

But among these there is not a single case of a Christian who has honestly tried to make it the habit of his life to "seek first the Kingdom of God and His righteousness." Many of them may be in the daily or weekly habit of saying the Lord's Prayer, but not one of them is in the habit of praying it. Without the slightest fear of contradiction, I assert that wherever a so-called Christian man is guilty of anything approaching to dishonesty, he is not one of those who try to regulate their conduct by the law of love, but one who, contenting himself with the ordinary code of morals, has allowed his passion for money or some other ungodly lust to master him and to scatter his feeble morality to the winds. If all this be true, it is manifest that the method of Christ is the method which this age still needs, and sorely needs; that what is wanted is not so much more homilies on honesty, as more earnest warnings against covetousness and extravagance and a more earnest presentation of that Gospel of divine love which will touch men's hearts and lead them to set their affections on higher and better things. I do not believe that things are so bad in the world of business as many pessimists imagine. I do not believe that a man cannot be strictly honest without suffering loss. I believe that our best men are, in the main, our most successful men. I cannot believe that cheating and lying are so common in any kind of respectable business as those say who wish to justify their part in such practices. And I do not believe, nor do I think that any thoroughly honest man believes that deceit and falsehood are necessary in any shape, however veiled and disguised, for success in any legitimate business. Yet the state of things is such that there is a grand field for witnessing for Christ in the world of business. The ranks of "the noble army of martyrs" are not yet full. The demand to "take up the cross" for Christ's sake has not yet been withdrawn. And though in the eyes of men, there is not the same show of heroism when a young man gives up a good situation, without any prospect of another, for the sake of truth, as if he had gone cheerfully to burn at the stake in the same noble cause, there may be quite as much of the reality of it, quite as much that is noble and admirable and heroic in the sight of God. Christ needs many witnesses in the wide field of business; men that will witness to Him in the heights of success, men also that will witness for Him not only in the depths of failure, but by their willingness to fail for His sake; men that are willing to "suffer the loss of all things;" men who are willing to go through life as poor as Christ Himself, rather than do any single, smallest act at variance with "that good and acceptable and perfect will of God," which finds expression in the law of Christ.

The lapse of time admonishes me that I must draw to a close; and yet one feels as if we had only entered on the subject. The next thing would have been to show that the method of Christ not only is more effective in securing commercial morality, but that it elevates the life of business to a far higher plane, and gives it a nobility and grandeur that seldom enter into the thoughts of those who look at it in the worldly point of view; and that instead of its being a hindrance, as it so often is, to the development of the Christian life, it might be, as it has often proved to be, as fine a field as any other for its manifestation and growth up to "the measure of the stature of the fullness of Christ." And so it might be shown that, if only the law of Christ were faithfully and fully carried into the ordinary business of life, we should see on every hand a new fulfilment of an old prophecy: "The parched ground shall become a pool, and the thirsty land springs of water. In the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there." Then at last might the Evangelical Alliance cease from her lofty labours, when the brotherly love which she has inscribed upon her banner shall have prevailed not only the Church life, but the ordinary life of a thoroughly united Christendom.

PRESBYTERIAN COLLEGES.

MR. EDITOR,—When the Presbyterians of Montreal applied to the Assembly for authority to erect a Theological College in that city, the promise was made

that the College should be no expense to the Church generally. They only asked authority to erect the College,—they needed no help otherwise. The city of Montreal would meet all expense. There are two, at least, of the gentlemen who made or concurred in this promise still in the flesh. The way in which this promise has been kept appears plain by the last college report, where we find over four thousand dollars from the General College Fund paid to Montreal for the past year. This is rather a modest way for the Church of God to fulfil their promises—and this is the way in which this old promise has been fulfilled up till the present time.

The opinion seems to be held in some places that the more numerous the professors become, and the greater the expense, the more successful the college becomes in doing the work of the Church. Therefore the professors have grown from two till the present teaching staff, if I mistake not, numbers ten. If such men as Drs. Ormiston, Waters, Laing, McVicar, and many other such, have been trained in colleges with only two professors, they must be giants who will be educated under ten teachers. No wonder that so many ministers are being thrust aside now when their hair turns gray to make room for such educated young men. This explains how the Aged Ministers' Fund is becoming so burdened. The students attending on such a staff of teachers must either be very hard pushed, or the teachers have little to do. Should the college grow in the future twenty years as in the past, there must be at least twenty on the teaching staff, and the expense to the Church outside Montreal from eight to ten thousand dollars. This will be something for a college that when established should cost the Church nothing. The college, advancing in this way, may become like some of the old endowed schools in Britain, where there was a professor for each student.

The truth is becoming patent to many persons in the Church, that we have more colleges than are necessary, while our colleges are becoming a burden to the Church. The increase and growth of colleges does not increase either the number or quality of the students, for the cry of want of acceptable ministers for the vacancies and mission work of the Church was never greater than at present.

