

Pastor and People.

The Love of God, Which is in Christ Jesus, our Lord.

BY REV HENRY J. VAN DYKE, D.D.

This expression concludes and crowns the glorious eight chapter of the Epistle to the Romans. It gathers the whole chapter, and all the preceding epistle, into a focus. It is a summary of the Gospel, and the exponent of Christian experience. It contains a sea of meaning in a drop of language.

The love of God in Christ Jesus, our Lord, is the only manifestation of divine love which is available for us sinners. The light of nature serves only to make our darkness visible. Before the fragrance of the field can breathe upon us the flowers of divine peace, on the wild hail-song within the echoes of thanksgiving in our hearts, we must be assured that He who clothes the lilies and feeds the fowls of the air is, indeed, our Heavenly Father. And how can we know this? Nature cannot reveal it. For nature has other sights and sounds than flowers and the singing of birds. The flower fades, and the song is swallowed up in the groaning and travailing of creation. "The wrath of God is revealed from heaven." Every where, in nature, we see the operation of inexorable law, admitting of no deviation, making no provision for transgression, holding the steady planets in their courses, and reserving only the blackness and darkness for the wandering star. Nature unites with the law written in the human heart, and graven by the same hand upon the tablets of Sinai, in testifying that "the wages of sin is death." For all this there is no relief except in Jesus Christ. In Him all the types of nature are fulfilled, and its conflicting revelations reconciled. He is the Christ, anointed of God, and coming forth to declare Him, not in a voiceless and fading beauty, which appeals only to the eye, but in words of spirit and life which speak to the heart, and endure forever. He is called Jesus—the name that is above every name—because He saves His people from their sins. He is our Lord—the supreme head over all things. And now, all things that drink the dew that stir with the daylight, and redolent and vocal with God's love, because He has touched them with His finger, and woven them into parables of the truth as it is in Himself.

The love of God in Christ Jesus, our Lord, is the life and glory of His person, and the person of Christ is the crown and glory of the whole creation. The visible diurnal heavens; this revolving earth, with all its treasures; this complicated universe, stretching away beyond the astronomer's gaze into infinite space, are but parts of His ways. The first chapters of the gospel describe a work more wonderful than that recorded in the first chapter of Genesis. And this "first-born of every creature," this "beginning of the creation of God," is preeminently the work of love. When the Highest overshadowed her, the blessed Virgin lay folded in the everlasting arms, and impregnated with a love compared with which all human and angelic affection is impurity and nothingness. That holy thing that was born of her was not only the pledge, but the embodiment of love divine. The whole nature of God is incarnated in Jesus. When we see His tenderness down His cheeks, and hear His wisdom, steaming clear as crystal from His lips, in words such as man never spoke, and behold the glory shining through the skin of His face, and kindling His very garments into celestial brightness, we know that these are only rays and drops from an infinite fountain of light and truth, over which is written the blessed inscription, "God is love." We never could know the meaning, nor realize the truth of this sweet and sublime saying, if the only-begotten Son had not come forth from the Father's bosom to declare Him.

The love of God in Christ Jesus, our Lord, is the fulfillment of God's eternal purpose to save us. Our redemption was no after-thought in the divine mind. It was not first suggested to Him by us. Our Christian experience is the result, not the cause, of His love. The apostle describes the golden chain that links the glory which Jesus had with the Father before the world began with the glory we shall have with Him where He is. "For whom He did foreknow, them He also did predestinate to be conformed to the image of His Son." This is the first link, behind which there is nothing. It is evolved out of God's own nature, and is fastened to His sovereign throne. "Moreover, whom He did predestinate, them He also called." Called, not merely with the outward invitation of the gospel, but with the inward and effectual calling of the Holy Ghost. "And whom He called, them He also justified;" not by works of righteousness which we have done, but by the righteousness of Christ imputed upon us by His sovereign act, and received on our part by faith alone. "And whom He justified, them He also glorified." The glorification, in which the whole divine purpose is completed, is but another name for our conformation to the image of His Son. It covers not only our final entrance to heaven, but the whole process of our Christian experience, by which we are sanctified and made meet to be partakers of the inheritance with the saints in light. This process is, at every stage, the fruit and evidence of the indwelling Spirit of God—the spirit of supplication, of adoption, and of obedience; and when we can see how the little wheels of our agency play into the great wheel of God's all-comprehending purpose, and follow back the chain of operations till it is lost to our vision in the "determinate counsel and foreknowledge of God," even as Jacob's ladder was lost in the light that is inaccessible and full of glory—then it is that we perceive the absolute security of our salvation, and exclaim with Paul, "Who shall separate us from the love of Christ?"

