

## PASTOR AND PEOPLE.

### REASONS FOR GIVING LIBERALLY.

1. The divine example is often urged upon us. "Be ye perfect, as your Father in heaven is perfect," "Be ye followers [imitators] of God, as dear children." As Creator, how God has lavished his gifts upon us! It is clear as day that in making man God has done wonders for him. He has made him a little lower than the angels. As Preserver and Benefactor, He has done the same. "He hath given us all things richly to enjoy." As Redeemer, His bounty is transcendent. "Ye know the grace of the Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that through His poverty ye might be rich." "Freely ye have received, freely give." Be like God.

2. It is foolish in us to set our hearts on earthly riches, for we brought nothing into this world, and it is certain we can carry nothing out. They will soon leave us, taking to themselves wings and flying away, or we must soon leave them, and then whose shall they be? No man knows whether a fool or a wise man will hold them.

3. There is a great blessing enjoyed in time by those who plentifully deal out to the needy. "The liberal soul shall be made fat." "By liberal things shall he stand." "He that giveth to the poor lendeth to the Lord, and that which he giveth will He repay him again."

4. Then it is the noblest use we can make of our possessions. "It is more blessed to give than to receive."

"Wouldst thou from sorrow find a sweet relief?  
Or is thy heart oppressed with woes untold?  
Balm wouldst thou gather from corroding grief?  
Pour blessings round thee like a shower of gold."

5. Very few things have a worse effect on character or on happiness than the spirit and habit of hoarding. Mankind have agreed to denominate such a miser, and miser means miserable. The Scriptures in many places warn us against hoarding. Matt. vi. 19-34; James v. 1-6.

6. The Scriptures urge another reason. It is of great weight, too: "Where your treasure is, there will your heart be also." It is impossible to cultivate as we should heavenly-mindedness, if we spend our time and energies in heaping up riches here. But some urge

### REASONS FOR NOT GIVING LIBERALLY.

1. I have myself and my family to support. The answer is, that the success of your lawful endeavours to support yourself and your family depends on the divine blessing. You may rise early, sit up late, and eat the bread of sorrow; but if God blows upon it, it will all be chaff and be driven away. Look to God. Trust Him.

2. Some say, Others do not give as they ought. Perhaps if you would set them a good example they would follow it. Perhaps you do not know how much they do give. Perhaps you do not know in what straits they are. You had better not judge another man's servant.

3. Business is not satisfactory; I am making little or nothing. Perhaps business would be more satisfactory and your gains increased if you would give God His due. Read Mal. iii. 10.

4. But the calls are so many. Yes, and are not your calls on God's bounty many? If the calls on you are many, it is that you may often see what manner of spirit you are of; and if the calls are not as many as they ought to be, find out where you may do some good, and do it.

5. But one says, My property is my own, and I will give it or not, as I please. There is a sense in which your money is your own. That is, you are in law the legal owner. No one can innocently rob you or defraud you out of it. But in another and very important sense it belongs to God. You are merely a steward. You do not even own yourself. "Ye are not your own." Beware how you waste, or hoard, or pervert your Master's goods.

6. But, one says, my life may be long, and I may have an old age that will require all my means to support me. Yes, and if your old age is happy and comfortable, it is God that will make it so. Look to Him. Rely on Him, and not on your accumulations. Then provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no

thief approacheth, neither moth corrupteth. Lay up your treasure above, and when you die you will enjoy it forever.—*Weekly Review*.

### DOCTRINAL RELIGION.

The following is from a forcibly written tract, "What do the Times Require?" issued by Canon Ryle, at the same time with the tract "Unsearchable Riches."

"Mark what I say. If you want to do good in these times you must throw aside indecision, and take up a distinct, sharply-cut, doctrinal religion. If you believe little, those to whom you try to do good will believe nothing. The victories of Christianity, wherever they have been won, have been won by distinct doctrinal theology; by telling men roundly of Christ's vicarious death and sacrifice; by shewing them Christ's substitution on the cross and His precious blood; by teaching them justification by faith, and bidding them believe on a crucified Saviour; by preaching ruin by sin, redemption by Christ, regeneration by the Spirit, by lifting up the brazen serpent; by telling men to look and live—to believe, repent, and be converted. This—this is the only teaching which for eighteen centuries God has honoured with success, and is honouring at the present day both at home and abroad. Let the clever advocates of a broad and undogmatic theology—the preachers of the gospel of earnestness and sincerity and cold morality

let them, I say, shew us at this day any English village or parish, or city, or town, or district, which has been evangelized without 'dogma' by their principles. They cannot do it, and they never will. Christianity without distinct doctrine is a powerless thing. It may be beautiful to some minds, but it is childless and barren. There is no getting over facts. The good that is done in the earth may be comparatively small. Evil may abound, and ignorant impatience may murmur, and cry out that Christianity has failed. But, depend on it, if we want to 'do good' and shake the world, we must fight with the old apostolic weapons, and stick to 'dogma.' No dogma, no fruits! No positive evangelical doctrine, no evangelization!"