But not satisfied with our present supply, we are asked to establish another college in Winnipeg. We have indeed an embryo college there already, and we are asked to complete the structure by appointing a principal, and, as in all the other colleges, a large staff of professors and tutors. This would soon entail upon the Church an additional \$8,000 or \$10,000 yearly. This the Church is not prepared to undertake. The way in which the embryo institution has been supported for the past one or two years shows the mind of the congregations at sight. The contributions prove that the opinion of the Church is that the college is not needed, and that if erected it will not be supported.

But besides the amount necessary yearly, there are over \$40,000 dollars of debt on the present college buildings in Winnipeg. The college authorities have acted like the farmer who mortgaged his farm in some loan company to build his house—in nine cases out of ten house and farm both go to the hammer to pay for the house, and I see no reason why colleges should not share the same fate. The Church, I am sure, will never pay \$40,000 dollars for this embryo college, and this sum is necessary before we can lay a finger on the property or call a brick of it our own. The half of what will pay off this debt (never speak of \$10,000 of yearly support) will pay all expense of bringing the few theological students to Toronto, and educating them and returning them to Manitoba each year.

Then let the building go for the amount of the mortgage; and the few students who may study for the ministry be brought and educated in Ontario: for the Church will never pay forty thousand of debt we had nothing to do in contracting, nor pay so much yearly for support. This arrangement will allow the Knox College to be handsomely endowed, and the excellent professors, already waiting for a principal for the college in Winnipeg, become useful pastors of some of the many vacant congregations in Manitoba. Then in the course of eight or ten years, when the population shall have increased so as to make a theological college necessary in Winnipeg or elsewhere, the Church will be prepared to build. Meanwhile the college is not needed, and we cannot establish an Arts college in Winnipeg more than in other cities of the Dominion. We have neither ministers to spare from

our congregations to become professors, nor are we prepared to pay them if they were appointed.

Besides Winnipeg may not be the place for our college at all. Other cities are rising like mushrooms, and in ten years some other city may be far more central. We need not fall into the same error in the North-West as in the east—the mistake of building more colleges than are necessary. Let us wait until the college is required, and we are ready to build, and God will guide to the place for it.—JOHN W. SMITH.

Grafton, Aug. 10th, 1883.

A SATURDAY HALF-HOLIDAY.

MR. EDITOR,—I was pleased to see in your issue of August 15th, under the heading of Pastor and People, the advocacy of a Saturday Half-Holiday. I hope that the timely remarks of that letter will have the effect of drawing attention to such a desirable break in the incessant round of toil incidental to these times of ever-increasing competition.

If I remember aright this boon has been long enjoyed by the mechanics and workmen generally in Scotland, while in Glasgow (and other cities I believe) the wholesale warehouses have shut for years at one o'clock, and many of the larger retail establishments were in the habit of letting the half of their employes away every Saturday at one o'clock; and it was a general thing with the better class of retail establishments to close at five o'clock every Saturday, giving, as the writer of letter referred to says, opportunities in many ways for recreation and family reunion, or the opportunity of attending lectures, concerts, etc., or in many other ways leaving the wear and worry of the week behind.

It was also the habit of many of the large public works to pay their men on Friday night. I do not see what is to hinder such an arrangement being consummated in this country. I believe that in Toronto, such a movement has recently begun by the closing of the wholesale warehouses at one o'clock, and many of the retail shops on King street now close at six o'clock instead of nine or ten as they used to some years ago. Let our workmen and employes generally set the matter agoing; and I believe they will be met in a right spirit by their employers—many of whom I have no doubt would welcome such a movement. If all desired could not be done at once, it might be gradually accomplished.

With the stores in many places, where Saturday is the principal business day, it might not be practical to close in the afternoon at present; but the hours could be shortened considerably to what is now the practice. With many it is from ten to half-past eleven before they are closed, so that by the time they get home it is about Sunday morning. No wonder that those so employed feel little inclination to attend Church on Sunday forenoon, or if they do so they cannot but feel tired in both mind and body. Such long hours are unnecessary. Anyone accustomed to the streets of our cities and towns may see them crowded from seven till about eleven o'clock, and the shops generally are doing little, between seven and nine o'clock; but, just as shutting time comes, those who have been parading the streets for hours will hasten to do their shopping before going home. Now, were the shops to close by general agreement even at eight o'clock, they would do the same business only it would be done earlier in the evening to the benefit of all concerned, and certainly much to the comfort of weary merchants and clerks, especially when young women are employed as in millinery and other establishments. In some of these millinery establishments I have known boys of eight to ten years old kept running with parcels close up to Sunday morning, while some of the girls who work in these places are nearly as late in getting home; this is a shame and ought not to be.

I hope, sir, that you will urge this Saturday half-holiday or earlier closing movement for all the reasons you give, viz.: For the sake of the people; for the sake of the Sabbath; for the sake of the Church; and instead of saying more I would ask your readers, who are interested in this matter, to consider well what has been said under the above heading in your columns, for I agree with the remarks expressed there that, if the Church desire to retain her influence for good among the people, she ought to be in the van of all movements tending to the temporal as bearing on the spiritual welfare of all classes of the community.

AN EMPLOYER.