Sherring's History of Protestant Missions in India.

We take the following extract from "The History of Protestant Missions in India, from their commencement in 1706 to 1871," by the Rev. M. A. Sherring, M.A., LL.B., London, and published by Trubner & Co., London:—

ALEXANDER DUFF.

"We are now approaching a momentous period in the history of Indian missions. Hitherto the schools established by missionaries had been chiefly of an elementary character, with the exception of the college at Serampore, and Bishop's College in Calcutta. Now, a new system was to be tried, which was that of imparting the highest attainments of knowledge, including sound Christian instruction, through the medium of the English language. The idea was a novel one, and in those days, when the Government and Europeans generally were still Orientalized, and from prejudice and habit, as well as from a nervous dread of a too rapid advance of Christianity and enlightenment among Hindus, violently attached, as every one knew, to ancient usages, required no small amount of boldness, and prudence to carry it out. But a man of wonderful intrepidity, equal to the emergency, had now arrived in India, possessing a dauntless will, consummate eloquence, unpassioned piety, and great self-reliance. This was the Rev. Alexander Duff, who was sent out to India by the Church of Scotland as its first missionary."

"It is impossible to form too high an estimate of the extraordinary results which have been attained during the last forty years, in the elevation and enlightenment of native society, by the instrumentality of the English language. Copying the excellent example set by the eminent founder of the Scotch Institution in Calcutta, the Government of India, and many of the leading missionary societies, in their missions in that country, by degrees adopted the principle, that their colleges and superior schools should impart instruction chiefly through the English language. So that at length the desire to acquire English has become well-nigh universal in the land. By the study of English an intellectual reformation is being wrought among the people. European ideas on every subject are by its means rapidly spreading in all directions. The native mind is being moulded on a new model. Although, as was to be expected, many sceptical as well as good principles have found their way through English books into native society, yet incontrovertibly the good principles have immeasurably exceeded the bad, and the light which has been everywhere diffused has produced beneficent and glorious results, hardly belied by the few streaks of cloud and darkness occasionally associated with it. Let it never be forgotten that the first promoter of this magnificent enterprise was the great champion of Indian education, Dr. Duff."

JOHN WILSON AND HIS COLLEAGUES.

"The Rev. Dr. John Wilson was sent out by the society to Bombay, and began his labors there in 1829. Grown old in the glorious work of endeavoring to enlighten the native inhabitants of that great city, he still clings to it with all the ardour of his first love. With a keen and well-balanced intellect, amply furnished with knowledge of many kinds, eager to investigate not only the social and political problems of the native race, but also the many phases which their various religions assume, delighting in historical and scientific researches, and taking supreme interest in every subject bearing upon Hindoo life and character, his noble missionary life during the last forty years has exerted an immense influence over the native and European population of the presidency of Bombay. But his mental vigour and varied learning have never led him astray from the singleness of that purpose which first led him to consecrate himself to missionary toil and labour. His numerous contributions to Christian literature, his zeal in acquiring several vernacular languages, and preaching in them with much effect, his steady prosecution of the work of education in the splendid institution or college which he founded, and which mainly through his unremitting attention has risen to the high position which it now occupies, and the various other missionary duties which he has performed, are sufficient testimony to his earnestness, faith, and love, as a missionary of the cross of Christ."

