

## PASTOR AND PEOPLE.

### THE ADVANCE OF RITUALISM.

It is a sad sign of retrogression from Reformation principles to find that Ritualism advances in our Protestant country with such rapid strides as the following statistics from "The Church Advocate" indicate: "In the year 1869 there were 41 churches in London where there was 'Choral Communion'; now there are 172. In the same year there were 186 churches where there were 'Saints Days' Services'; now there are 482. In the same year there were only 14 churches where the officiating clergy were arrayed in 'Eucharistic Vestments'; now there are 37. In the same year 'the surplice in the pulpit' was not seen in any church in London; now the 'priestly robe' is worn by the clergymen preaching in no less than 680 churches. In the same year (69) there were 8 churches made fragrant with the perfumery of incense; in 1876 there were 18 such churches, and now there are 60. Up to the year 1873 'floral decorations' were unknown; now 258 churches are adorned with flowers. In 1873 'altar lights' were unknown; now there are 64 churches where such are to be seen. In 1874 the 'Eastward Position' was first adopted in 74 churches; now in 304 churches. In the year 1876 there were 37 churches where there were 'candles on the altar'; now there are 51." Those who are much acquainted with our provincial towns and country districts know that similar facts are commonly witnessed in them, so that London cannot be cited as exceptional in its Romish proclivities. The need for reformers possessed of Luther's spirit is great, even in these days of light and learning. Let us hope, pray, and labour that the effort to employ the coming autumn and winter months in connection with the Luther commemoration may tell powerfully on the people in favour of thoroughgoing Protestantism as opposed to semi-papery and Anglican priestcraft. Sunday school teachers and, indeed, all who can influence the young, should take up this matter. Evangelical truth will not suffer through extra and special attention being at now given by Christian workers to the inculcation of sound, scriptural, and therefore Protestant principles. What is wanted is to show that evangelical truth is at utter variance with Ritualism and sacerdotal assumption. The claim set up by some prominent Ritualists to be in sympathy with the Gospel of Christ in its true and apostolic teaching and spirit is false in its nature. "Christ all and in all," as a creed, is as far from Ritualistic doctrine and practice as east from west. — *The (London) Christian.*

### PREDESTINATION.

The man who is working in order to be saved is anxious, nervous, hesitating, inefficient. When brought to the test of a great principle, he lacks courage, decision, anvil-like endurance. He, on the other hand, who is working because already saved, because predestined to a glorious career for God, works, it may be, with less ostentatious bustle, but with a force ever concentrating, ever accelerating and augmenting, till it reaches an intensity and volume which suggest something almost, if not altogether, superhuman. The idea of destiny involves the idea of duty; and when these two ideas coalesce in one subject, the effect is truly stupendous. This explains on natural principles the careers of Mohammed and of Napoleon. It explains on spiritual principles the career of St. Paul, of Augustine, of Calvin, and of Knox. Predestinarians, whether on the platform of nature or of grace, are invariably the foremost winners of the crown of life. — *Dr. Bishop.*

### WHAT DEATH DOES.

It does not affect the moral character; it expends its force upon the body, but works no radical or real change in the soul. It has no power whatever to revolutionize the moral nature—to make it better or worse. In itself it can neither make a good man better nor a bad man worse. It can transfer, but cannot transform. "He that is righteous, let him be righteous still. He that is petty let him be," at death and after, "petty still." Each person now living carries in himself at this and every moment the essential elements of either heaven or hell. By the essential elements we mean, in both cases, those moral qualities, those dispositions and affections of soul, which fit it for the one or for the other. Were all at this mo-

ment snatched from time into eternity, such are their moral characters that they would instantly drop into their appointed and appropriate places. What a thin partition separates the saint on earth from the saint in heaven—the sinner in time from the sinner in eternity.

Death is but the door keeper. He lifts the latch and lets the Christian through into the bliss of the blissful. Death lops off the body and manumits the imprisoned spirit. It dissolves the Christian from this sinful state and from all his sinful surroundings, takes him away from all the hindrances of earth, and supplies him with all the helps of heaven. It delivers him from "this body of death." It is not the judge to acquit or condemn; only the gaoler to release. It puts the justified beyond the confines of sin and sense; gives them absence from the body and presence with the Lord, but has nothing more than it can do. It is God's porter to lift up the "gates" at His bidding, and let the "son of glory" "come in." Why, then, should the Christian fear the wing that translates him from the state of the justified to that of the glorified? "Death is yours."

### PRESENT NEED.

For present help, dear Lord, I ask,  
For grace and strength to-day;  
Though yesterday rich blessings brought,  
To-day they must again be sought;  
For present help I pray.

Whate'er the past has given me  
Of solace by the way,  
Of doubts dispelled, of heart renewed,  
Still I must plead for daily food  
To keep my soul to-day.

And should the future years be mine,  
"Twill then the present be;  
My greatest need is grace to bear  
The portion of life's daily care  
Thou givest now to me.

So, trusting in thy promises,  
My soul finds present rest,  
"Lord, I believe," I cannot see  
May path through life, yet trusting thee,  
I know thy ways are best.

