

Pastor and People.

THEY ARE NOT LOST.

BY RICHARD MITCALF.

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes
These are not lost.

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth,
The childhood's faith, so tranquil and so sweet,
Which sat like Mary at the Master's feet—
These are not lost.

The kindly plan devised for others' good,
So seldom guessed, so little understood—
The quiet, steadfast love that strove to win
Some wanderer from the ways of sin—
These are not lost.

Not lost, O Lord! for in Thy city bright
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below
Thou wilt reveal; and we shall surely know
These are not lost.

Written for the CANADA PRESBYTERIAN.

A SUGGESTION.

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[A pathetic interest attaches to the following contribution as the author of it has so soon after writing it been called to his everlasting rest, and to the enjoyment of that clear light of God in which all such perplexities as this brief paper treats of disappear.—ED.]

Much perplexity has been felt by students of the Word by the abrupt transition between the thought conveyed in the Lord's answer to Peter, recorded in the last verse of the xiii. chapter of John, and that in His discourse to His disciples, beginning at the 1st verse of the xiv. chapter. It is evident that something was said and done which the Evangelist has not recorded. The disciples were, it is true, deeply grieved. A painful thought filled their hearts. Their beloved Lord was now to be withdrawn from them; He and they were now to separate—He to suffer agony and ignominy, to be crucified and buried; they to be scattered as sheep without a shepherd. But was there not something more than the thought of separation and sorrow for the Master dominant in the breast of the disciples which led the Saviour to say to them: "Let not your heart be troubled, ye believe in God, believe also in Me." It seems to me there was. John makes no mention of the institution of the Supper. From the Synoptists we gather that it was instituted immediately after the partaking of the Passover Feast. While Jesus and His disciples were partaking of that feast for the last time, and just before the institution of the Supper, He said that one of them would betray Him. In deep distress each asks: "Lord, is it I?" In the xiii. chapter of John mention is made of this fact; at the 21st verse Jesus says, "One of you shall betray Me;" and in answer to their enquiries as to who it should be, He said (v. 26), "He it is to whom I shall give a sop when I have dipped it." Here then is a sure indication that at this juncture of our Lord's ministry the Passover Feast was celebrated; and that after Judas went out, we have recorded (vs. 31-38, some of the sayings of our Lord to His disciples on that memorable night. Thereafter, and just immediately before the language of the xiv. chapter begins, it seems to me the Lord instituted the supper which was to commemorate His dying love for man. My reason for thus thinking is the language of the 1st and following three verses of the xiv. chapter. Let me explain: The words of institution, as given by Luke, are, "And He took bread, and gave thanks, and brake it and gave unto them saying. This is My body which is given for you, this do in remembrance of Me. Likewise also the cup, saying, This cup is the New Testament in My blood which is shed for you." The same bread and the same cup used at the Passover Feast were used in the institution of the Supper. These were still on the table at which they sat. When, however, Jesus took the bread and said, "This is My body which is given for you, this cup is the New Testament in My blood which is shed for you," the disciples were filled with amazement and greatly troubled. They had not yet understood the meaning of the

