Christ," is to be realized, we must be "all at it and always at it!" Our zeal must learn an intensity yet little dreamed of. When Zion travails, then shall she bring forth children; then shall nations be born in a day. Did time permit it I would like to have enlarged upon other methods by which the soul-saving forces of the Church might, with sacred ingenuity and enterprise, be multiplied many fold—such as

IV. *The Gospel Epistle.*—The private letter, by which the eager and loving friend, timid or slow of speech, might find utterance, and reach and win for Christ some friend not otherwise accessible. Such methods we all, probably, have known employed with the happiest results; but how rare are they compared with what they might and ought to be? True, many have not the pen of the ready writer; but none need plead inability when we live in an age happily provided with a fifth method of reaching the unsaved suited to supplement the deficiencies of the least gifted. Our King has made it more than ever true that "a willing hand need never want a good weapon." He has furnished our armoury with weapons of precision of such variety and perfection that the rawest recruit may at once become a sharpshooter in the forefront of the fight. I refer to the

V. *Gospel Tract.*—With a little trouble, and at little or no cost, he may find what will exactly suit the case of his friend, and give his personal weight to it by delivery with his own hand, or send it anonymously or otherwise through the post. To what marvellous perfection has her Majesty's mail service been brought—one of the wonders of this wonderful age—why should not every one of its millions of packages carry the missives of the King of Kings? Why not? If this be not idle romance, is it possible to exaggerate the good that might thus be done and the regret that, with such simple means at command, so little of it is attempted? And once we have started the printing press in our service (and we may yet find that we have done little more), why stop short of any and every service it may render to the holy cause with the help of consecrated enterprise, stimulated by an enthusiasm we dare not limit. The children of the world understand their business and compete for the vacant expanses and hand-breadths of our streets. The devil makes our deadwalls reek with his obscene poison.

VI. *Gospel Placards.*—Why should not the Church, as well as the world, deal in mammoth posters, and while the walls echo back the voices of modern Jonahs innumerable, let them also, in the loudest of type, from morning to night, address warnings to the heedless, offer purest joy without alloy to the pleasure seeker, honour to the ambitious, finest gold and vastest wealth to the needy and the greedy; so that however intent upon the perishing things of time, he that runs might read and haply read to run—why not? Why should the children of the world always be wiser in their generation than the children of light?

VII. *Gospel Song.*—One more method. We are just now learning something of what was taught long ago in holy writ of the value of sacred song to reach the heart, and even the head, by an avenue hitherto little tried. Instead of tens why should we not have thousands of such sweet singers of Israel as Sankey and Bliss and our own White Brothers? It is said that Moody credits Sankey's singing of the Gospel with as many and as precious results as his own preaching of the Gospel. The devil and the world have gifted soloists by the battalion, who do them syren service by the highways of life. Oh that the Church would arouse and give Christ a chance to show what He could and would do on the field of battle! (I speak it reverently.) He would show the world how He could play the captain, plan the campaign, marshal the host and lead them to victory. With what consummate skill He would blend these various agencies and instrumentalities to achieve His blessed conquests. He gives us occasional glimpses in times

of great awakening and inspiring effort, as when a money maker in Manchester among his correspondence one day found two letters from business friends, one in Glasgow and the other in Dublin, urging him to seek the Saviour whom they had found to be precious. The second decided him to go and hear Moody that night, and in the inquiry room he was brought to Christ. Oh for more faith and holy *clan*. "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God." "Because I have said these things unto thee, believest thou? Thou shalt see greater things than these. Thank God they are coming. Let us lend our help and many of us may live to see them!"

FOR THE CANADA PRESBYTERIAN.

A PERPLEXED CLASS.

BY THE REV. W. T. M'NULLEN.

There is a large, and in many respects, an exemplary class of persons in the Church—though not in full fellowship—who are holding back from professing faith in Christ, at His holy table, because they feel unfit to take such a solemn, significant and decisive step. They are waiting in a kind of tentative faith to feel worthy, and discover in some way that their faith is accepted, before committing themselves to a full profession of faith. Such persons are entitled to all the sympathy and assistance that can be given them. They need to discover that their perplexity arises from their inverting the order of things, and thereby putting some of the fruits of faith before faith itself. They feel restrained from acting faith in Christ until they are conscious of the effects of faith. They are waiting in hope, to find in themselves the true ground—as they think—on which to base a public profession, instead of basing such profession solely on what faith finds in Christ. Instead of making the divine invitation and testimony the warrant of faith, they are waiting and hoping to find the warrant in their own feelings. As they dread self-deception, and despise hypocrisy, they feel clear in their conviction that it would be unsafe to venture on any other ground. Tell them that the sick person's feeling of being healed cannot precede the taking of the remedy that heals, and they will reply that such transparent inconsistency is not chargeable against them; that theirs is the case of the man who, taking the remedy, will not say or profess that he is recovering till he feels that he is recovering. I would remind such persons, that the testimony of the Great Physician is more reliable than their feelings. Often has the patient told me that he was recovering, whereas the doctor told me that the man was dying. I believed the doctor rather than the man's feelings. Again, a patient despairs of recovery, and tells me he is a dying man; but the physician tells me the man is recovering. Who would think of questioning the reasonableness of believing the physician in such a case, rather than the feelings of the patient? A person may feel better and yet be worse, and he may feel worse, and in reality be better. This holds good in the spiritual sense also. And yet the persons whom I have in view persist in putting their feelings above the Word of God, and in reposing a confidence in their own feelings which they will not put in the testimony of the Great Physician. He pledges His gracious and infallible promise to heal and save all, without exception, who commit themselves to him. Submit yourselves, therefore, unto God. Your own feelings can never save you. Beware of making a Christ of either your feelings or your faith.

SUFFERING AND SYMPATHIZING.

He who has passed through trial can feel most tenderly for those who are similarly afflicted. This is so true that the inspired writer has said even of Jesus: "In that He Himself hath suffered, being tempted, He is able to succour them that are tempted"; and, indeed, in one aspect of it the very necessity of the incarnation is found in the principle which I have just enunciated. To have a sympathizing God we must have a suffering Saviour, and there is no true fellowship with another save in the heart of him who has been afflicted like him. Nay, more, the having suffered like another impels us to go and sympathize with him. Those of us who have lost little children feel a prompting within us to speak a word of comfort to every parent who is passing through a similar experience.

We cannot do good to others save at a cost to ourselves, and our own afflictions are the price we pay for our ability to sympathize. He who would be a helper must be a sufferer. He who would be a Saviour must somewhere and somehow have been upon a cross; and we cannot have the highest happiness of life in succouring others without tasting the cup which Jesus drank and submitting to the baptism wherewith He was baptized. Every real Barnabas (son of consolation) must pass to his vocation through seasons of personal sorrow; and, so, again, we see that it is true that "by these things men live."

The most comforting of David's psalms were pressed out of him by suffering; and if Paul had not had his thorn in the flesh we had missed much of that tenderness which quivers in so many of his letters.