

Pastor and People.

PILGRIMS.

Beneath the shade of Elim's trees
Lay down a weary band;
The gracious palms above them cast
Cool shadows on the sand.

A weary journey had they trod
Across the thirsting plain,
Where ever beats the flaming sun,
But ne'er falls soft'ning rain.

Now, by the brink of Elim's wells,
They strike their tabret-strings,
And Marah's bitterness forget
Beside the star-lit springs.

And soft winds that round Elim blow
Caught up their chant of praise;
And o'er the listening desert bore
The hymn of joy they raise.

We, too, are pilgrims, toiling, Lord,
Along life's lonely way,
And fainting oft beneath the heat
And burden of the day.

O grant Thy tired children rest
And sacrificial grace,
Beneath the shadow of the Rock,
The Christian's halting-place,

From out whose cleft gush living streams
That bid soul-thirst to cease;
Whose every ripple whispers hope,
And every wave speaks Peace.

J. J. MACAULAY.

New College, Edinburgh.

A RINGING DENUNCIATION OF THE SUNDAY NEWSPAPER.

The following is an extract from Mr. Charlton's speech in the House of Commons, May 20, 1894, on Lord's Day Observance.

This Bill proposes, in the first place—and perhaps some of my hon. friends will be shocked at a proposal so puritanical and absurd—it proposes to prohibit the publication of Sunday newspapers in this Dominion. The provision is this:

Whoever shall, on the Lord's Day, either as proprietor, publisher, or manager, engage in the printing, publication or delivery of a newspaper, journal or periodical, and whoever shall, on the Lord's Day, engage in the sale, distribution or circulation of any newspaper, journal or periodical, shall be deemed to be guilty of an indictable offence.

Now, I pointed out a short time ago that Sunday newspapers are not published in Great Britain, they are not published in Switzerland they are not published in Holland. An effort has been made, and the effort will probably prove successful, to secure the enactment of a law in Hungary by which their publication will be prohibited there. One of the American journalists, Mr. Bennett, of the New York Herald I believe, spent an enormous sum in finding out that the British people would not tolerate a Sunday newspaper. The Sunday newspaper is an institution of modern date. I can well remember when the first Sunday newspaper was published in the United States. There are nearly 700 daily newspapers published on Sunday in the United States at present. One of the greatest American editors, Horace Greeley, denounced the Sunday newspaper as a social demon; and so it is. Its influence upon the religious and moral life of the United States is most disastrous. It tends to sap every good influence that exists in the country; it banishes the Bible, it banishes religious reading matter, it banishes all solid literature from the family. It begets a lower tone of sentiment. Triviality, superficiality, and immorality are the characteristics of the Sunday newspaper. A man who reads the Sunday newspaper is a superficial and trivial being, in so far as the Sunday paper can shape his character. The Sunday newspaper is the sworn enemy of the Sabbath, the avowed enemy of its desire to break down the Bible. It defies and opposes the Sabbath at every step of its career. A newspaper publisher in a city may not have the voluntary choice whether he will issue a Sunday edition or not. If one newspaper is issued on Sunday, another newspaper is compelled to follow suit or fall behind in the race of competition, and upon hundreds of publishers the necessity of publishing a Sunday edition is forced by the fact that other newspapers publish Sunday editions. Under the old American Sabbath which prevailed at

the time of the Centennial Exhibition, that Exposition was not open on the Lord's Day; at the time of the Paris Exhibition the exhibits of the United States were not open, nor were they at the Vienna Exhibition; but we notice the influence of the Sunday newspaper in the intervening years by the fierce indignation display against the principle of Sunday closing at the Chicago Exhibition. We notice that every Sunday newspaper in the United States derided and belittled that sentiment of the thirty or forty millions of people who petitioned against the opening of the Exhibition on the Lord's Day, and we know the influence of the Sunday newspaper in the United States has been most disastrous, most debasing, most demoralizing, and its existence in that country is a great evil. The Sunday newspaper is the Anti-Christ of America, itself a violation of Divine Law, it is the enemy of all Divine Law and unless it is put down the Christian religion will be put down; within its theatre of operations it is a question between Christian institutions and this engine of the devil. We propose to prohibit the publication of Sunday newspapers. We propose to follow the example of the mother land, an example of many hundred years, which has carried her safely over all her difficulties.