"The Rev. Dr. J. Murray Mitchell was for a long period connected with the Free Church missions in the Bombay presidency. A man of fine taste and excellent scholarship, a distinguished graduate of Marischal College, Aberdeen, it was to be expected that he would become popular in his intercourse with the natives, especially among the young men whom he instructed. His labors were chiefly, though by no means exclusively, of an educational character. He made himself well acquainted with Marhatta and other Indian languages, and preached in them to the people. He published various useful works in Sanskrit, Marhatta, English, and other tongues, intended to remove the doubts of intelligent natives on the truths of Christianity. One on the evidence of the Christian religion, containing also a discussion on Hindooism, Parseism, and Zoroastrianism, has had a large circulation not only in the Bombay Presidency, but also in Northern India. Another missionary of this society, Rev. B. Nesbit, one of the earliest sent to India, labored with great zeal and enthusiasm, and has left a lasting impression behind him. The truth is, the missionaries of the Free Church in Bombay, as in Calcutta and Madras, have been a distinguished race, and have throughout been in the foremost rank of educators and philanthropists. They have done also a good work as direct preachers of the gospel in the languages of India. Mr. Nesbit was suddenly carried off by cholera in the year 1855. His funeral was attended by a large number of Europeans and great crowds of natives. 'To a day never to be forgotten. Natives of all see the children and those of extreme age crying at the grave,' says a spectator, 'was a scene, Hindus, Parsees, and Mahomedans, without distinction, all shed tears,

day, even cried loudly over the dust of their departed friend and well-wisher.'"

MR. SHOOLBRED.

"The six missions of the United Presbyterians of Scotland in Rajpootana, were formed within the space of twelve years, commencing with 1860. That society, in beginning its work in this country, was wise enough, which all societies at first starting are not, to concentrate its operations on a limited tract, and to select a region altogether unoccupied by other missions. This society is the only one which has missions in the congeries of States known as Rajpootana, the land of Rajpoot or princely tribes. Its talented and well-trained agents have already acquired an extensive influence over the districts which they occupy. Their leader and pioneer, the Rev. W. Shoobred, a man of much fact, delighting in personal intercourse with the people, clear of intellect, and a forcible exponent of Christian doctrine, has made for himself, even in these few years, a very honorable position among Indian missionaries. The missions are situated at Jeypore, Ajmere, Nasirabad, Deol, Bawar, and Todgarh, in which are found four hundred and ninety-four native Christian converts gathered into six congregations, and belonging to nine separate towns and villages. They have the large number of sixty-seven schools, containing two thousand three hundred and twenty-two male and female pupils. And they have twenty-two native Christian preachers and teachers. This measure of success, as the result of only twelve years work, is most encouraging."

THE MADRAS MISSIONARIES.

"The institution, which has been so productive of converts, has from its establishment to the present time been conducted with great talent and skill. The missionaries attached to it have been men of high education, indefatigable zeal, and considerable force of individual character. Anderson, Johnston, and Braidwood, in its early days were men of kindred spirit, though of diverse gifts. In later years we see the same distinguished excellences in Mr. Crampell, Mr. Macaulin, and others, and also in Mr. Miller, the scholarly and clear-headed principal now at the head of the institution. It is a striking feature in relation to Indian missions that the three Presidency cities should have possessed for so many years educational establishments, organized and sustained by two comparatively small Scotch societies with very limited incomes, which have unitedly accomplished greater results in educating the people in these cities than any other missionary society; and that they have done more in them to promote that higher education which has produced an enlightened and well-trained class of natives in India, not only than other societies, but also, when rightly understood, than the Government itself."

A HERETICAL CHRISTIAN SECT.

