

## Pastor and People.

### THE LAST COMMAND.

"Go, bear unto My teaching every nation!"  
Such was the loving Master's last command  
Embracing in its sacred obligation  
Each race and land.

But has the Church fulfilled her holy mission—  
Obedied the letter of that high behest—  
And undismayed by ceaseless opposition,  
Achieved her best?

Have faith unquestioning, and strong endeavour  
Pressed stoutly onward toward the promised end,  
Amid reverses looking upward, ever,  
To Christ, our Friend?

Alas! what myriads of our fellow-mortals  
Still sit within the shadow of the tomb;  
No gleam of light from out the heavenly portals  
To pierce the gloom.

Before their idols still are bowed the faces  
Of countless millions in far eastern lands;  
Still Africa's children stain with bloody traces  
Her "golden sands."

In tropic seas, where bounteous Nature's blessing  
Is poured in affluence o'er each glowing isle,  
The great Creator's wondrous power confessing,  
Still "man is vile."

But shall we doubt that He is with us ever,  
Distrust His promise in its fullest sense,  
Or fail to realize in each endeavour  
Its recompense?

No, let us seal anew our firm adherence—  
Gird on our armour for the holy fight,  
Nor faint, nor falter in our perseverance  
To spread the light.

And though the sheaves we garner seem but slender  
Beside the mighty harvest's increment,  
God judges less the service that we render  
Than our intent.

Then let us work and wait with true submission,  
Saying in trustfulness, "Thy will be done!"  
Till all earth's nations, kneeling in contrition,  
In Christ are one.

—The Envoy.

### EQUAL RIGHTS, POLITICAL AND RELIGIOUS.

In a sermon recently preached by Dr. Bryce in Knox Church, Winnipeg, he discussed several practical questions in an able and interesting manner. After insisting on religious activity and earnestness, he spoke forcibly on the ruin wrought by strong drink, and concluded as follows:

The other great moral movement of which I would speak is Equal Religious and Political Rights for our people. This is a question that our Church has always regarded of prime importance. If you want some good bracing reading read over the covenants of 1638 and 1642 which the mother church of Scotland swore over the ashes of their fathers, and in the presence of their God. Now to-day we seemed to be threatened by a hostile and aggressive papacy in our own country. The oath of supremacy contained in the Bill of Rights of 1689 says "I do declare, that no foreign prince, person, prelate, state or potentate hath, or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm," and we have in this nineteenth century in a British province an Act passed which introduces the Pope of Rome as a party having jurisdiction. Think of Knox, of Balfour of Burleigh, or Godly Richard Cameron as consenting parties to such a thing. I don't care anything about the letter of the constitution, there's the fact. We have not raised this question. It is a society alien to new world civilization, but unfortunately recognized, as a priest told me the other day, accepted as its advance guard by the Papal Church, that has forced this question on us. Strip the question of all its technicalities and it amounts to subsidizing one Church at the expense of the other people of the country, for these funds, are the funds of the general government according to the very contention of these people themselves that New France included all of Ontario and the Northwest. We have the same aggressive spirit in Manitoba. Here by one plan and another upwards of two dollars has been given to every Catholic school for one dollar to Protestant schools. In this very city one-fifth of the revenue from Protestant corporations goes to the separate schools. In our country this agency, threatening our liberties, is connected with a national idea. When men deliberately state, as they have done, that they aim at building up a French-Canadian nationality, what is that but a blow to our hopes as one Canadian people? Language and separate schools are being used to build up what is really destruction to our hopes as a people, and we should be unworthy of our name if we permitted such aggression. Our civil and religious liberties are invaded, and while I should never be one to take one jot or tittle of a right away from a minority, or to transgress wantonly the bonds of good feeling and good neighbourhood, yet I would not be worthy of the covenanting blood in my veins if I submitted to aggression and the destruction of equal rights, or say other in this matter than "Whatsoever thy hand findeth to do, do it with thy might." Industry and energy should be shown in the national development of our country. Our religion is the religion of industry. We do not believe the cloister or the monastery the place for the cultivation of the highest piety. We do not believe that piety which cannot meet the workaday world to be the highest or best. In Manitoba we honour labour. If a

