

## PASTOR AND PEOPLE.

### TO WHOM SHALL I GO?

Supposing this to be the inquiry of one deeply concerned for the salvation of his soul, we answer that it can be obtained only by faith in Jesus Christ. It is by faith because it unites an individual to him as a member of his spiritual body, and as such he has an interest in his righteousness—all he did and suffered as the sinner's substitute; and is associated with him in all the blessings of his purchase. When some who for a time followed Jesus, went back and walked no more with him, he said to his disciples, "Will ye also go away?" Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life." As much as to say, we will cling to thee, as thou hast the words of that eternal life which it is in thy power alone to reveal and to confer.

That you, kind reader, can go no where else with any reasonable hope of salvation, arises from the insuperable difficulties and the formidable enemies which must be overcome before salvation can be obtained. Will you look to any efforts of your own? It is worse than vain to do so; such a resort will prove a destructive delusion. Can you ever cancel the guilt of sin, or in any way roll off the dreadful curse under which you are lying? Can you ever satisfy the high and imperative demands of God's law, which is holy and just, and with which no one since the fall has been able to comply but the man Christ Jesus? Can you ever vanquish Satan and all the confederate hosts of darkness ever seeking with fiendish hate to destroy your soul? Can you ever overcome death and hell, so that they shall lose all their power over you? The hope of any such thing were vain; it is impossible, and if the whole world were combined to aid you it would effect nothing. Though hand join in hand throughout the world, no sinner could go unpunished. None can avail to blot out one sin, but He who made atonement for it by the blood of His cross. None can silence the demands of God's law but Jesus, who endured its curse and obeyed its precepts that he might procure an everlasting righteousness for us. No one can "bruise Satan under our feet" but Jesus, who triumphed over him upon the cross, and in his ascension led captivity captive. None can divest death and hell of their terrors but He who has the key of both; who openeth so that none can shut, and shutteth so that none can open. To whom will you go but to Jesus? Verily, "there is no other name under heaven, or given among men, whereby we must be saved; neither is there salvation in any other."

"He came into this world to seek and to save that which was lost." This, so far as man is concerned, was the only object of his mission, with all its stupendous mysteries of condescension, humiliation, self-denial and suffering. As there is salvation nowhere else, will you not go to him immediately with the earnest petition of the disciples when storm-tossed upon the Tiberian sea, "Lord, save me; I perish?" Though he did not then as a man, but as God, calm the tempest with a word and save them, he now no longer sleeps to the increase of our fears, or the weakening of our faith, for, behold, he that now "keepeth Israel shall neither slumber nor sleep." O, realize your danger, and offer the petition humbly; offer it earnestly and in faith. Though that faith may be weak, you are encouraged by the example of the apostles on a certain occasion to pray, "Lord, increase our faith"—so weak, that he may kindly administer the reproof, "O ye of little faith;" there is also the petition, "Lord, I believe, help thou my unbelief." Though sin, the law, Satan, death and hell all set themselves in fearful array against you, Jesus is your only hope: He is able, He is willing, just now, to save you.

To doubt, to hesitate, is sin and provoking ingratitude. Will you still doubt, fear and tremble? He says, "Be not afraid, only believe." Do you still ask, To whom shall I go? we answer still, to Jesus, while pleadingly he says, "Come unto Me." Go, and he will immediately shield you from all your dangers, subdue all your enemies, allay all your fears, and turn all your sorrows into joy. Then the genial rays of the sun of righteousness will break through the darkness and arch the departing clouds with the bright bow of reconciliation and promise. John saw in heavenly vision "a rainbow around the throne." Then amid the dying thunders, and from above the unstrung and

quivering bow, the calm voice of your appeased sovereign will be heard, saying, "This is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee; for the mountains may depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy upon thee." Isa. liv. 9, 10. Then another declaration will be realized in your feelings and conduct: "In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. I will trust and not be afraid; for the Lord JEHOVAH is my strength and my song. He also is become my salvation." xii. 1, 2.—*A. R. Presbyterian.*

### THE LORD WILL PROVIDE.

In some way or other the Lord will provide.  
It may not be *my* way, it may not be *thy* way;  
And yet in His own way, "The Lord will provide."

At some time or other the Lord will provide:  
It may not be *my* time, it may not be *thy* time;  
And yet in His *own* time, "The Lord will provide."

Despond then no longer, the Lord will provide;  
And this be the token—no word He hath spoken  
Was ever yet broken: "The Lord will provide."

March on then right boldly; the sea shall divide;  
The pathway made glorious, with shoutings victorious,  
We'll join in the chorus, "The Lord will provide."

### THE FUNERAL OF THE SOUL.

Robert Hall vividly pictures the thought, and asks, "What would be the funeral obsequies of a lost soul?" Where shall we find the tears fit to be wept at such a spectacle, the tokens of commiseration equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness; to cover the ocean with mourning and the heavens with sackcloth? Were nature to become vocal, would it be possible for her to utter a groan too deep, or a cry too piercing to express the magnitude and extent of such a catastrophe?

A Philadelphia paper tells of a scoffing infidel who was reproved by a business associate, who reminded him that his soul might that night be required of him. Lifting his finger to heaven, he impiously cried, "*I'm ready!*" In one minute he fell dead on the sidewalk. His last invitation of mercy had been rejected. Having hardened his neck, he was suddenly destroyed, and that without remedy. Who can paint the moment after death! What appalling revelations will burst upon the soul. The scoffer dying with a sneer on his lips, the swearer with an oath, and the saint with a prayer, wake to meet the irreversible destiny which he has chosen. The believer goes to his crown and his kingdom, and the sinner to unending remorse. The one goes to a bridal scene, the other to a funeral. A bridgeless gulf lies between them forever.

