

## Pastor and People.

### THE MODEL PARISHIONER.

We hear a great deal of "model pastors," "model preachers" and "model ministers wives," to say nothing of deacons and Sabbath school teachers; but little attention seems to be called to model parishioners. Of course, this cannot be because such persons do not exist. Let us rather hope it is because they are so common as to excite no remark. But in case there should be, on some remote hillside, a secluded spot where the model parishioner is unknown or unnoticed, a few words of description may not be altogether useless. The happy pastor, whose entire church membership is made up of such persons, will see, with pleasure, an accurate picture of their virtues; while those looking forward to the ministry will rejoice to see how their hands will be held up and what aid they will have in every good word and work.

To describe any class of persons justly, it is necessary to take them under those circumstances where their distinctive characteristics show most plainly. Perhaps there is no time when the peculiarities of model parishioners are more easily observed than when they are among comparative strangers. The model parishioner realizes that even a summer vacation is a part of his life, and that he has some duties and responsibilities even then, and does not stand apart from his fellow Christians, as if he had no common hopes and interests with them. Sometimes, the most cheering words and most valuable help a pastor receives during the whole year come from one who is only a stranger within the gates.

It is surprising to see how long a time it takes some Christians to be really settled in a new home. They send their children to school at once, to be sure, and are ready enough to receive calls; but when it comes to the work of the Lord, they feel that they are on a sort of a furlough, and that nothing can be expected of them until they have wandered about from church to church, and have been invited and urged and made much of for months. The model parishioner takes a different course.

He and his family have brought letters from the church they have left, and are prompt in presenting them, not feeling it necessary to wait until the pastor has suggested the propriety of their doing so. Having united with the church, they feel it incumbent upon them to assist in bearing the burden of the church work. They are prompt in attendance at the prayer meeting, and do not slip into a back seat, but come forward as they used to do in their old home, where the faces were all familiar. When they go out, they take pains to speak to persons whose acquaintance they have made, not waiting for others to come to them. When the invitation to the woman's missionary meeting or the sewing circle is read in the church, with the announcement that all the ladies of the congregation are invited to attend, the wife of the model parishioner does not feel it necessary to wait for a special personal invitation, but goes to the meeting, prepared to enjoy it; and she finds the ladies there assembled glad of her presence and assistance, and especially encouraged by her cordial manner.

The model parishioner and family are not long in finding their places in the Sabbath school. They are too wise to allow the habit which they have formed of regular attendance to be broken up by procrastination.

When the minister comes to call, they do not entertain him with long accounts of the excellent pastor they have left, and the delightful church and charming choir and Sabbath school. If they can conscientiously say that they like anything in their new home, they are careful to mention it. They find out something with regard to the benevolent work of the church and express their willingness to do what they can to assist. When the minister has gone, they do not say that he is "unsocial," and "not a bit like dear Dr. So-and-so," but, whatever defects they may have seen, they do not magnify by discussion.

On Sundays, if his sermons do not interest them, they try to bear in mind the advice of "Holy George Herbert": "Judge not the preacher; for he is thy judge. If thou mislike him, thou conceivest him not. God calleth preaching folly. Do not grudge to pick out treasures from an earthen pot. The worst speak something good; if all want sense, God takes a text, and preacheth patience. He that gets patience, and the blessing which preachers conclude with, hath not lost his pains." They are especially careful not to criticise any peculiarity of voice or manner before their children, lest they should prejudice them against him; and they do try to see only what is best and to "esteem him very highly in love for his works' sake."

Do not imagine that the model parishioner and his family settle down into the customs and ways which they find, without bringing in any new ideas. When they have become sufficiently acquainted, they are ready to suggest some changes which they think would be improvements; but they are careful to do this with real Christian tact, and without criticising the present methods. They know that prayer meetings and Sabbath schools and all kinds of Church work have a tendency to get into ruts, and that it is a real help to have a new hand take hold now and then and help

them out. If their suggestions are not taken they do not consider it as a personal slight, but help along in the old way.

And so the model parishioner and his family find a place waiting, and work ready to their hands; and when they have really settled down into old residents, they are not weary in well-doing. The first month in their new home they struck the key-note of all their life there.

Strange to say, these model parishioners are almost always blessed with a good pastor, pleasant neighbours, and a wide-awake church.

In a certain Western town on the edge of the North-West, through which the great army of new settlers was constantly passing, there lived a man who knew the world and human nature as only those can do who have been made wise by experience and observation. He was frequently consulted about the places toward which the new comers were travelling.

"What kind of a place is Smithville, Major Green? Are there nice people there? Shall we find it a good place for a home?" "What kind of a place was the last one you lived in?" the major would reply. "Oh, charming! the most social, pleasant people, so friendly and kind." "Well, you'll find them just so in Smithville."

The next stranger would make a similar inquiry. "What kind of a place is Smithville? Shall we find pleasant people there?" "How was it in the place you came from?" "Oh, miserable! The most stuck-up, aristocratic folks; we were homesick the whole time." "Well, you'll find them just so in Smithville!" —*Susan Ann Brown, in Sunday School Times.*

### PILGRIMS ON THE EARTH.

I.  
We are pilgrims on a journey,  
In a way oft dark and drear,  
As we travel, scarcely knowing  
Whom to trust and whom to fear—  
Scarcely knowing  
Whom to trust or whom to fear.

II.  
Sometimes grief and trials meet us,  
Vexing doubts, tormenting fears,  
With their sharpness often filling  
Hearts with anguish, eyes with tears—  
Often filling  
Hearts with anguish, eyes with tears.