man does not work neither should he eat. And the man, who in any sphere of life, that is honest, works hard for a living is doing an honourable thing. Whether it be with mind or body, whether with brain or hand, all honour to the man that does an honest day's work. And this is what our country needs. Some men are deserting the cultivation of the soil to engage in overcrowded professions or in business. This is a mistake. Our young men are ashamed to-day of the honest homespun, or the plainer garb that they think belongs to the agriculturalist. But a hundred times better to gain an independent livelihood from the farm, than a precarious living from the store. What we need in Manitoba is not more captains, but more men. When men are willing to work they have less disposition to complain. Find out the leaders in what men call agitations and you will find they are men not willing to give steady work either of brain or hand. The way to guard against doubtful crops is to put more work into the soil; the way for the lawyer to win his case is to put more study upon it; the method for the student to win is to spend more midnight oil; the path to success in any department of life is to obey the command: "Whatsoever thy hand findeth to do, do it with thy might."

I have called your attention to the necessity of

1. Energy in the religious life.
2. Energy in all great moral movements.
3. Energy in the business and ordinary duties of life.

Practising this three-fold line in Manitoba, we shall certainly succeed.

The conditions of success are here, but the law of development is, "God helps those who help themselves." What we want in our people is a robust and self-denying piety. That will secure character. What we want is a sympathy for good government and honest administration. Fairness and equal rights must lie at the foundation of any vigorous public life. There is no hope of a strong national life unless the people unite in refusing special privileges to any class or creed. And lastly what we want is patient toil and honest industries. It keeps the body stronger, the mind clearer and the heart warmer than the butterfly useless life that some are in danger of leading. "Whatsoever thy hand findeth to do, do it with thy might."

### COUNT CAMPELLO AT SAN REMO.

As is well known, the great leader of the Catholic reform movement in Italy is Count Enrico di Campello. This nobleman was, up till September, 1881, a Canon in St. Peter's, Rome, and had a splendid ecclesiastical career before him. At that date he voluntarily resigned his stall, and turned his back on the Vatican. Nothing led him to take this step but his seeing the truth as it is in Jesus. Before he took it he had conversed with no Protestant minister, and had read no Protestant book. He was, therefore, not converted to any Protestant Church, but to Christ. This explains, to a certain extent, his position. He views all questions as to Church rights and government as secondary and comparatively unimportant. He, therefore, sees no necessity to become Presbyterian or Methodist, or Church of England. Enough for him to preach Jesus Christ and Him crucified, and to advocate a Church on broad Catholic lines.

Count Campello has been working quietly but very successfully in his native district of Valnerina in Umbria. But thousands in every part of Italy are outside the pale of the Church of Rome, and they are inside no other. They are no longer ignorant and superstitious and priest-ridden, and so they cannot see the force of attending a Church where, neither intellectually nor spiritually, can the priests and their services do them any good. The men feel that. The women are still under the power of the priest, and attend church. But as a number of fine young men said to me the other day, "We want female education in Italy, that our wives and sisters may be disgusted, as we are, with the present system, and desire a purer and a better."

Count Campello is meeting this state of things. He came to San Remo, and we simply intimated a day or two before that he would hold certain conferences. The people turned out in their thousands to hear him; they applauded what he said. The local press advocated his cause. Before he left for Umbria many waited upon him and begged his return. He has just paid his second visit. We asked the Syndic to grant us the use of the town theatre—being the largest building in the place—that as many as possible might hear Campello. The Syndic put the matter to his colleagues, who unanimously and cordially gave us the use of the building free of expense. Admission was by ticket so as to secure as far as possible a representative and influential gathering. Last Sunday afternoon, the theatre was packed from floor to ceiling with an audience any orator might be proud to address. For two hours Count Campello and his young evangelist and law student, Signor Ugo Janni, discoursed on the nature of true religion as a thing of the heart and of the will, as reconciliation to God through Jesus Christ and submission of the whole being to His law in love, and of the mission of a Church to teach and foster this religion in the heart. They showed how once in early times the Christian Church in Italy answered this purpose. Then, in scathing terms, they denounced the present Papacy as no Church, but a cruel, corrupt, criminal system at war with the interests, spiritual, intellectual, and material of the individual, the family and the community at large. And then they appealed to their countrymen in noble, eloquent words to become Christians by receiving Christ into the heart, and to rally round the banner of Catholic Church reform.