—Miss Kate M. Frayne.

### HOW TO PUT ON STRENGTH.

How, then, shall we put on strength? We answer, On our knees! No man ever puts on spiritual strength except on his knees. It was there that Jacob found it when he had "power with God and prevailed;" it was there that the apostles found it. When Peter stood forth and preached to the multitudes, that day of Pentecost was the day of power, it was the Spirit's power; but how did the apostles put it on? Upon their knees in those days of prayer, in the upper chamber in Jerusalem. O brethren! it is upon our knees that the Church must now put on its strength! "Awake, awake" It is God's call. When we ourselves have risen to the consciousness of our need, we may then take hold upon God and cry, "Awake, awake, O arm of the Lord!" Let us put on the strength of the word, as the apostle did when he shunned not to declare the whole counsel of God. Let us put on the strength of the ministry, as Paul did when he went forth in the fullness of the blessing of the Gospel of peace. Let us put on the strength of the Spirit, as the early Church did when it was endued with power from on high. Then shall our work be "mighty through God to the pulling down of strongholds." Then shall we return from the conflict as Israel did from the pursuit of the Midianites, exclaiming, "The sword of the Lord, the sword of the Lord and of Gideon!" Then shall the Church be "a praise in all the earth," and men shall say, "Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" — *Wm. M. Paxton.*

### THEOLOGICAL DOGMAS.

It has been observed that the advocates of a new theology speak slightly of what they call "theological dogmas" and "system of theology," but magnify the necessity of laying the utmost stress upon the ethics or morals of Christianity, just as though the doctrines of the New Testament were in some way or other out of accord with ethical teachings. The writer of the New Testament who did more than any other man to state and develop its doctrines was the apostle Paul, and his epistles abound with the

most comprehensive and stringent rules of Christian morality. It matters not to whom he wrote, or about what he wrote, every letter makes prominent the great ethical duties binding upon every professed disciple of the Lord Jesus. He says to the Philipians, "Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Every one who habitually and carefully reads the New Testament knows that this memorable epitome of moral and social duties is not an exceptional outburst of Paul's conceptions of the absolute need of the broadest observance of a high-toned morality on the part of those professing Christ, but that it is rather the summing up of teachings that run through all that he wrote. If the orthodox preachers of our day neglect to apply the principles and spirit of the New Testament to the every-day life and conduct of men, the fault is not in the development of the old theology as it is found in the New Testament. — *Examiner.*

### RICHES OF THE GOSPEL.

"When I go to the house of God I do not want amusement. I want the doctrine which is according to godliness. I want to hear of the remedy against the harassing of my guilt, and the disorder of my affections. I want to be led from weariness and disappointment to that goodness that filleth the hungry soul. I want to have light on the mystery of providence, to be taught how the judgments of the Lord are right; how I may pass the time of my sojourning here in fear, and close it in peace. Tell me of that Lord Jesus, 'who his ownself bears our sins in His own body on the tree.' Tell me of His intercession for the transgressors as their 'Advocate with the Father.' Tell me of His chastenings, their necessity, their use. Tell me of His presence, and sympathy, and love. Tell me of the virtues, as growing out of His cross, and nurtured by His grace. Tell me the glory reflected on His name by the obedience of faith. Tell me of vanquished death, of the purified grave, of a blessed resurrection, of life everlasting, and my bosom warms. This is gospel; these are glad tidings to me as a sufferer, because glad to me as a sinner." — *Mason.*

### WALK IN CHRIST'S TERRITORY.

If we are to walk with God we must go nowhere that Christ will not go. O, how many venture beyond the territory in which they ought to walk, and they wonder why they have not the enjoyments of religion! They go where Jesus will not go. "Blessed is the man that walketh not in the counsel of the ungodly." Christ is not there. "Nor standeth in the way of sinners." Christ is not there. "Nor sitteth in the seat of the scornful." Christ is not there. If you would walk with Christ keep out of all evil company, of all evil associations; keep from all evil places—from every place where you cannot go in the Spirit of Christ and where if he were upon earth, you might not expect to meet him. If you go out of the territory, where He would not go, you need not expect to find Him. — *Bishop Simpson.*

### OUTWARD AND INWARD.

I have some degree of power over my outward man, but little over my inward. I can make a shift to be just, do acts of kindness and humanity, and put on a show of courtesy and civility; but the bent of my heart is still the same. I can no more love God with all my heart, or come up to St. Paul's description of charity, than I can reach heaven with my hands. In this point of view, what a seasonable aid is Gospel power, and how exactly is the religion of the Bible suited to the wants of mankind, in its offers of forgiveness and renovation. — *Thomas Adam.*

Rev. A. F. Ross, labouring among the Choctaw Indians, writes that during two months he had been holding eight meetings in as many different settlements, baptizing four to ten at each. At the meeting last held he had already received fifteen, and hoped to welcome many more before it closed. He adds: "Indians make very true soldiers. I do not remember one that I baptized who has ever proved unfaithful."