

Mission fields of our church give ample scope in the summer months for students to exercise their zeal and love in the active work of the ministry.

Why, then, impatience? why, then, a desire to make college days as short as possible? Is it with the feeling that the Lord is more willing to bless the comparatively uneducated minister in preference to the educated; or is it in simple hatred of hard work that the college is disliked? If any one supposes that the labors of the uneducated are more blessed than the labors of men of culture, such an one, to disabuse his mind of such an idea, needs only to look into the history of the great revivals that have marked the history of the Church to find that the labors of men of high attainments have, by the blessing of God, been productive of great and lasting good. Calvin in France, Zwingle in Switzerland, Knox in Scotland, Wesley in England, were men of the highest attainment, and even Moody of the present day is a man of great culture, being indeed mighty in the scriptures. We consider, then, that delaying a few years at college is laying in material, knowledge, &c., to fit men for the work in the world. If you stand at Liverpool dock you will see many tons of coal stowed away in the ocean steamers, and you ask what is this coal for. The Captain knows well what it is for. He knows without this coal all impatience to heave the anchor and seek the open sea will be folly, because, if he leaves without sufficient fuel, he cannot reach his haven. Let students, then, take a true view of the work at college. This is work for God. Every verse of the Greek text, every text of the old Hebrew tongue that they construe is work done for the Master. Let them, then, seek to take such a view of their college work, and life will be sweeter and work will be more pleasant, and by the good hand of God leading them, they will, in his own time, enter into the field of labor to which he has called them.

WE draw attention to the announcement of the National School of Elocution and Oratory, in another column. The summer session is again to be held in the University buildings, Cobourg, Ont., this year. Among those who took the full course last summer were Revs. E. F. Torrance, Peterboro'; D. L. McCrac, Cobourg; and many other Presbyterian ministers. These all speak in the very highest terms of the course of instruction, and of the benefits derived therefrom.

The value attaching to the vocal instruction and Elocutionary training imparted by this now celebrated School of Oratory is witnessed to by the following, taken from *The Cobourg World*—

"We, the students of the National School of Elocution and Oratory, Philadelphia, cannot allow the Summer Session of 1882 to come to a close without expressing to the members of the faculty an expression of our high appreciation of the system taught in the school. We believe this system to be the only one founded on true principles, and thoroughly effective in promoting a healthful development of the voice, correct and distinct enunciation and natural expression.

"We cannot adequately express our gratitude for the diligence and enthusiasm with which the members of the faculty have labored in their respective departments; and we can assure them that by the faithful discharge of their duties, and the kindly interest which they have manifested in our progress, they have won not only the esteem, but also the hearty affection of all their students. We are so

sensible of the benefits we have received during the brief term now closing, that we cannot refrain from expressing the earnest hope that the faculty may be able again to visit Cobourg, so that others as well as ourselves may profit by their able and original instructions.

"Signed on behalf of the students of the school.

"REV. F. H. WALLACE.

"D. L. MCCRAE."

Church or Sect?

THE word *sect* has for the most part been employed as a mere term of contempt for any other body of Christians by those who claim to belong to the true church. Roman Catholics apply it to every church but their own; prelatists commonly hurl it at all churches that are non-prelatist; representatives of establishments whether Episcopal, Lutheran or Reformed, have been wont to use it to express their contempt for all dissenters from the established faith and worship; strong churches have everywhere seized on it to dub the weak. In all this hardly any principle of distinction between church and sect is observable beyond the childish one that their own has been a church or *the* church, while others with few exceptions or none have been sects. If the distinction is worth anything it is surely high time that some clear line were drawn between them. Where shall it be?

Not in the mere fact of numbers surely. The majority in one country is the minority in another, and the minority of to-day may be the majority to-morrow. It is altogether too late to make it turn on the fact of establishment. Judged by that fact on this continent we should have all churches or all sects. None but extreme high churchmen would now maintain that it depends upon the form of government by bishops or otherwise, or on their regular succession from the Apostles. The historical origin of any body can hardly furnish us with any criterion; for the spirit is more than all else, and religious bodies, like others, change their character for the better or the worse with the lapse of time. Even the test of creeds will fail us here, for it only raises in another form the same question of where we shall draw the line.

We must go back to first principles. The invisible church, which is the only universal church, consists of all those who are truly regenerated by the Spirit of God. Apart from all differences of race, color, culture or creed, all of these will be saved. All such, therefore, have a right to admission into the visible church upon their giving reasonable evidence that they are regenerate. Hence those religious bodies that make this the only condition of membership may rightfully claim to be churches or sections of the true Church, because each one might become the church universal, embracing all the true people of Christ. All others are sects because they do not and never can embrace all of Christ's true people. This distinction is one that is easily intelligible and may be readily applied because it proceeds upon a simple principle, and we believe it is the only one that can be consistently maintained. The Presbyterian Church, at any rate, bases its claim to Catholicity on the ground that it answers to this test; and because it claims to be a Catholic Church it excludes none from its membership who show evidence of the new birth, and who, as regenerate, love the Lord Jesus Christ.