

## PASTOR AND PEOPLE.

## THE NAME OF JESUS.

And thou shalt call His name Jesus, for He shall save His people from their sins.—Matt. i. 21.

Bernard has delightfully compared the name of Jesus to honey in the mouth, melody in the ear, and joy in the heart. Nothing bears such delicious perfume as the name of Jesus. It is the beginning of hope and end of despair. The name of Jesus was divinely ordered, expounded, and conferred. It was the angel of the Lord who just breathed that name to Joseph, and it was rendered sweet by the words with which it was accompanied—"He shall save His people from their sins." As the name was God's own choosing we may rest assured it was the best name the Saviour could bear. It is a name which must be true, because He who gave it cannot err. The name signifies Jehovah Saviour, for He is a Saviour in a sense that no one else is or can be. In addition to expounding the name, the Eternal Father has been pleased to give us a synonym for it. Jesus may be changed to Emmanuel, for He bridged the gulf between God and man. Both Jesus and Emmanuel are full of heart-cheer. Although the name was chosen by God it is chosen by men. How applicable that name is to Him men well know, for those who do not know Jesus as their Saviour do not know Him at all. Jesus was publicly named in the Temple; and those who know the Saviour should publicly confess Him. If He was Jesus in the cradle, how grandly does the title besit Him now that He has made atonement for our sins, and entered heaven to intercede on our behalf. The name has been typically worn by others, but it is now reserved for Him alone, and has henceforth identified Christ with His people. There could have been no Saviour unless people required to be saved. His connection with His people lies in the way of their sins. The connecting link between Christ and ourselves is not our riches, but our need. Again, the name of Jesus is one which indicates His main work—saving His people from their sins. He saves His people by substitution. This work of substitution is meant to work in the person who partakes of its benefits, love to God, gratitude to Christ, and consequent hatred of sin. How completely Christ saves His people from their sins, for they shall be one with Him throughout eternity. The name of Jesus has been thoroughly justified by fact. It was given Him while He was a babe, and before His trembling feet had learned to tread the cottage floor at Nazareth. When He shall come from heaven with a shout it will be seen that He has saved His people from their sins. In addition, it is a beautiful thought that the name of Jesus is a home name, for it was given to the child Jesus. It is also a heart name, since he that believes on the Son of man, the same is His father, mother, sister and brother. Jesus of Nazareth the King of the Jews was His death name, but Jesus is His heaven name.—*Spurgeon*.

## IF I STOP MY PAPER.

A breeze or two has been blowing in that direction, during the financial troubles; but an opposing breeze delays the fatal order. For, if I stop my paper,

1. I stop the welcome visits of an old friend. Toward half a century he has given me a weekly call. Shall I make the last visit—a week, and then, another and so on, and I see that face no more!

2. I stop the current of valuable instruction, if I give that order. My paper is a small panorama of the world. Nothing interesting in human affairs escapes that one caterer for his patrons, the Editor. On one page he spreads his net over this Continent, and on the next over the other; and the isles afar off are not beyond his reach. His nimble fingers pick up facts and items from the whole field of earthly vision. He condenses them, gives the proper heading, etc., affording me a bird's-eye view of a good part of creation. A whole squadron of carrier-pigeons could not do me such a service. And am I to shut the door in the face of such a visitor?

3. I stop the voice of a very valuable commentary on my Bible, if I give such an order. The current events of the day are the lesser and larger wheels of Divine Providence; are therefore full of instruction concerning promises of God performed, and prophecies fulfilled, etc. The histories and fates of individuals, communities and nations, are links in this

chain. So is the progress of art, and science, and invention. There is scarcely a weekly visit of that paper that does not help me to a better understanding of the word of God. And I am to bid these visits cease—am I?

4. I forbid entrance to my house to a vast variety of the most effective stimulants to my Christian life, if I stop my paper. In one column is a short but impressive essay on some phase of Christian character. In another is a striking case of eminently happy Christian experience. In another is a call to faith, hope and labour by an account of a precious revival. In yet another are incidents of missionary labour, faith, and adventure, which touch the heart. The great home work appeals, and the great foreign no less eloquently. That sketch of a sermon quickens my spiritual pulse. A new and striking view of some obscure, and almost forgotten, passage of Scripture, gives me a delightful surprise. And shall I stop such a current of such inspiring and sanctifying influences by giving that fatal order: "Stop my paper!"

5. Why, I should rob my loved household—children in particular—by such an order. Parents read; and do not the larger little ones? Does not my paper give a loving glance at the young? Do I not often see the sparkling eye, and hear the rapid, animated appeal to parental wisdom, as some striking fact or sentiment impels a question to the elders for more light? Do not fifty-two such visits to my house in a year make some suggestions about its being wise, or otherwise, to deprive my loved ones of what they would lose by the words to stop my paper?

Stop the baker, stop the butcher, sooner. If you get such an order from me, and I am worth asking for, inquire for me among the lunatics.—*Congregationalist*.

