

## Pastor and People.

Written for THE CANADA PRESBYTERIAN.  
*LOVE'S COST.*

MRS. S. E. KENNEDY.

I asked for love, nor dreamed that aught  
But joy could crown this prayer of mine,  
For ignorant was I that pain,  
With guerdon of supremest gain,  
E'er waited on this gift divine.

I found the joy for which I longed,  
But sadly learned love's cost beside;  
This too I found was from above,  
Since anguish glorified the love  
Which nobly crowned the Crucified,  
Moosup Valley.

Written for THE CANADA PRESBYTERIAN.  
*TREASURE TROVE—MISSING IT.*

BY O. C.

In looking over, lately, a packet of old letters, I found one written thirty-seven years ago, by the wife of one of our pioneer ministers to a member of her family then absent from home, from which I send the following quotation in the hope that it may prove a word in season at a time when there is so much need for increased liberality and earnest Christian service:

"We have had a most refreshing visit from Mr. Taylor.\* In the address he gave last night there were many soul stirring things. One idea struck me much. He was speaking about Carey and the good he had been the means of accomplishing. He led us as it were within the veil among the glorious company before the throne. He made us as it were see another and another new arrival there, and hear the question asked, 'Who is this?' and the answer, 'Another convert from Indian through Carey's translation of the Scriptures,' and then the shout of triumph, and the addition of a new gem to Carey's crown; and then said he in his own powerful way: 'Will we not be saying to each other, Ah, didn't we miss it; didn't we miss it when on earth to do so little in this glorious cause!' Of course all this is in some measure fanciful, but I do not think it is unwarranted, and I felt it make a deep impression upon my own mind. To-day, I seem to feel as if I heard the voices of our own dear ones, who we know are among that blessed company speaking to each other concerning us, and saying, 'Are they not missing it; are they not missing it; why are they not improving their only opportunity in working for Christ?' Oh my child, I do wish we could do more in this glorious cause! For myself I feel a useless drone. To will, I am conscious is present with me, but how to perform that which is good I know not. Desire without effort is mockery; silver and gold have we none; and as to influence we are so situated here that we seem to have scarce any. May the Lord show us what He would have us do and give us grace to it."

That dear and honored writer has long since joined the blessed company before the throne. All who knew and loved her here are well assured she did not miss it; her influence had no such narrow bounds as she in her humility imagined; being dead she yet speaketh. Would that those who profess to be on the Lord's side and yet forget His solemn warnings against worldly conformity and self-gratification, and think so little of His rich promises of spiritual blessing here and hereafter, and who only give to support the gospel at home, or to send it abroad, a miserable pittance in proportion to their income, or supply their lack of service by planning some scheme of pleasure through which needed funds may be obtained, would that they could be made to realize "how they are missing it." How they will mourn at the last, when opportunity to serve is over, and they find they have missed the "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee rulers over many things; enter thou into the joy of thy Lord."

\* The late Rev. Lachlan Taylor, D.D., then Agent for the Bible Society.

Written for THE CANADA PRESBYTERIAN.  
*WHAT WE SHOULD BE DOING TO  
SAVE THE LOST.*

BY A. McKAY.

This is a very important question, one that helps us to find out where we stand ourselves. Are we directing others to Christ? If they follow our example will they be led into the fulness of blessing? We often hear it said that the cause of all social vice is the custom and fashion of the day. We are told that it is the theatre, the saloon, and the gambling-house that are ruining individuals and dragging society down. But there is an error in all this; it is not the fashion or custom. The trouble is in the individual heart. In order then to reform society and to rescue the lost, there must be a reformation of the individual's life, and back of that a change of heart. It follows then that this work of reform must be individual work, and the reformation of society must be brought about by personal labor and this labor must be carrying the gospel tidings to all, for the gospel alone is the omnipotent remedy for all the ills that flow to us through sin.