Their words were not in vain, for the very cream of San Remo youth met the two reformers at a private conference the next day, and, after a frank statement of ideas on both sides, an agreement was come to whereby these young men would aid Count Campello in establishing a mission at San Remo as the first step towards the formation of a reformed Catholic Church. —Rev. Alexander Robertson, in *Evangelical Christian*.

### HOW FAITH COMES.

It is the gift of God but it usually comes in a certain way. Thinking of Jesus, and meditating upon Jesus will breed faith in Jesus. I was struck with what one said the other day of a certain preacher. The hearer was in deep concern of soul, and the minister preached a very pretty sermon indeed, but his poor soul, under a sense of sin, said, "There was too much landscape, sir. I did not want landscape; I wanted salvation." Dear friend, never crave word-painting when you attend a sermon; but crave Christ. You must have Christ to be your own by faith, or you are a lost man. When I was seeking the Saviour, I remember hearing a very good doctrinal sermon; but when it was over I longed to tell the minister that that there was a poor lad there that wanted to know how he could get saved. —Spurgeon.

### BREAD CAST UPON THE WATERS.

Twenty-five years ago the writer gave a new Testament, which was wholly new and "news" to a lad of sixteen, in the capital of Rio Grande do Sul, and forgot all about it. One year ago, on revisiting Port Alegre, he found that "bread cast upon the waters" in the shape of a school, in which nearly one hundred boys and girls daily listened to the reading of the New Testament from the lips of the same lad, now a married man; and had the pleasure of listening to the story of his conversion, and his resolution to distribute his small loaves and fishes among the hungry. —*Brasilian Missions*.

### TAKING STOCK.

It was stated not long since, at a conference, that one of the most fearful signs of the times is the fact that our churches are filling up with unconverted persons. Similar statements are more and more frequently made.

Now as business men at the close of the year take account of stock with great care to ascertain their real standing, is it not well for us to do the same? Let us test this statement honestly and thoroughly, as a bank would test its securities.

Let us go through with the members of our churches with kind, personal inquiry, and see how many of these professors are professors—how many are actually born again and separated from the world unto Christ, and walking with Him in His holy ordinances.

On the other hand, let us see how many have only the form of godliness or scarcely that, but are walking with the world, strangers to the new life and perhaps even disbelieving the creeds to which they have subscribed, and the Word of God.

Let us first ascertain how many many baptized worldlings we carry in our churches, and then take some measures to unload them. The faithful discharge of this duty might be a sad surprise to some, but it would bring a great blessing to our churches if they were converted to Christianity according to Christ. —Rev. E. P. Marvin.

### A PRAYER MEETING.

Dr. Wayland Hoyt describes a typical New Testament prayer meeting as follows: Consider that typical old New Testament prayer meeting. See how closely the new prayer meeting of *Christian Endeavour* approximates it. That prayer meeting was an attended prayer meeting. "They were all with one accord in one place." Peter was not absent because it happened to be a little hot. James was not away because it happened to be a little cool, and Bartholomew because it happened to be a little wet, and Matthew because his tie was a little worn, and Mary because her veil had gotten to be just a little out of style, and Salome and Bartholomew did not refuse to fill their places because just then there happened to be a party in Jerusalem, and James the Less was not away because he thought Peter was taking a little too much on him self.

### FAITH IN THE FAMILY.

One of the most intelligent women, the mother of a large family of children, was eminently a woman of faith. She never heard the tramping of her boys' feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them. She mingled prayer with counsel and restraint; and the counsel was the wiser and the restraint was the stronger for this alliance of the human and divine elements in her instruction and discipline. And at length, when her children had become men and women, accustomed to the hard strife of the world, her name was the dearest one they could speak; and she who had "fed their bodies from her own spirit's life," who had taught their feet to walk, their tongues to speak and pray, and illuminated their consciences with the great light of righteousness and duty, held their reverence and love, increased a thousand fold by the remembrance of an early education that had its inspiration in faith in God, and its fruit in the noble lives of upright men and women.