great sacrifice He was on the eve of making for the sins of man. To calm their minds He said to them, "Let not your heart be troubled; ye believe in God, believe also in Me." As much as to say: You doubt not that the Passover Feast which we have just celebrated commemorates an authentic fact in the history of our people, proclaims that God did deliver your forefathers from the bondage of Egypt, protected them and provided for them in their journey through the wilderness, and placed them in the land My Father had promised them. You know this, you believe all this. In using the language I did, and in making use of these elements of bread and wine I have instituted a passover feast which shall commemorate a far greater deliverance for mankind than the one we have just kept. This bread and this wine are emblematic of My body given as a sacrifice for sin; but I shall triumph over death, and ever live to lead My followers into the heavenly Canaan. You believe in God; as Israelites you believe all that is recorded in the Scriptures of His dealings with your forefathers; He has the power and He exercised it on their behalf; He has the mercy and He bore with them through years of opposition and rebellion, but He finally placed them in the promised land. "Believe also in Me." I am God manifest in the flesh. I have power to lead My people into the heavenly home. I have mercy and will deal mercifully with My disciples. Such appear to me to be the interpretation of the language of the 1st verse of the xiv. chapter, nay more, I look upon the whole of that chapter as also upon the xv. and xvi. as a commentary by our Saviour to His disciples in order to allay the disturbed feeling which the words of institution had begotten. Read the xiv. chapter in this light, and how pregnant with comfort and cheer it becomes. "In My Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you." But not to prolong the subject take the 11th verse, "Believe Me that I am in the Father and the Father in Me; or else believe Me for the very work's sake." As if He had said, Philip, if you don't believe that I am God manifest in the flesh, if you don't believe that I shall go and prepare a place for you in the home above, and that I shall come by-and-by and take you to that home, believe Me because of the works you have seen me do. You saw me raise Lazarus from the grave, after he had been dead four days. You saw me still the wind and the waves. You saw me give sight to the blind. You saw all the works which I did; these attest my power and show that I have said nothing that I am not able to accomplish. Yes, Philip, I go away, but will come again to you, and where I am there will you and all who believe in Me be also.

"TIRED OF DOCTRINE."

This cry has had its influence in the pulpit and on the platform at revival meetings to the detriment of a vigorous Christianity. Much of that which passes current to-day under the name of the Christian religion, as it is illustrated in the lives of professed believers, is effeminate and weak. Nothing is more to be deplored than the religious superficialness and its double resultant, the disparaging criticism and distressing scepticism that mark the present. And it must be confessed that conspicuous among the reasons for this state of things is to be reckoned the studied suppression, to great extent, of the fundamental doctrines of religion the comparative paucity of doctrinal preaching and teaching.

They who join in this outcry are out of harmony with the great founder of Christianity. Doctrines were the subjects and substance of His discourses. The effect upon the people of His Sermon on the Mount was to cause astonishment "at his doctrine." Out of His sermons and sayings the Epistles constructed their Epistles, all of them replete with doctrine. To Paul's mind the doctrine of justification by faith in the Lord Jesus Christ overshadowed every other. Strike out from the New Testament the doctrines that Christ taught and His Apostles enforced in every letter they wrote and in every sermon they preached, and you will overthrow the sacred edifice of Christianity, for thereby you will have destroyed its very foundation.

As opposed to Atheism Christ taught Theism. Against Unitarianism He preached the doctrine of the Trinity. He called Himself the Son of man and the Son of God; asserted His pre-existence and His oneness with the Father, and spoke of the Holy Ghost. Take all the cardinal doctrines of the Bible, accepted by the different bodies of evangelical Christians, Christ taught them and preached them. To this fact we owe our possession of them. If ever the doctrine of man's depravity and guilt, and his helplessness therein, was preached, Christ preached it. If the way out of this dilemma into life and immortality through the blood of the atonement was ever preached, Christ preached it. If the necessity of holiness of heart and life was ever preached, Christ preached it. If the doctrine of the Holy Spirit's presence, necessary to renew, guide and keep to eternal life was preached, Christ preached it. The certainty of death; the solemnity of the judgment; the eternity of the saint's bliss and the impenitent sinner's woe—how He labored to inculcate them, and to persuade the people to believe them! But why specify? His very presence in this world, His suffering life and ignominious death, were all sermons, fraught with compassionate eloquence, on every doctrine of the Word of God.

Then, let not His ministers who are ordained to preach the great saving doctrines of the Bible, nor His disciples who profess to sit at His feet as learners, forget the example of the Great Teacher. Let them be influenced by that rather than by the foolish demand of some that the doctrines be omitted, or, if presented, so glossed over by bewitching rhetoric and modifying parentheses as to be emasculated of all energy. The sword of the Spirit placed in the hands of preachers and teachers is two edged, nor is it meant to be a toy to play, but a weapon to slay with, and no one is justified in making it ineffectual by dulling its sharpness with garlands of roses.