"In that lone land of deep despair,  
No Sabbath's heavenly light shall rise;  
No God regard the bitter prayer,  
Nor Saviour call you to the skies."

### "SHALL I SMOKE?"

In answer to this question the "Interior" says. It is probably safe to say that not one man in ten can use tobacco temperately; and that of students—that is, editors, ministers, lawyers, and all sedentary people, there is no example on record of any one of them using it moderately. The result is that we have no doubt that the number of years of human life lost by the use of tobacco is greater than the number of years of life lost by the drinking of alcoholic liquors. It is a great misfortune, every way, for a young man to contract the habit. He stands nine chances out of ten to have his life shortened by it, and ten chances in ten to have its usefulness impaired. The tobacco user is often subjected to great annoyance, inconvenience, and sometimes to shame, and he can hardly hope to be as agreeable or useful to others as he would be without it. The effort to break the habit, when once it is settled, involves so much pain that few persons have sufficient endurance and will-power to persevere in it and yet the alternative is liable to come, almost certain, we may say, to come to the student—*stop! be insane! or die.* And one may wake up to the alternative when it is too late to choose. Boys, take the advice of one who is no Traskian fanatic, and never touch the weed. It may be said just as truly of it as

of another drug, though it moves more slowly, "At the last it biteth like a serpent and stingeth like an adder."

### THE HOUR BEFORE YOU GO TO CHURCH.

I have in my eye at present *the hour before* you go to church on the Sabbath forenoon. I am anxious about it. The note struck then is likely to give tone to your spirits all the day. Redeem it. Redeem it as much as you can from family duties. Redeem it wholly from "plaiting of hair and putting on of apparel." Redeem it wholly from vain conversation. How very much the power of the minister's preaching depends on the preparing of the hearer's heart! If you come up to the church with your mind crowded with trifles and puffed up with vanity what can ministers do? They can do nothing but beat the air. What else can they do if there be nothing before them but air to beat at? It will make a sound, and that is all. I fear that many of my dear people spend more time on the Sabbath morning in putting veils on their faces than in taking the veil off their hearts—more time in trying to make themselves appear before men what they are not, than in trying to make themselves appear before God what they are.—*Rev. W. Arnold.*

### GOD'S TREATMENT OF CHRISTIANS.

And here, too, we are instructed as to the seeming partiality of God's treatment of different Christians, for men may be equally pious, and alike dear to our Heavenly Father, and yet their moral experience be widely dissimilar. While the one is rich the other remains poor; the one walks in sunshine, and the other goes down into the valley of the shadow of death. And in all this, at first view, God's ways do seem unequal. But our text explains it. Gems are of different degrees of hardness, and are to be set in different conditions. Some are to be cameos and others intaglios; some clustered in a necklace or tiara; some single in a signet-ring or solitaire, and therefore they require widely variant cutting and unequal polishing. And so it has ever been with God's beloved ones. Abraham was a hard old diamond, and needed sharp abrasion and rasping. Isaac was an inferior and softer agate, and his father's terrible attrition would have ground him into powder. God had need of a beautiful pearl in His armlet of love, and so even without the trial of death He translated the pious Enoch. But when there was need of a glorious ruby to blaze in His sceptre of righteousness He allowed Satan to work away, cutting and polishing the magnificent Job; and, as if in allusion to such metaphors, the old Christian fathers used to call the Apostle Peter God's Jasper, and Andrew His sapphire, and John His emerald. And thus it is of all the true people of God. Their character on earth and their condition in heaven are widely variant, and, therefore, one is only smoothed with a file, and another pressed on the grinding-wheel; and, though we cannot know now exactly what God is doing with us, yet we shall know hereafter.—*Wadsworth.*

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### MEETINGS OF PRESBYTERY.

**KINGSTON.**—At Picton, on Tuesday, 9th July, at 10 a.m.  
**QUEBEC.**—In Morrin College, Quebec, on Tuesday, 16th July, at 10 a.m.  
**PETERBORO.**—At Millbrook, on Tuesday, 2nd July, at 11 a.m.  
**WHITBY.**—At Oshawa, on Tuesday, 2nd July, at 11 a.m.  
**Huron.**—In Knox Church, Goderich, on Tuesday, 9th July, at 11 a.m.  
**STRATFORD.**—In St. Andrew's Church, Stratford, on Tuesday, 9th July, at 9.30 a.m.  
**OTTAWA.**—In St. Andrew's Church, Almonte, on the first Tuesday of August, at 2 o'clock, p.m.  
**LONDON.**—In First Presbyterian Church, London, on Tuesday, 9th July, at 2 p.m.  
**GLENGARRY.**—At Alexandria, on Tuesday, 9th July, at the usual hour.  
**TORONTO.**—In Knox Church, Toronto, on Tuesday, 2nd July, at 11 a.m.  
**MONTREAL.**—In St. Paul's Church, Montreal, on Tuesday, 9th July, at 11 a.m.  
**BRUCE.**—In St. Paul's Church, Walkerton, on the last Tuesday, in June, at 2 o'clock p.m.  
**BRUCE.**—In St. Paul's Church, Walkerton, on the last Tuesday of June, at 2 o'clock p.m.  
**BARRIE.**—At Barrie, first Tuesday of August, at 11 a.m.