III.  
Still we have a holy refuge,  
At the blessed throne of grace;  
There we find a balm for sorrows,  
And a quiet resting-place—  
Balm for sorrows,  
And a quiet resting-place.

IV.  
Onward, then, we'll go rejoicing,  
Till our Father's house we'll see;  
And with joyful voices shouting—  
"Soon at home we all shall be!"  
Voices shouting—  
"Soon at home we all shall be!"

V.  
"See the loved ones gone before us,  
Waiting at our Father's door;  
Oh with them we'll gladly enter,  
There to dwell for evermore!  
Hallelujah!  
With the Lord for evermore!"

—S. L. Cuthbert.

### SIX REASONS.

The following reasons why "I must have a religious paper" are worthy of earnest consideration:

1. Because such a paper, rightly conducted, is a public institution of great value, exerting a happy influence over all the varied, important interests of society, and I am bound to do my part in sustaining such an institution.

2. Because my own religious growth as a Christian is materially promoted by such a paper. My religion waxes or wanes in life and power in proportion to the clear or dim views I have of the great things of the kingdom of God. Next to my Bible, my paper increases the clearness and extent of my spiritual vision, giving light and expelling darkness by its never-ceasing supply of facts and appeals which are sunshine and shower to the spiritual verdure of my soul.

3. Because I want a good commentary on the Bible. My religious paper furnishes it, often by direct expositions, by items of religious biography, strikingly illustrative of Bible truths, by constantly recurring events of divine Providence equally illustrative, by narratives of revivals, conversions, progress of missions at home and abroad, all showing the power of the Gospel and explanatory of God's word.

4. Because I want to be a strong man, armed for defending truth and destroying error. Political partisans about me are familiar with all the facts and argu-

ments which sustain their distinctive views, and are ever ready to assault or defend. I want a similar kind of ability and facility in sustaining the truth and in advancing the cause of my Master. My religious paper furnishes me with a power of defence which is invaluable. It is as if a new arsenal of spiritual weapons were opened and offered to me every week.

5. My family needs to have just such a fountain of religious instruction and influence opened in it every week by such a periodical. The variety I find there meets the cases of old and young, male and female, ministering to the welfare of the entire circle.

6. My neighbour needs my paper. He will not take one for himself, as he ought to. But he shall not escape. He shall have a look at mine; for when it hath walked into my dwelling and stayed long enough to scatter blessings on all sides, it walks up street or down street, or over the way, to scatter them further, or takes wings by mail to do good a thousand miles away.

### HOW MUCH WILL YOU GIVE?

An esteemed pastor in a country charge sends for publication the following brief exhortation in favour of systematic giving for the support of Gospel ordinances, to which a form for signature by each donor in a congregation is appended:

You profess to be a Christian. You use the means of grace; you are often in the house of God; you think it a privilege to be there; you will take pleasure then in helping to support ordinances; we need your aid. The Stipend Fund is lacking; you have, or can have, money to use as you please. We ask you for a small part of it every Lord's Day. Bring it as an offering with you when you come to the church. The one or two cents per week of the child will be as acceptable as the dimes or half-dimes of the wife and grown-up son or daughter. What you give will be in addition to anything that your husband or father or brother may now be contributing.

Along with this there is a slip with blank spaces on which to write your name and the sum you purpose giving as your weekly offering. Return the slip when signed—placing it together with the sum promised for the week, in one of the accompanying envelopes, and put the envelope on the collection plate on the Sabbath. When the envelopes are sent in, your name will be known by the number upon each, and you will receive credit on the secretary's books for all the sums contributed.

I purpose contributing at the rate of ..... per week, toward the Stipend Fund of the Church.

Name .....

Date .....

### THE TWELVE FOUNDATIONS GARNISHED.

In the first foundation, jasper, is the serene radiance of crystal light, the translucent beauty of purest water. How seemly that this should be the first foundation of His city. He is the Light of the world. He gives the water of life freely. In the second foundation, sapphire, we contemplate the blue of cloudless sky. In the third, chalcedony, the white of fleecy clouds; and in the fourth, emerald, the green of springing grass. The heavens declare His glory. He hath so clothed the grass of the field. In the fifth foundation, a sardonyx, are commingled the red of roses and the white of lilies. He causeth the desert to blossom as the rose. He feedeth among the lilies. In the sixth foundation, sardius, the gleam of ruddy morn is followed in the seventh, chrysolite, by the glow of full noontide; while in the eighth, beryl, we look upon the pale green of the rolling sea. He "maketh the outgoings of the morning to rejoice. He hath prepared the light and the sun." "The sea is His, and He made it." The ninth foundation, a topaz, bears the golden hue of harvest fields; the tenth, a chrysoprasus, the green of orchards; the eleventh, a jacinth, a hyacinthine blue; while the twelfth, an amethyst, is like a bed of violets. "How great is His goodness, and how great is His beauty!"

We who, in the spirit of adoption, love and rejoice in the beauty of our Father's earth and air and sea and sky, are doubly blessed to find these rests for weary eyes and solace for burdened hearts made perennial in the very basis of the walls of the "city which hath foundations, whose builder and maker is God."—*Rev. F. T. McClelland.*

DR. MARY MCGEORGE, who has gone to Bombay to labour in the zenanas under the auspices of the Presbyterian Church of Ireland, received her diploma "after a full and distinguished course of medical study."

THAT there should be increased activity in missionary enterprise is suggested by the fact that at Lucknow, India, there is a native press employing 900 workmen, which issues largely the sacred writings of the Hindoos and Mohammedans. But this is not the worst. A native publishing firm at Lahore translates European infidel publications as fast as they appear, and disseminates them in the various languages of India. "But while men slept, the enemy sowed tares."