I wish now to refer to one or two authorities contained in the International Sunday Rest Congress Papers with respect to the publication of Sunday newspapers in the United States. My first authority is J. W. A. Stewart, D.D., and my second is His Eminence Cardinal Gibbons. Dr. Stewart says:

In the name of all that is sacred, let six days suffice to ding it continually in my ears that I belong to sense and to time; let there be one day on which the "still small voice" may be heard, which whispers that I belong to eternity and to God. The spiritual man does not stop to ask whether the Sunday newspaper is a sin; he instinctively says it is an impertinence. After he has given six days of thought and time to temporal things, it comes and does its best to drown that voice which tells him of his higher destiny; it comes to pre-empt his thoughts and his hours, and to drive away prayer and the Bible and holy meditation. I say to the spiritual man it is an impertinence.

Cardinal Gibbons says.

A close observer cannot fail to note the dangerous inroads that have been made on the Lord's Day in our country within the last quarter of a century. If those encroachments are not checked in time, the day may come when the religious quiet, now happily reigning in our well-ordered cities, will be changed into noise and turbulence; when the sound of the church bell will be drowned by the echo of the hammer and the dray; when the Bible and the prayer-book will be supplanted by the newspaper and the magazine; when the votaries of the theatre and the drinking saloons will outnumber worshippers, and salutary thoughts of God, of eternity, and of the soul will be checked by the cares of business and by the pleasure and dissipation of the world.

I repeat that we do not want this American institution in Canada. We do not want that condition of things which has dragged the United States down from the position of a nation which was once known for its regard for the Sabbath, to a nation which permitted its great Columbian Exposition to be opened on the Lord's Day, and seems to be rapidly declining from the proud position it once held as a Sabbath-keeping nation. I repeat, that we will act wisely if we follow the example of the mother land and prohibit the publication of the Sunday newspaper, and by prohibition of its publication save the country from all the attendant horde of evils that have attended its introduction in the United States.

THE CURSE OF CHURCH-DEBTS.

The evils that flow from church debts are manifold. To regard such a debt as a mere inconvenient burden upon pew rentals is a very shallow view of the matter. In the first place, no church that is loaded with a heavy debt can honestly contribute as it ought to outside objects of Christian benevolence. Be just and pay your dues before you are generous is a maxim that applies to Christians collectively as well as to individual Christians. No church that is oppressed with large indebtedness can make proper provision for seating its worthy poor or unfortunate members; as to 'free sittings,' they are out of the

question. The treasurer must have his regular income in order to meet the omnivorous demands of the mortgage-holder, whose interest must be paid, or the property is forfeited. The pews are wanted for those who can pay liberal rental, and poor members must be either ousted, or else be made to feel keenly uncomfortable. A strong temptation arises to bid for rich pew-holders; and a man is reckoned by his pecuniary and not by his spiritual worth to the church.

A kindred evil that grows out of big church debts is that the *pulpit*—which should be estimated only by its spiritual power—comes to be rated at a low and commercial valuation. The question in selecting a pastor is apt to be, 'Will he draw? Will he bring our empty pews into demand? Will he make the church a paying concern?' And so the abominable jingle of the money-changers is heard in the temple of the Lord pretty much as it was once heard in the temple at Jerusalem. We say nothing of the wearisome and vexatious anxieties that oppress the heart of a pastor who has to struggle to sustain a church that is 'handicapped' with debt.

These are sufficiently serious arguments without touching upon one that is more serious than any other. Wilful debt that involves risk or danger to a creditor is a sin. Thousands of church members have had their Christian characters ruined by debts that were unwisely contracted. God's Word forbids, by direct injunction, as well as by spirit of the Golden Rule, the incurring of obligations that we have no reasonable assurance of meeting. Most church debts are really immoral. Christ commands His followers to be witness-bearers for everything that is true and pure and honest and of good report. They are to stand for frugality against self-indulgence and extravagance, and for strict integrity in paying obligations against laxity and dishonesty. A church is simply a collection of hands and hearts; and if their 'hands are not clean' from dishonorable dealings, they have no right to 'stand in His holy place.' How can a minister preach for integrity and independence when he stands in a mortgaged pulpit and under a roof that is ready to crack with the abominable incubus of heavy debt? How can a church that sets the example of extravagance rebuke the prevailing spirit of reckless outlay and fashionable 'defalcation'?

