

true character of every man's life and work. Let us suppose the Church to go to the world for the requisite authority, and to supply the stimulus proposed by your correspondent; and let us assume, in accordance with his expressed conviction, that many theological students and ministers of the Gospel, animated by the ambition of fame, distinction, and titles upon earth, will prosecute their studies to the successful issue of a brilliant examination. But can any man taught of God have a doubt that whilst these professed servants of Christ are receiving the much-coveted prize at the hands, and amid the plaudits and congratulations, of their fellow men, there will be heard in the unseen surrounding, reiterating what He once spake on earth, "Verily they have their reward."

How explicit, how uncompromising, was His sentence, "If any man desire to be first, he shall be last of all." How often and severely did He rebuke this spirit of self-seeking and vain glory. To it He ascribed the spiritual blindness of the ecclesiastics of His day. "How can ye believe who receive honour one from another, and seek not the honour that cometh from God only?" No class of men called forth such severe condemnation at His hands as those who, under the garb of religion and zeal for God, were animated with the love of distinction amongst men. "They love to be called of men Rabbi, Rabbi. But be ye not called Rabbi. He that is greatest among you shall be your servant. Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." "Woe unto you scribes and pharisees." And when His disciples betrayed the ambitious spirit, He put a little child in the midst of them, and said, "Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Doubtless this desire of fallen man, for distinction amongst his fellows, so often fell under Christ's most unsparing reproof, not only because of its prevalence and power, but because whilst other sins are palatable to men, this one may elude every eye but His own. The "lust of the flesh" shocks the moralities and proprieties of the world; the "lust of the eye" may receive a rebuke even from an enervated Christianity; but "the pride of life" may elude the eye of man, and yet taint the most brilliant career of the most admired amongst men.

And is there so little in the situation and surrounding of a minister, to call this deep seated sin of the soul into exercise, that the Church is asked to stimulate it and then reward it? Is it not rather the case that there is no class of men more exposed to the assaults of Satan in this direction? If any man doubts it, let him remember that from a condition of things far more simple and unpretending even, than that Presbyterian Church of the present day, sprung that apostate system of worldly Christianity and priestly rule that enchained nominal Christendom for a thousand years.

Mr. Editor, when the members of the Church are asked to obtain authority from the world, to gratify those who are ambitious of fame and distinctions amongst men, they should unhesitatingly reply: *we dare not*. But this we ought to do, to exhort one another to seek "the mind that was in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant." It is needless to say that to such a mind fame, distinction, and glory amongst men, are less than nothing and vanity. The titles conferred by men upon men are but as the toys of babyhood. The stimulus to such a heart must be found, in the heart-surrendering apprehension of indebtedness to Christ, a desire to promote His glory, and the assurance that "Eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive what God hath prepared for them that love Him."

Was it the stimulus of earthly distinction that animated the elders of Hebrews xi, who obtained a good report, and honourable mention in God's Word? Was it earthly rewards that stimulated others to endure mockings and scourgings, bonds and imprisonment, tortures and death? Did the great Apostle of the Gentiles ask for honour and titles amongst men, to stimulate him to greater exertions, to more abundant labours, to more complete self-consecration? If not, what means this movement in our Church, and what does it indicate? I believe there is but one honest answer to the question, and it is this, that the spirit of the world is rapidly sapping our spiritual life of the Church. The remedy is to be found,

not in the advanced education of the professional few, in "the excellency of speech and of wisdom, but in the demonstration of the Spirit and of power."

Mr. Editor, I would assure my brethren that I have written the above in painful consciousness of weakness and unworthiness, but also in the full belief that God is sometimes pleased to speak by the mouth of babes and sucklings, that the excellency of the power may be manifestly of Himself.

"Oh to be nothing, nothing;
Only to lie at His feet;
A broken and empty vessel,
For the Master's use made meet."

J. W. HAULTAIN.

Peterborough, December 20th, 1872.

HOLIDAYS AND HOLY DAYS.

In these days when so much is done and said to break down the sanctity of the Sabbath, and that under the pretence of favouring the "working man" and giving him more opportunities for enjoying himself in holiday-making than he has at present, the following extract from the *London Quarterly Review* may not be inappropriate. It puts the whole question in a nutshell, and the argument is at once clear, short and unanswerable.

"Can Sunday be made a day of pleasure and maintained as a day of rest? Do not answer the question hurriedly. Go to a Scotch city, to a New England farm, to a north and then to a south Irish borough, to an English watering-place, then to French, German, Italian and Swedish scenes of the same character. Take your time, look below the surface, carry figures in your head, calculate well, for it is a question for mankind. Put all your facts together, and this is your conclusion. When Sunday becomes a day of pleasure it ceases to be a day of rest. You may as soon analyze water without finding hydrogen as analyze Sunday facts, taken from all the world, without finding this conclusion. Not reasoning from theoretic premises to conjectural conclusions, but from ascertained facts to their natural facts—What leads to this? Necessity first, cupidity afterwards. One man's pleasure involves another man's labour. If Romeo rides, John must drive. If Augustus steams, Tom must stoke. If Lucinda sees, Dick must show. If Julia feasts, Mary must cook and Jones must serve. If Philokappos buys cigars, Sundayless must serve them. The fact is, every Sabbathless makes a Sundayless. But the labour which necessity drags at the wheels of pleasure, is not a tithe of what, in fact, invariably follows pleasuring on Sunday. Human nature will say that work is as good as play. If the day is not too sacred for throwing away money, it is not too sacred for gathering. If some must work or be cast out of bread, some will work for love of gain. Hence when exhibitions are open on Sunday, so are shops. To the masters it may be choice; but what is it to the servants? Those who have seen Europe must know that where Sunday is turned to pleasure, labour comes heavily, not only on workmen, but shopkeepers; that the retirement of country parishes is no protection to the farm-servant, nor the heavy toils of a city mason any excuse against Sunday drudgery. When men who have seen this with their own eyes come and talk of breaking down our Sabbath for the benefit of our working classes we declare it a barefaced imposture."