"It is perhaps remarkable, that in the progress of Christianity in India, so few actual schisms should have taken place. In Benares and Mirzapore, in Northern India, is a sect of schismatic Christians, originally the followers of a devotee, called Ramaya Baba, who was baptised in the Church Mission, Benares. This man exercised enormous influence over large numbers of Hindus; and it was hoped that when he became a Christian he would induce many of his disciples to follow his example. Though wild and erratic in some of his ways, he seemed a sincere believer in the Lord Jesus Christ as the Saviour of the world. It was found, however, that his old habits were too strong for his new religion. In intercourse with his former friends, he blended the worship of our blessed Lord with the worship of Ram. His poetical effusions, which were very numerous, were all of this mixed faith, presenting a kind of Hindooised Christianity, which excited powerfully the imagination of his sect. The members of the fraternity regard themselves as Christians, and received baptism at the hands of their leader. Ramaya Baba died not long since, but the sect continues as before. It holds no communion with other Christians, yet it is quite willing to receive instruction from missionaries and native preachers."

Messrs. Moody and Sankey.

The services in the various halls continue to be held, and are characterized with all the earnestness and overflowing attendance which has been the distinguishing feature of the work in London. The Bible readings and noon prayers-meetings continue to be well attended, many clergymen attending them. The requests for prayer, which are generally read by Mr. Graham, Glasgow, do not fall off. At Thursday's meeting (last week) Mr. Sankey announced the conversion of his little boy, and sang an unpublished thanksgiving hymn in celebration of the event. At the meeting of the same night at the Bow Road Hall, Mr. Sankey gave out "Temperance" as the subject of the evening, introducing it by singing, with much feeling, the "Death of the Drunkard's Wife," and then reading portions of Scripture bearing upon it. An earnest prayer that the East of London might be purged of its curse of drunkenness was followed by a vivid description of a shipwreck as a prelude to the "Light-house Hymn," the audience joining in the chorus "Some poor struggling seaman you may rescue, you may save." Mr. Moody afterwards delivered an address. On Friday night following the audience overflowed the hall, and filling the adjoining tent, where a supplementary service was held. There must have been from 12,000 to 14,000 persons present, hundreds departing for want of room. The Rev. C. H. Spurgeon, preached for upwards of an hour upon part of the 14th verse of the 10th Psalm, "The poor commiteth himself unto Thee." On Saturday night Mr. Henry Varley delivered an address in the same hall; on Sunday morning Dr. Barnardo preached and Mr. Sankey sang to Christian workers; and in the afternoon and evening the hall was crowded to hear Gospel addresses from Mr. Varley and singing by Mr. Sankey. The Rev. M. G. Pease was the Saturday evening preacher of the Victoria Theatre, New Cut; the Rev. T. Bowman Stephen-

son, B.A., singing several of Mr. Sankey's solos. On Sunday afternoon and evening the theatre was filled with attentive audiences, who went to hear Gospel addresses from the Rev. Dr. Black, of Liverpool.

When it was proposed to hold a morning service at 8 a.m. at the Opera House, it was said that the West-end people would not come out at that early hour. Last Sabbath morning, however, an hour before the appointed time for commencing the house was completely filled. Mr. Moody gave an address to Christian workers on the passage, "They that turn many to righteousness as the stars for ever and ever." In the afternoon at 3 o'clock Mr. Moody gave an address to women. Mr. Sankey was not present. The two hymns, "There's a beautiful land on high," and "Yet there is room, were very beautifully sung, some thousands of female voices singing in unison, giving it a pretty effect. Mr. Moody's subject was "Excuses."

In the evening another service was held, which was very crowded. Mr. Moody mentioned that this service closed the Sunday services in the Opera House, and that on the Friday following (28th inst.) the place would be given up. He then read the parable of the good Samaritan, and afterwards preached on the necessity of immediate conversion.

Mr. Moody has conducted the services during the week at the Opera House. On Monday the Opera House in the afternoon was devoted to a service for children, when the building was very crowded, and Mr. Henry Drummond gave the address. On Tuesday four services were held there, the first one being the usual noon prayer-meeting, the second an address at half-past three, another address at seven, and a meeting, commencing at nine o'clock, held especially for young women employed in houses of business. All these meetings were fully attended by most attentive audiences. On Wednesday morning a special service for the blind was held at the Opera House, when upwards of 1500 of the London blind were present.