The most that you or I can do for our neighbor who has yielded to temptation is to reform his outward life, and make him a better man in his home and social life. We cannot reach down into his heart and put out the fire of sinful passions; but God can quench the hottest fire that ever burned in a human heart. He can chain with iron fetters that never can be broken the strongest passion of sin; He can lift up the fallen, rescue the perishing, and make them noble men and women. And he has promised to do this through our words spoken, weak and simple though they may be. No heart can resist their power when God speaks to that heart through us. It is God's work, and we have only to let Him use us, fill us with His spirit, put words into our mouth, direct us in every step we take. We are the messengers, His the message, and His be all the glory. But before we can carry this message to others, we must be filled with Christ-like love for those who are weary and heavy laden under the dominion of sin, for every sinner feels at times the burden of sin on his soul. "Without this love there will be no inspiration to work for Him. If we only do it from the sense of duty, the feet will be heavy and the work will be but poorly done. It is a love divine that we need, a love that will help us to love and work for others because they are our brothers and sisters, and all have the same Heavenly Father; a love for man because He needs our help, because like the Jew that fell among thieves, He is wounded and dying, and we can bind up his wounds and bring him to the good Physician. As God called to Cain, "Where is thy brother?" so He calls to each one of us, Where is thy brother? Have you been out looking for him? Have you gone to him and, lovingly laying your hand on his shoulder, said: "Brother, come home, Jesus wants you; your Father is waiting for you; come home to-night." Have you told him how Jesus gave His own life to save him, and how He loves him with an everlasting love? Have you told him what joy there will be in heaven if he will enter, and what joy and peace there will be in his own heart if he accepts of Jesus? Have you spent long hours in earnest prayer that souls may be born into the kingdom of God, and that God would use you to bring souls to himself?

We need not search for opportunities to give expression to this love; there are those close to our churches and homes who are on the downhill road, without strength or light enough to escape from the certain destruction that awaits them, and just in exact proportion as we have Christ in us we will go forth to seek and to save the lost. The warm fireside of home should have no attraction for us so long as we know there are those out on the dreary mountains of sin, who are dying for the want of a voice or a hand of love. Did you ever try this?

Did you ever carry sunshine into a darkened home, or bring a gleam of hope to a despairing soul? ever smooth the pillow for an aching head? ever give a word of inspiration to a struggling brother just about to give up the battle? It seems to me if when we get home if we can know and feel that there is one in the company of the redeemed, whom we have saved by our words and prayers, eternity will be richer and sweeter because of this Christlike service. Friends, do you know anything of the blessedness of this work? If you were called home to-night would anyone bless you as being the instrument of his salvation? Let us resolve to-night to make our lives more useful in the Master's service, to the good of society, to the uplifting of our fellowmen.

Let us keep our thoughts pure, our words loving and gentle, our actions noble and unselfish, for thoughts, words, and deeds are the builders of our life. Let us remember that he who has been the instrument of saving a soul has done more than the most famed artist or philosopher.

Tell sinners Jesus will receive,  
Sound the word of grace to all,  
Who the heavenly pathway leave,  
All who stumble all who fall.

Come and He will give you rest,  
Trust Him for His word is plain,  
He will take the sinfulness,  
Christ receiveth sinful man.

Ailsa Craig.

Written for THE CANADA PRESBYTERIAN.  
*THE SUPREME LAW.*

BY REV. JOSEPH HAMILTON.

The first four commandments of the Decalogue show us our duty to God, while the last six show us our duty to our fellow men. Now the very position of the first four indicates that they are supreme. As they have the first place in this law, so they must have the first place in our thoughts and aims. The arrangement is not an arbitrary one, but is founded on deep, fundamental principles. I think we can discern three fundamental principles, on which our duty to God is placed first, and our duty to man placed second, in this great moral law.