Yes, and when people do the same thing in Canada, it is no breach either of charity or good manners to characterize their proceeding in equally plain terms. There is no possibility of retaining the first day of the week even as a holiday for the great mass of the population, so soon as it ceases to be a holy day. J.

HE that pryeth into every cloud may be stricken with a thunderbolt.—*Joseph Cook*.

CHRISTIAN union is well, but no courtesies between two regiments ever yet defeated the other army.—*Phillips Brooks*.

TAKEN all in all, there is no better life than the farm life. It is the first way of earning the daily bread, and in its freedom, permanence and nearness to Providence it is superior to every other.

At the recent consecration of Bishop Stillitoe, for New Westminster, B.C., the Rev. the Earl of Musgrave, heir to the Marquisate of Normanby, said in his sermon. "Tell me of all that the world can give in the way of title, rank, or riches. Tell me of all it is able to bestow in the way of friendship, or flattery, or praise, and I surrender it most willingly to the one who covets it, if only I may have as my title here and my memory hereafter, 'The servant of the Lord.'"

MANY think themselves to be truly God-fearing when they call this world a valley of tears. But I believe they would be more so, if they called it a happy valley. God is more pleased with those who think everything right in the world, than with those who think nothing right. With so many thousand joys, is it not black ingratitude to call the world a place of sorrow and torment?—*Jean Paul*.

PASTOR AND PEOPLE.

SIX EAR-MARKS OF A LIVING CHURCH.

The brave little band which issued from the upper room in Jerusalem under the baptism of the Holy Spirit were the pioneers of Christianity. We look back to them as a model. Young as that church was, and confined to a single city, it possessed the six traits of a living, healthy church of Christ. There were six things in which they "continued steadfastly"—or as the Rhemish version has it—"they persevered." Would that all our churches now would lay hold of the same practices, and hold fast to them!

1. Their first characteristic was study of the Word. The "apostles' doctrine" signifies the teaching of fundamental truths by such men as Peter and John. The young converts were not fed on the syllabus of sensationalism, but on the strong meat of Bible doctrine. The gospel was a new revelation fresh from heaven; its two cardinal principles were repentance of sin and faith in Jesus Christ; and on these bottom doctrines every convert needed to be well established. It is a grievous wrong to a young convert to admit him into the Church, if he cannot "give a reason for the faith that is in him." The surest way to make him a loose, weak-backed member ever afterwards is to leave him without thorough instruction both in a Bible class and from the pulpit. False doctrine can only be kept out by putting the Bible in.

2. The second ear-mark that belonged to that Jerusalem church was their "fellowship." They began to love one another, and to manifest their fellow-feeling by meeting often, by knowing each other well, and by bearing one another's burdens. I'll warrant it that no stranger ever came into one of their meetings without being spoken to and welcomed. It has been left to some of our modern churches to allow "outsiders" to come to the house of God and go away again, without even a nod of the head, much less a kind word of greeting. Brethren, this conventional stiffness is a disgrace to a Christian church. No sinner who is out in the spiritual cold of impenitence is likely to come very often for warmth into an ice-house.

3. Nor did that early church neglect the ordinances which Christ had appointed. We are told that they continued steadfastly in the "breaking of bread." This phrase describes something more than a social meal together. It refers to their frequent commemoration of their crucified Lord in the eucharistic supper. This feast of love was celebrated as often as once a week, and probably in a very simple fashion. It is a bad symptom in a church now-a-days when its communion seasons cease to be a full, devout, and joyful gathering of the whole flock. Why do not more revivals spring from these periodic festivals of redeeming love? Because Christ is not invited to His own table, and welcomed there by penitent, broken, loving hearts.

4. Of course that company which had just come out of a Pentecost were a praying church. When no breath issues from his patient's lips the doctor gives him up as dead. When no breath of sincere prayer issues from a church member's lips he is "dead in sin." As soon as Saul of Tarsus began to pray, he began to live.

The grievous lack of many a church, even in its devotional meetings, is a lack of prayer. Addresses and sacred song do not make up for the want of prayer, which is the one indispensable channel of blessings from the throne. Our people are surfeited with preaching. Then if they add to this a starvation of prayer, how can they grow in grace, how can they become strong for God's great work of saving sinners? Those Jerusalem brethren had fifty-two "weeks of prayer" in every year.

5. Such a praying and brotherly-minded church were the very ones to sell their possessions in order to have money to give to the Lord. What costly gifts they laid at the apostles' feet for Christian charities! That Brother Barnabas was the leader and model for all the Arthur Tappans and James Lennoxes and John Wanamakers who have blessed our modern churches by their beneficence. Satan had not yet taught churches how to indulge themselves with ceiled houses and carriages, and to turn off their Master with candle ends.

6. To any church which continues steadfastly in Bible study, brotherly love, attendance upon worship,