There are revivals in many parts of the land. Let us be thankful for them. But there is one ethical revival that is sorely needed, and that is a revival of old-fashioned Bible honesty. Can any church expect a spiritual blessing while it is careless in meeting its plain moral obligations? Let the heathen have their claims, but not until honest debts are paid. Better worship God in a tent or in a barn than to rear a costly edifice which belongs to a mortgage-holder and not to the Lord Jehovah of Hosts.—*The New York Evangelist*.

A PREACHER'S VITALITY.

The vitality of a preacher's convictions is one of the noblest elements of his power. No preacher can helpfully and savingly move men without moral earnestness. The man of half belief, or superficial acquaintance with the divine will and partial consecration to it, the man who proclaims truths without knowing the truth, the man whose creed is more than his convictions, the man whose message is not vitalized by his experience, whose head and whose heart are not in thorough accord is a powerless preacher. The man must be in his message before the world will heed it. A preacher is inspiring only when his experience is level with the truth he proclaims.

Spiritual vitality is the prime element of a preacher's power. Youthful vigor may win popularity, but only the Spirit of God can confer real power. Fulness of spiritual life is the great essential to a potent, winning and fruitful ministry. All other endowments and attainments are inferior and subordinate to that. Spiritual health, beauty, energy and fire are the chief charm and power of a minister of the gospel. Never did the world so much need live men in the pulpit as now. We are fully alive only when completely consecrated to Christ and filled with the Holy Spirit. The

crown of Spiritual power is for all who will have it. Youthful vigor is transient, intellectual greatness is the prerogative of only a few; but all the fullness of God is obtainable by all. Spiritual life is the most charming thing in the universe and the most powerful. A live church depends on a living ministry. The perplexing question of to-day, the great questions of to-morrow, can be safely and satisfactorily settled only by the coming of divine life and love into human society. Only a Holy Ghost ministry can bring heaven down to earth.—*Northern Christian Advocate*.

A GRIEVOUS FAULT.

Why is it a Christian man will make a subscription to the Church, or to some benevolent cause, and then be utterly indifferent as to the time of payment, or indeed, as to whether he pays it all? Here is a case: A church was dedicated, at which time a subscription was taken to pay the debt. It was distinctly stated that the money should be paid within six months. On this condition the subscriptions were made. At the end of the six months not half the money had been paid. There was no special reason for the failure, no financial disaster, hard times or prevailing sickness. There were few persons in the whole number whose circumstances had so changed that they could not meet their obligations. But they had made no real effort to pay, and were indifferent about it. They did not seem to regard the obligation as at all binding. It was a promise to the church, and they could keep it or not as might seem convenient. And this was the only reason why the subscriptions were not paid.

There is need of a sweeping revival in this line. An evangelist in this field would be a great blessing—one who could secure the result. The support of the church is one of the first and most important duties of the Christian. A subscription to the church, or to any benevolent cause, should be as sacred as a bond. Just as much effort should be made to meet an obligation of this kind as to meet a note in the bank. This is the very essence of religion—of godliness. A revival in downright righteousness, of the Decalogue type, would be the best kind for the world. The church would have greatly increased power after its effects had become fully established. The millennium would be greatly hastened thereby.—*Pittsburg Advocate*.

SAVED BY PRAYER.

Hudson Taylor is a man of great faith in God as well as a great missionary. An exchange relates a characteristic anecdote of his first trip to China in a sailing vessel:

When Hudson Taylor first went out to China it was in a sailing vessel.

Very close to the shores of a cannibal island, the ship was becalmed, and it was slowly drifting shoreward, unable to tack about, and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and besought him to pray for help of God.

"I will," said Taylor, "provided you set your sails to catch the breeze."

The captain declined to make himself a laughing stock by unfurling sails in a dead calm.

Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails."

And it was done.

While engaged in prayer there was a knock at the door of his stateroom. "Who is there?"

The captain's voice responded, "Are you still praying for wind?"

"Yes."

"Well," said the captain, "you'd better stop praying, for we have more wind than we can well manage."

And sure enough, when but a hundred yards from shore, a strong wind had struck the sails of the boat, so that the cannibals were cheated out of their human prey.

Enclose one dollar, and you will receive THE CANADA PRESBYTERIAN on trial till first of December next. Our word for it, you'll be glad to renew for 1895.