

## Pastor and People.

FOR THE CANADA PRESBYTERIAN.

### ONE THING I KNOW.

BY WILLIAM MURRAY, HAMILTON.

"One thing I know; that whereas I was blind, now I see."—John ix. 25.

I know not much of law or lore,  
I'm but a simple youth,  
Master of mystery no more,  
Than treasurer of truth;  
But one thing's plain and clear to me;  
I once was blind, and now I see.

The Scribes and Pharisees, no doubt,  
Are wise and mighty men,  
Prepared the Sadducees to rout,  
With either tongue or pen;  
But matters move than even they  
Can neither see nor sound to-day.

It hath been written there are things  
From wisest men concealed,  
Which by the Sovereign King of kings  
To infants are revealed;  
And "Mercy upon whom I will!"  
Remains on solemn record still.

So in His everlasting love,  
He hath revealed to me  
What angels round His throne above  
Desire and long to see;  
"Unto the poor He'll honour pay;  
The rich He empty sends away."

I see, and blessed be His name;  
Not only with the eye  
That glorifies my mortal frame,  
But that which cannot die,  
The luminary of the soul  
Which through eternity shall roll.

And by that inward light I scan,  
In Him who placed it there  
The Sun of Righteousness, the Man  
Who carries all my care,  
My Guide and Comforter, with whom  
I see no terror in the tomb.

### INFLUENCE OF A GOOD EXAMPLE.

More than a half century ago a young lad, in England, was put apprentice to an ordinary trade. There was nothing remarkable about him, with perhaps one exception—that he learned to be a serious and thoughtful lad, as it was known that he was the child of pious parents. But, alas! in his case, as in that of many others, his early apparent goodness soon passed away. Having to sleep in a room with other apprentices, all of whom were thoughtless and reckless, on retiring to rest he was ashamed to be seen praying as he had been accustomed to do, and so, from fear of his wicked companions, he hurried to bed without bending his knee in supplication. Again and again this was done, till his regard for his former habit got less and less, and by-and-by he gave it up altogether, and seemed, like his companion apprentices, as if he had never known or done better.

After a time, however, another apprentice came, and he also slept in the same room. Accustomed as he was to pray, he quietly knelt to offer prayer to God as he retired to rest. This was seen by the other with deep emotion, conscience rebuking him for his want of Christian firmness, and urgently pressing him to be faithful to his known but neglected duty. Shame to pray in the presence of his fellow apprentices had been the first step in his downward course. And now the example of the other had brought him to reflection, and led him with firmer purpose than ever, to consecrate himself to the service of Christ.

From this time his course was changed; and in after life he became an honest and most useful minister of the Gospel, the distinguished and beloved John Angel James, of Birmingham, England, who after a life of great usefulness, being the means of turning many to righteousness, died in the faith and passed to his rest in heaven.

Who can estimate the power of example, whether for good or evil? What evil may not be done by one example? What good may not result from one act of Christian decision? Who is there that cannot be useful to others by himself being and doing right? "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven!"

### FOR MOTHERS TO PONDER.

It is generally without thought, seldom with intention to inflict pain, that children's misdemeanours are kept fresh in their memories when they might be forgotten. But that it is sometimes done, even by parents, no careful observer can doubt. It is none the less real that the harm thereby done to the child is unrealized.

A hard sullenness is engendered in some natures by this mistake, an unhealthy tendency to brood over their own failures, and a sense of discouragement as to their future comes to others.

Forgiveness which does not forget, nor allow the offender to forget, is of small value. It brings no peace. It will be prized lightly, and slowly sought, by any keen-witted child. "Let bygones be bygones," is a maxim won from the wisdom of the ages. What need to probe a well-healed wound? If the discipline which follows a child's offence is wise, and his own repentance is sincere, the lesson has entered into his life. That is enough. He has taken a step forward, but it was by a rough, hard road. Let him forget the path as far as he can. Do not keep vivid before his mind the thought that he has been naughty, and therefore can be again. He will soon begin to feel that he is rather expected to be so, and he will be prompt to fulfil the expectation. Your child will find out soon enough that he is one of a race of "poor, miserable sinners," without your taking care to emblazon the fact upon the walls of his inner consciousness. Make him feel that rectitude is expected to be the rule of his life; that lapses from it are not to be tolerated, only as the exceptions which shall prove to him the beneficence of the rule. Their lesson learned, they are to be cast behind his back—and yours.—*Southern Christian Advocate.*

### THE MISSION CRISIS.

We were informed from all quarters that the Church in all her branches had for the last fifty years been praying God specially to open the gates of the nations to the Gospel.