## HABIT OF UNTRUTH.

Some men seem to have a constitutional inability to tell the simple truth. They may not mean to lie, or to tell an untruth. But they are careless—careless in hearing, careless in understanding, careless in repeating what is said to them. These well-meaning but reckless people do more mischief than those who intentionally foment strife by deliberate falsehood. There is no firebrand like your well-meaning busybody, who is continually in search of scandal, and by sheer habit misquotes everybody's statements. This carelessness is a sin of no small magnitude. A man's duty to God and to his fellows requires him to be careful—for what else were brains and common sense given him? Of course, that other class, the malignant scandal mongers who take a fiendish pleasure in promoting strife, who deliberately garble men's words and twist their sentiments—is in the minority, and people have a pretty decided opinion regarding them. Most men misrepresent because they don't seem to think that care in speaking the truth is a pre-eminent duty.

The effects of this careless misrepresenting of others are seen everywhere. Its effect on the individual is to confirm him in a habit of loose, distorted and exaggerated statement, until telling the truth becomes a moral impossibility. No other thing causes so many long-standing friendships to be broken, so grave dissensions in churches, so much bitterness in communities, and so much evil everywhere. It is an abuse that calls for the rebuke of every honourable man—a rebuke that shall be given not only in words whenever occasion demands, but by example. The Persians were said to teach their youth three things: to ride, to draw the bow, and to speak the truth. A little more instruction on this latter head would do no harm to our "advanced civilization."—*Examiner and Chronicle*.

## SATISFIED.

When King David was in the wilderness of Judah, fleeing from his rebellious son Absalom, and hard pressed by those who sought his life, he had a wondrous appreciation of the presence and smile of Jehovah. He was happy even in the desert. "There was no desert in his heart, though there was desert around him." How sweet the language in which he expresses his holy desires after God, and his confidence in Him: "O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary. Because Thy loving kindness

is better than life, my lips shall praise Thee. Thus will I bless Thee while I live: I lift up my hands in Thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips; when I remember Thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee: Thy right hand upholdeth me." What a blessed state of mind! With the Eternal Comforter as our abiding portion we may rejoice evermore, and find causes for continual thanksgiving. Life is dear, but the smile of the Lord is dearer. And this unspeakably precious boon is within the reach of all.—*Evangelical Messenger*.

## CHRISTIAN CHARITY.

No subject is oftener invoked, more frequently misrepresented, nor more persistently perverted than Christian charity.

According to the notions of some, it is charitable to commend everything which is uttered as religious truth, whether sustained by the Word of God or not, and to recognise all religious teachers whatever may be the character of their teachings. This idea of Christian charity is, in a bad sense, to be all things to all men, and to drift with the popular current.

True Christian charity is a noble sentiment, abounding in honesty of purpose and correctness of action.

It is too strong a principle to be swayed by every popular breeze, too honest to be bribed into compliance with error in doctrine or incorrectness of practice.

"It rejoiceth," not in error, "but in the truth," and is exercised towards persons, not towards doctrines at all. It never calls evil good, and good evil, never puts sweet for bitter, nor bitter for sweet; but when dealing with opinions, it brings them to the test of God's word, and if they do not agree with this standard, it sweeps them away with an energy almost amounting to fierceness. But when it comes to deal with poor frail and erring man, it is as gentle and pitiful as a mother when handling her own darling child.

It distinguishes between the errorist and his errors, and never takes any stock in persecution for opinion's sake.

It never aids in erecting the stake, placing the fagots and kindling the fires, which are to be employed in the destruction of heretics; but says to the false teacher, "The Lord rebuke thee." Charity is not blind, but is wonderfully discriminating, distinguishing clearly between truth and falsehood, and is ever ready to approve the one and condemn the other.

This charity, while it is kind, is also faithful, and will not suffer sin upon a brother.

Jesus is the incarnation of true charity, and none ever denounced wrong with greater energy than he when dealing with the sophistries of false religionists.

He exposed the shallow pretensions and denounced the insincerity of the Pharisees with an energy and zeal which burned with a white heat.

He was the uncompromising enemy of all sham, and the fast friend of truth and honest conviction, and yet no one ever entered so fully into sympathy with the erring and penitent children of men as did Jesus. Fierce and unrelenting in his opposition to strongly fortified wickedness, He is tenderness itself when dealing with the broken in spirit, or when looking upon the bruised reed and the smoking flax. His example, in this respect, is worthy of imitation, and is the pattern by which we should shape our lives.—*Christian Index*.

A LETTER from Zanzibar announces the arrival of Henry M. Stanley, the African explorer, with M. Dutalis, the officer in command of the Belgian expedition in Africa. It is stated that Mr. Stanley will act as guide and interpreter to the Belgian exploring expedition under M. Dutalis.

It is reported that among the Presbyterian people of New Zealand, the Scottish fast days are losing their popularity, and that in lieu of them it is proposed to celebrate the Lord's Supper four times a year. Many persons have the feeling that communion is not properly observed if it is not preceded by a day or two of "preparation." This is wrong; there is nothing in the Bible or law of the Church requiring such preliminary service. And yet the experience of Christians has taught them to believe that preliminary worship, having special reference to the dispensation of the Lord's Supper, helps to make it impressive and profitable.