The evangelists commence their labours in the South of London in the hall now being erected near Camberwell Green, as soon as it is ready—in about a week or ten days hence.

We understand that the directors of the Crystal Palace have offered the use of that capacious building free of charge for a fortnight to the committee who manage Messrs. Moody's and Sankey's meetings.

Father Ignatius has had an interview with Mr. Moody, and has attended several meetings in the Opera House.

The most extreme regret is generally expressed that the services in the Opera House have closed. Friday the 28th ult., was the last day prayer meetings, and Bible readings were held in this place. There was a very large attendance, and no fewer than 508 letters for special prayer were received. Mr. Moody expressed his great regret that no sufficiently commodious place could be had in the West-end to continue the services. He asked whether no one would start a movement to build a hall by giving £20,000. Mr. Moody closed by asking all to join in silent prayer. During this interval, whilst the heads of the vast audience were bowed in silent prayer, a voice from somewhere in the vicinity of the stalls, far away from where the usual choir were sitting, broke into sweet spiritual song. It at first was generally thought that some one whose feelings had been overcome by the solemnity of the scene was taken possession of by sweet spiritual power. By and-by however the refrain of the words,

"There are angels hovering round To wait the tidings home,"

was taken up by a deep chorus of sound, in harmony truly grand, and the music apparently coming from a distance seemed almost to produce an angelic effect. At length the sound gradually died away, and the benediction was then pronounced, when the audience rose from their knees and began to inquire, as they were dismissed, from whence the grand harmony had proceeded. It transpired that the Jubilee Singers, who have just returned from America, had volunteered to sing the hymn, which, taking all by surprise, had produced such a marvellous effect.

During this week a number of places of worship have been opened for mid-day and evening services in the West end.

On Saturday evening "a young man's Christian convention" was held in the Opera House. Mr. Moody, on taking the chair, referred to the origin of the Young Men's Christian Association. It was, he said, the conception of a young man from the country employed, more than thirty years ago in a London warehouse. The idea soon found its way across the Atlantic, and there were now between 7000 and 8000 such associations in the United States. The building of the New York Association, which cost £100,000, was the handiwork in that city, and he was surprised this vast and wealthy metropolis was without a Young Men's Christian Association central hall. He thought that they ought to build a hall, though it should cost £200,000. The Hon. W. E. Dodge, jun., of New York, gave an account of the operations of the New York Association. Mr. Sankey having sung "Only an armour-bearer, firmly I stand," Mr. Moody said some few years back he managed to get built in Chicago, a place of worship to accommodate a thousand more than Exeter Hall. It was burnt down. He succeeded in getting it up again upon a larger scale. The second building was destroyed by the great fire of Chicago, and he left the United States perplexed with doubts whether it would be restored. About thirty days since, however, he was informed by his friend the Hon. John V. Farwell, the President of the Young Men's Christian Association of Chicago, that his church had been a third time rebuilt. His friend, who headed the subscription list with £12,000, must be credited with all the merit of this third erection. Mr. Farwell next addressed the meeting; and Mr. J. Wansmaker, President of the Young Men's Christian Association of Philadelphia, delivered an address, urging the Christian young men of the "mother city of the English-speaking people of the world" to lose no time in procuring a great central hall of their

own. The meeting, which filled the house, terminated with the Doxology.

Last Sabbath was Mr. Moody's last at the Haymarket Opera House. He held three services there: one in the early morning for Christian workers, at which he repeated his discourse on Daniel, one in the afternoon, for women only; and one at night, for men only. All three were thronged. The services in the Opera House concluded on Monday with a noon prayer-meeting. Messrs. Moody and Sankey devoted the rest of the week to the Bow Road Hall, where there was a noon prayer-meeting.