### THE JEWS IN COCHIN CHINA.

A correspondent of an American journal writes as follows from India with regard to the Jews in Cochin China: There passed occasionally through the streets men fairer of countenance than are the inhabitants of India, and with strongly marked Jewish features. These men were indeed Jews, and known as the Jerusalem or white Jews. They occupy a quarter of the city by themselves; and it was to learn something more of them, and to see their synagogue, that we had wandered into that part of the city. The existence of such a people, forming a separate community, and in dress, manners, and customs entirely distinct from either European or native, is one of the most interesting features of this curious old city. The part of the city which they occupy is called Jews' Town, and the houses are built alike. How they contrived to reach a place so distant from their own country, or in what numbers they arrived, must be left to conjecture, as they have no records of their pilgrimage. Tradition says that the original emigrants fled from Jerusalem when it fell into the hands of the Romans. They now number between thirty and forty families. Their synagogue, situated at the upper end of the street they occupy, is very plain. The floor is paved with china, neatly inlaid, and at one end of the room is a handsome recess; a rich curtain before it; and within, protected by folding doors, are deposited, in silver cases, five copies of the Pentateuch written in Hebrew characters on vellum. The street leading to the synagogue was narrow, the houses close together, and directly opening on the street. The doors facing the street were usually open, but before each one hung a screen, and as we passed, many of these screens were lifted, and dark-eyed mothers and maidens looked curiously out upon the strangers; while the children, many of whom were exceeding fair, flitted from house to house, apparently at home in all. Quite near the synagogue was a school for the children of these Jewish families. We were permitted to visit it, and found about sixty children present, boys girls. All the children were fair, with dark hair and eyes. They were comfortably clad, and with a nearer approach to cleanliness than is usually found among Hindu or Mohammedan children. All were reading

the Bible in Hebrew. One little boy whom we designated came forward without hesitation, and read to us a portion from the Pentateuch; and a pretty little girl, nine years of age, read in a clear, sweet voice the twenty-third Psalm. The priest in charge told us that in the five Books of Moses they were carefully instructed, but were taught little else. In family intercourse they use the language of the people among whom they dwell. The men are for the most part merchants, and the mothers, after the manner of the women in the Orient, seemed indolent, judging from the groups lounging at every door. There are, in Cochin, black as well as white Jews. These black Jews occupy the lower part of Jews' Town. Little is known of the early history of these Jews, but they have in their possession, engraved on copper, a grant or license from the sovereign of Malabar, bearing a date corresponding to A.D. 308. The correspondent adds that it is difficult to convert them to Christianity.

### OBLIGATIONS OF CHURCH MEMBERS.

Every person who deliberately chooses to become enrolled as a church member, engages by that act to serve the Church. He places himself and all he has at the disposal of his Master, saying, "What wilt thou have me to do?" He enlists as a soldier in a regiment, and must take his place in the ranks. He engages as a labourer in the vineyard, and must do the work assigned him. That place and that work are pointed out in different ways. He may feel specially qualified for some department of church work, and, therefore, specially called to it. Or he may be thrust into a place of labour and responsibility by the voice of his brethren against his will, but with such urgency on their part, and such clear indications of Providence that he cannot lawfully resist the call. A faithful soldier must be ready for picket duty, for the perils of the "forlorn hope," or for the battle where victory and glory are sure to be won. But it often happens when the time comes for the election of elders and deacons, that the brethren arm themselves with all sorts of excuses. One has no time, another no inclination for office, another shrinks from prominence and responsibility, and a chorus of voices is heard singing, "I pray thee have me excused." Now if all are brethren, and to bear one another's burdens is to fulfil the law of Christ, then His disciples should be willing to take their share of labour and of sacrifice, instead of leaving a few willing ones to do all the work. Every young man who has the respect and confidence of the Church, and is called to fill an office, should respond at once. He should not think that his willingness to serve the Church without begging to be excused is any indication of a desire for office. The idea of ambition in office-seeking in the Church should be banished at once. There is little danger of being suspected of this, where no worldly emoluments are to be received. There ought to be as little ground to suspect that these offices are refused on account of the labour and self-denial which they involve. The old proverb that "many hands make light work" is true in the Church. It is by the "effectual working in the measure of every part," the "whole body being fitly joined together and compacted by that which every joint supplieth," that the Church grows up and edifies itself in love. By sharing the responsibilities and duties of office, everyone enlarges his sphere of usefulness, becomes stronger for labour, learns to sympathize with his brethren, and feels less disposed to find fault with those who are at the helm, for he knows by experience how difficult it is to steer clear of all danger. Thus a manly piety is developed in the Church, and if a trusted pilot should be stricken down at his post, even in mid stream, there is no danger or need of panic, for there are others already disciplined and ready to take his place.

### PRESBYTERIAN COLLEGE, MONTREAL.

The closing exercises of the session of 1879-80, took place in Erskine Church, on Wednesday evening, the 7th inst., before the members of the Presbytery of Montreal, a number of the *alumni* of former years, and a large assembly of citizens. Prayer was offered by the Rev. Dr. Murray, of McGill College. After the presentation of prize-men, scholars and medalist, in the order of the appended list, the Rev. Principal MacVicar, LL.D., who presided, addressed the assembly and graduating class as follows:

Eleven new students entered the College this winter, and the attendance in classes has been as full and regular as in any previous session, while the work in all departments has been prosecuted with commendable diligence and success.

We have been called to mourn the death of two of our number, Mr. A. Anderson, in the second year Theology, and Mr. J. Fraser, in the second year Arts, both young men of talent, piety, and much promise; but their work was speedily finished and they have entered upon their eternal reward. Ten graduates go out from us this spring, and these added