The prime function of the pulpit is not to indulge in learned and labored dissertations on present political or social conditions, but to direct the current of the people's thoughts in religious channels, and to impress upon their minds and hearts the great truths of Revelation. This, the people go to church, expecting of the preacher; the preacher, failing in this, the people return home disappointed.—*N. Y. Christian Intelligencer.*

HE NEVER FAILETH

An old Scotch baron was attacked by his enemy, who encamped before his gates and would allow no provisions to enter them. He continued the siege long enough to have exhausted the supplies within, but there were no signs of capitulation. Weeks and months passed away, and yet no surrender. After a long time, the besieger was surprised one morning to see a long line of fish, fresh from the sea, hung over the wall; as much as to say: "We can feed you; and surely you cannot starve us out, so long as there are fish in the sea, for we have an underground connection with it, and the supply is exhaustless!"

So, said the preacher, "Satan may besiege our gates, but he can never compel us to surrender; for our food comes, not through the gates, but from above, and through channels invisible to his eye; and the living Bread of Life, which is inexhaustible, is within the gates. No matter how long the siege, we need not fear."

THE DEPTHS OF THE BIBLE.

I am glad there is a depth in the Bible I know nothing about; that there is a height there I cannot climb to if I should live to be as old as Methuselah; I venture to say, if I should live for ages on the earth I would only have touched its surface.

I pity the man who knows all the Bible, for it is a pretty good sign he doesn't know himself. A man came to me with what he thought was a very difficult passage, and he said, "Mr. Moody how do you explain it?"

I said, "I don't explain it."

"But how do you interpret it?"

"I don't interpret it."

"Well, how do you understand it?"

"I don't understand it."

"But what do you do with it?"

"I don't do anything with it."

"You don't believe it?"

"Yes, I believe it. There are lots of things that I believe that I do not understand. In the third chapter of John Christ says to Nicodemus, 'If you do not understand earthly things how can you understand heavenly things?' There are a great many things about my own body I do not understand I don't understand nature; it is filled with wonderful things I don't comprehend. Then why should I expect to know everything spiritually?"

Put men ask, "How can you prove the book is inspired?" I answer, because it inspires me. That is one of the best proofs. It does inspire us.—*D. L. Moody.*

THE WORD WIFE.

Mr. Ruskin says: What do you think the beautiful word 'wife' comes from? It is the great word with which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that of *femme*. But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must either be house wives or house moths, remember that. In the deep sense, you must either weavemen's fortunes and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet; but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar, or painted with vermilion, shedding its quiet light for those who else are homeless. This, I believe, is the woman's true place and power.

A CHEAP TONIC.

A woman who had gone through much sorrow, said to a friend once, "Whenever I feel especially sad, or lonely, I just go and do something I particularly dislike to do—some duty I shrink from. The effort to do it, I find, is the best tonic the nerves can have." The speaker's heart, we knew, was broken to all earthly pleasure, but she still keeps up a cheerful front to the world, and goes on trying to do her earthly task right and left, always longing, as she says, for the gates to open that she may join her beloved. But her recipe for nerves is one that many might use with advantage. Instead of indulging in vain regrets or selfish sorrow, go and help others. Do something you find difficult and unattractive. It will brace you up. Work is God's tonic. We need consult no doctor, only bend in prayer to our ever-present and loving Father to guide us right. His grace will help us, his arm steady us along the thorny road. His voice says, "Be strong, be faithful, and I shall lead you Home."

VOLUNTEERS.

When Garibaldi was going out to battle, he told his troops what he wanted them to do. When he had described what he wanted them to do, they said:

"Well, General, what are you going to give us for all this?"

"Well," he replied, "I don't know what else you will get; but you will get hunger and cold, and wounds and death. How do you like that?"

His men stood before him a little while in silence, and then they threw up their hands and cried:

"We are the men! We are the men!"

The Lord Jesus Christ calls us to His service, and says:

"I do not promise you an easy time in this world. You may have persecutions and trials and misrepresentations, but afterwards there comes an eternal weight of glory."

Will you not shout, "I am the man?"

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