During this period, as everybody knows, unbelievers and scoffers and worldly-wise men, who looked to commerce and secular education, and the power of the sword to bring about great change for good, did not hesitate to sneer at such appeals to heaven as utterly useless. But what are the facts? Commerce and war have played their part. Nominally Christian nations have not been slow to pour out countless millions for this purpose, and with what effect? Did this enormous outlay conciliate the heathen in relation to the Gospel, or persuade them to open their hearts to the story of the love of Christ? No. The truth must be told. The heathen have been degraded, sunk to lower depths of immorality than formerly known to themselves, by the representatives of commercial enterprise. Rum and opium and European vices have laid waste, like a mammoth scourge, the heathen homes of Africa, India, China and Japan. And it goes unsaid that heathen nations have learned to hate Britain and America for what they have endured from their cannon and their sword, their selfishness and greed.

Secular education, too, has played its part very largely in scattering forms of infidelity before unknown to the heathen. Hence in India and China there is a keen demand for the latest utterances of English sceptics. Surely it is not thus that the way has been opened for the Gospel. But the God who hears prayer, who is constantly bringing good out of evil, and who turns the hearts of men as the rivers of water, has heard the cry of his own elect, and has thrown wide open the gates of empires to the message of His redeeming love. Verily God answers prayers. This was our conclusion.

For half a century and more the prayer of the Church has been for men and women to go to the foreign field. This prayer, too, is answered. Three thousand men and women in Britain and America are to-day willing, waiting, anxious to be sent. How has this come about? It is not the outcome of the intensely secular spirit of the age, of the mammonism, the luxuriance, the worldliness which everywhere prevail. It is not because the attractions, the influence and glory of secular preferments are not sufficiently advertised. Young men are beset on every hand with warnings to avoid ministerial and missionary poverty, and with solicitations to press on and make money, that they

may have a social standing and be looked up to and honoured. The example of those who thus become famous, who live for money, who hold it fast to the end and seem afraid to look the cause of God and their own millions in the face and have not the courage to distribute them even in a last will and testament, are often held up in our parlours and by the press for the admiration of young men. What is it that enables so many to resist these blandishments? The power of the Spirit of God, in answer to prayer, calling those thousands to infinitely higher work and rewards. Again we conclude, let unbelievers say what they please, that God answers prayer; and we have the proof of it in these volunteer missionaries.

Seeing all the fields of the world, with the exception of two or three, are open, and seeing the missionaries are waiting to be sent to them, the thought was born in upon our hearts that we should return to our homes and ask the Churches to pray God to send down His Spirit to teach men the right and highest use of money, that there may be means forthcoming to send out and sustain thousands upon thousands to preach the Gospel.

It was felt that when men experienced a change of heart there should be a corresponding change of aim and of method in business—all should be done for the Lord's sake. As they consecrate themselves to the Lord this should involve the consecration of all they possess and control. Strong and true words were said in favour of men being the dispensers of their bounty during their lifetime, and against *post mortem* benevolence—against men postponing the employment of their means to serve God until after their death.

The belief was expressed that when the claims of the heathen are understood and the urgency of saving the millions who are yearly perishing is felt, and when the sacrifice which Christ has made is appreciated by those who say they believe in Him, and when men regulate their business and modes of life not by selfish considerations, but by the love of God and supreme regard to his glory, they will show as great eagerness to invest their capital in His mighty enterprise of saving souls as in the best stocks now upon the market. And when this occurs, and men count it not a hardship, but a joy to invest millions in missionary work, we shall be at no loss in sending out the coming thousands of godly volunteers sure to present themselves, and the closing years of this nineteenth century may witness the proclamation of the Gospel to all the tribes and kindreds of the world.—*Principal MacVicar in the Presbyterian College Journal.*

### SPEAK TO ONE ANOTHER.

Speaking is a token of fellowship, a symbol of friendship. Ordinarily, in good society, persons wait for an introduction before addressing each other. This is necessary in large and mixed communities for protection against unworthy acquaintances and evil associates. But it leads to a strict formality that freezes up friendliness and makes people stand up stiff like pales of a fence around a garden lot. In communities where people know one another pretty well and particularly in a congregation where all are quite well understood by each other, such formal separation is not needful. Persons need not wait for an introduction before shaking hands and saying, "Good morning." But the trouble is not usually a want of acquaintance, but a lack of good, warm feeling. Christian people do not care as much for each other as they should.

This is a feeling to be cherished and cultivated as a part of Christian duty. We may have to school ourselves up to thinking of others, and feeling for their sorrows and sympathizing with their hard lots. But nevertheless we should so train ourselves. A friendly man should show himself friendly. He should crush down pride and repress his selfishness. He should rise out of his modest diffidence and come forward like a man to greet his neighbours. Let him speak to them before church, and after church. Let him stop and say a friendly word, inquire after the health of the family, or after some one who is away from home. This is showing a good spirit and it will awaken a good spirit in others. "As in water face answereth face, so the heart of man to man." But "a wicked man hardeneth his face," and so he hardens hearts against him. Speak to one another, so shall you cheer and encourage and help your fellow men.—*Mid-Continent.*