On Saturday evening a numerous audience attended the Earl of Cavendish's Gospel address in the Victoria Theatre, New Cut, where similar addresses were also given on Sabbath afternoon and evening by the Hon. J. V. Farwell, of Chicago, and the Hon. W. E. Dodge, jun., of New York, respectively. Major Cole, of Chicago, has conducted the Victoria Theatre services during the past week. The Young Men's West End nightly prayer-meetings are to be continued in Oxenden Street Chapel until a more spacious building can be secured.

The Rev. B. C. McViville Pym has taken the place of Mr. Henry Varley in the Bow Road Hall services. Mr. Pym is a retired military officer who has seen service, and his addresses are full of personal reminiscences of the battle-field. The services in this place are well attended.

The building erecting in Camberwell is expected to be ready early next week, when Messrs. Moody and Sankey will devote their services until they leave the country. —Review.

Random Readings.

JESUS CHRIST, on account of His immense love, became what we are, that He might make us what He is.—Irenaeus.

If we do not flatter ourselves the flattery of others will not hurt us.—Rochefoucauld.

TRUTH is the golden chain which links the terrestrial with the celestial, which sets the seal of heaven on the things of this earth, and stamps them with immortality.—Anna Jameson.

The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of a great action is gone, like the bloom from a soiled flower.

It is not every suffering that makes a man a martyr, but suffering for the Word of God after a right manner, to wit—holy, humble, meek manner which the Word of God requireth.—Bunyan.

We should act with as much energy as those who expect everything from themselves; and we should pray with as much earnestness as those who expect everything from God.—Fuller.

SOULS are very dear. He that paid for sinners found them so; yet how cheaply do sinners sell their souls, as if they were but low-priced commodities. But you that sell your souls cheap will buy repentance dear.—Flavel.

WHERE all other temptations are about evil, pride alone is conversant only about good things; and one dram of it poisons many measures of grace. I will not be more afraid of doing good things amiss than of being proud when I have well performed them.—Bishop Hall.

We often find in one man two distinct characters, according to one of which he thinks and judges, while according to the other he acts. Now, it is the acting character according to which we judge of a man, for we know it to be the true one; the other is only a prophetic shadow of what he might be.

If the time of affliction be not a time of supplication, I know not what is. There are two kinds of antidotes against all the troubles and afflictions of this life, namely, prayer and patience; the one hot, the other cold; the one quickening, the other quenching. Chrysostom understood this well when he cried out, "It is more bitter than death to be spoiled of prayer." —Brooks.

It is observable that the first promise is made to the poor in spirit, to beggars in spirit, for that is the proper signification of the Greek word; that is, such as have a spiritual sense of their own extreme emptiness, baseness, and misery, and are willing to receive life and pardon upon mere gift and free favour of God, as the poorest beggar receives an alms.—John Biscoe.

THE man who goes about to humble himself, after a fall into sin, before he looks to Christ, only gets hardness into his heart, and attempts to purge away sin by sin. Nothing must stand between the sinner and the Saviour. It is the believer's privilege and duty at all times to behold the Lamb of God as having put away his sin; and thus looking to Him, the heart will be melted into sweet contrition.

UNLESS wariness be used, as good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God, as it were, in the eye. Many a man lives a burden to the earth, but a good book is the precious lifeblood of a master-spirit, embalmed and treasured up on purpose to a life beyond life.—Milton.

I see in this world two heaps—one of human happiness and one of misery; now, if I can take but the smallest bit from the second heap and add to the first, I carry a point. If, as I go home, a child has dropped a half-penny, and by giving it another I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do great things, but I will not neglect such little ones as these.—Rev. John Newton.

I REMEMBER an anecdote of a certain preacher who thus apostrophised Virtue in his sermon:—"O Virtue! wouldst thou but appear on the earth in all thy beauty and loveliness, surely all men would love thee." To this an Orthodox minister replied:—"Virtue did once appear bodily on the earth, in all its beauty and loveliness, and its presence was proclaimed and crucified." Can you tell me who these preachers were?