I. The first is, that our duty to God naturally takes precedence of every other duty. There is a supreme importance and sacredness in our obligations to God which do not pertain to any obligation that we can owe to men. Our obligation to men, important though it be, is of a commoner quality, and has certain limits. But our obligation to God has no limits. It is a debt which we can never pay. And in this relation to God there is a sacredness which does not enter into our nearest relations with men. Human love, to take the highest ground, fully meets and repays love that is human; but human love can never fully meet or repay love that is divine. Is it any wonder, then, that our obligation to God is placed before our obligation to men in the Decalogue? No; that is its natural place. It is first in order, and we are to hold it supremely first in importance.

II. Another reason for this arrangement is, that the keeping of the first law is the best education for the keeping of the second. The greater includes the less. The one is the keynote of the other. The state of mind that leads us to keep the first four commandments will lead us to keep the other six. Indeed, we never can have the spirit of the second law till we have the spirit of the first. The world usually reverses this order; and herein lies the difference between religion and morality. The worldly, moral man thinks that if he is right toward men that is all that is required. He simply ignores God. As the Psalmist says, "God is not in all his thoughts." The greater obligation is not recognized at all; or else he fancies and hopes that the discharging of the smaller obligation will settle both. He makes a great deal of the second law, and nothing of the first which is supreme. True religion, on the other hand, makes the first ever supreme. The two

obligations are separate, and must be separately met. If I owe one man a thousand dollars, and owe another man ten cents, can I hope that by discharging the smaller obligation I am quit of the larger one? And infinitely more absurd and unfair is the plea of the moralist or the humanitarian that because he does his duty to his neighbor, his duty to God may be overlooked. No; this last is the supreme law, and not only supreme in its higher sacredness, but because it is the basis of, and security for the observance of the secondary law. Hence, from this point of view, the higher law is placed first.

III. Another reason for this divine order is, that the higher law comes first in the order of experience. As a general rule we are educated by the lower up to the higher. There is a unique sense, however, in which this order is reversed in the Decalogue. The first four commandments are highly spiritual, and are, therefore, the most difficult to attain to in their true meaning, and never are attained to fully in this life. At the same time this high spiritual law comes naturally first in experience; that is, it is attained in a degree, before the secondary and less spiritual is needed or even known. A child will very early and easily take the conception of God and duty to God, as that is embodied in the first four commandments. But the child knows nothing as yet of the last six commandments, especially the last five. Take the fifth commandment as the connecting link between the first law and the second. The reverence for parents, enjoined by this commandment, is a lesson in divine worship, and so fosters the spirit of the first law, while it is strictly a part of the second. This fifth commandment the child learns early. But the child does not understand the last five commandments as yet, and perhaps a child does not need to know what is meant by murder or adultery, or theft, or a false testimony, or covetousness. The child's relation to this second law will be discerned in due time. Meantime the child can be taught to fear and love and worship God. The spirit of the first law comes easily—almost naturally—to a child. Reverence, and trust, and love, and worship are among our earliest instincts. These spiritual instincts may be developed while we have little contact with the outer world. And if we get the spirit of this first law while we are very young, is not that just what we need when the time comes for us to go out into rough contact with men? Yes, we see again the wisdom of putting this higher law first, because it is the law we need and respond to first. On all these grounds we see that this moral law must be divine. The deepest knowledge of human nature must have inspired it, and that not only in its details, but in the order in which those details are presented. "It is the Lord's doing, and it is wondrous in our eyes."

It will be understood clearly that these remarks deal with the moral law not as a way of justification, but as a rule of life. There is no way of justification but by faith in Jesus Christ. But the law is a rule of life; and I have been trying to show something of the divineness of it, especially in the order in which it is given, and the eternal principles on which it is based.

I might say here, too, that we need both the higher and the lower law. We sometimes unduly exalt the one, and sometimes the other. Hence we are apt to swerve from the spirit of other worldliness to the spirit of mere humanitarianism, and back again. We shall avoid these extremes only by magnifying the law both in its higher and lower claims.

Mimico, Ont.

The greatest living man of letters, Mr. Ruskin, said: "All that I have taught of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."