

moral element in the case, guilt, is left out; so also is repentance. Men in their sins are simply the victims of a pestilence. What, however, does the Bible say? It speaks in its loudest tones of the criminality of sinners, that they are under the frown of a righteous God.

If the case of the sinner is one of misfortune only, then the Gospel to be preached to beings in a condition like that must be very different in its fundamental principles from the Gospel preached by Peter to creatures in a state of condemnation, in need of pardon, mercy, grace.

The effect of it is also to foster the spirit of self-righteousness in the sinner's heart. If God regards him with an eye of only pity for him as an unfortunate object, the next step is easy enough; he will flatter himself that it is after all for some kind of innocence that God so loves him. Sin, that overmastered him, is the offender, not he.

It is no impropriety of speech to say that a judge *hates* the assassin who stands for his death sentence at the bar. He has no malignity to him. It is moral aversion. God in like manner hates the workers of iniquity. He has a real—an intense antipathy to them and to their deeds. Let men think of the eternal rectitude of God, and of His infinite purity, and say if it must not be so.

It is perilous preaching that seeks to hide the justice or the holiness of God from the apprehension of the hearers, or to diminish the glory of these adorable perfections; and when done for the purpose of exalting His love, it is an error and a fallacy of the worst description. What makes the love of God so wonderful is that it is the love of such a God to hell-deserving sinners. I. F.

SABBATH SCHOOL NORMAL TRAINING.

MR. EDITOR,—It will be apparent to any one who has given the matter careful consideration, that the success of our Sabbath Schools is largely dependent on the efficiency of the teachers enlisted in the work. Of late years, particularly, great attention has been given by those having in charge the educational system of our Province, to providing for the supply of teachers for our Public Schools, who are not only possessed of the requisite knowledge, but who are trained and instructed in the best methods of imparting it. The beneficial effects of such a course are now being generally recognized in secular education; but the subject has received only a small share of attention so far as our Sabbath Schools are concerned. The necessity for trained teachers here, however, is equally as great as in secular schools, where the importance of Normal training is more appreciated. The difficulties that lie in the way of its general and successful introduction are very much greater, as will be readily seen. The work is a voluntary one—wholly a labor of love on the part of those engaging in it, many of whom have had only a very limited experience and but little training to prepare them for the discharge of their duties. At only a few centres (notably Toronto, Strathroy and Ingersoll) have Normal classes been established, in each of which places they have been carried on with gratifying success. In Ingersoll, the Rev. J. McEwen, a minister of our own Church, has interested himself in the work and conducted classes most successfully for two or three years. He has made this department of Sabbath School and Church work a special study and given the matter much earnest thought; having given to the public through the *PRESBYTERIAN* a number of ably written articles on this and kindred topics.

Some of the Sabbath School workers in Brantford, feeling that a visit from the reverend gentleman would be helpful, made arrangements with him to hold a series of three successive meetings, in order to give the teachers of the city some insight into Normal work. These have been held this week, and though the weather was far from favorable the interest manifested was very great.

Mr. McEwen does not lecture, but proceeds at once to constitute his audience a class, himself assuming the position of teacher, and forthwith proceeds to draw from and impart to those before him the desired information; at the same time instructing and giving an illustration of the best methods of teaching.

Doubtless the larger proportion of our Sabbath School teachers are earnest, but that is not enough. It is very desirable that they should know something of improved methods; and I can suggest no better way of attaining this end than by arranging with Mr.

McEwen to conduct a series of such meetings as those alluded to, in their vicinity, with the view to the successful institution of the Sabbath School Normal class. The increased attention being given to the study of God's Word is one of the most favorable signs of the times; and it is highly important that there should be correct methods of doing this, as also of imparting to others the knowledge thus acquired.

Brantford, Nov. 2nd, 1878.

WM. NICHOL.

LATE REV. JAMES WHYTE.

MR. EDITOR,—Will you allow me to furnish a few sentences in addition to the notice you have already taken of the late Rev. James Whyte, of Manotick. I had been acquainted with him for several years, and was privileged to see him on the Saturday previous to his death. Being perfectly conscious he recognized me at once as "a young brother in Christ" and a student of Divinity. He was an earnest and faithful minister of the Gospel—a man who embraced every opportunity of doing good to the very last. He could not let pass the opportunity now afforded him of offering words of counsel, although the effort in speaking caused him much pain. Holding my hand in his, with faltering breath he said to me: "From—beginning—to—end—of—your—life—preach—Christ—and Him—crucified. Never—doubt—the—power—of—the—Gospel—nor—the—power—of—the—Holy—Spirit." Never, never shall I forget those words of that dying servant of God.

May not all aspirants to the holy ministry lay to heart these solemn words, especially when there is so much Rationalism creeping into the Church, and it is becoming popular to preach anything and everything except the glorious old gospel of our Lord and Saviour Jesus Christ? May they not listen with profit to this voice from the threshold of eternity? STUDENT.

Presbyterian College, Montreal, Oct., 1878.

DO WE PAY OUR MINISTER TOO MUCH?

MR. EDITOR,—There are four Protestant congregations in this town, and I will give you as nearly as possible an idea of the amounts paid the ministers for salaries, and their ability to pay the same. Number one pays about \$1,500 per annum, and house free of rent. They have a heavy burden to bear in the shape of a large debt on their church edifice. The members of the congregations are, with the exception of a few wealthy men, in ordinary circumstances, while quite a number of indigent persons are connected with it.

The pastor of number two receives \$1,500 per annum, about \$1,250 of which is paid by the congregation. They have recently incurred a debt of over \$7,000 in building a manse, which, however, is nearly cleared off.

Minister number three received last year about \$1,200, and paid no rent. This congregation is less able to pay a minister than any other in this place, being financially weak, and yet has succeeded in erecting a very good building, costing over \$6,000.

And now I come to number four. This congregation is better able to pay \$1,500 per year to their minister than any of the foregoing. Some of the reputed wealthiest men in the town are the leading lights in the congregation. I do not know of a family in indigent circumstances connected with it, while the great majority of the members and adherents are comfortably situated.

As to the minister, he preaches the Gospel fearlessly every Sabbath morning and evening, conducts a Bible class for young people and takes a deep interest in the Sunday School, holds a well-attended and interesting prayer-meeting once a week, visits his congregation systematically, and is considered by all to be at least a *faithful* worker for Christ. His family consists of four or five children, the eldest being under fourteen years of age. The minister's wife is *servant* to the family, because they can't afford to pay servants' wages. His salary is \$800 per annum, rent free. And still there are men who have been *divinely* prospered in business, and whose outlay annually must exceed \$800, who believe, or at least say they believe, that "he gets too much as it is." Others say they "would be willing to pay a better man a larger salary."

It seems to me, sir, that a faithful minister of the gospel, as this man undoubtedly is—one who has been the instrument of greatly increasing the membership of this congregation—should receive a more liberal stipend. If he is not the man they want, then by all

means let it be known, so that he may go to a charge where his services will be appreciated, and his family not half-starved.

I must apologize for the length of this letter, and in closing would ask, "Do you think we pay our minister enough?" FIDUS.

THE FAMINE IN CHINA.

[The Rev. Dr. Reid has received the following letter from the Rev. W. Muirhead, Shanghai, acknowledging a second remittance for the famine fund.]

"I am in receipt of your favor, inclosing draft for £46 15. 4d. sterling for the China Famine Fund.

"Your previous remittance was duly acknowledged with many thanks to the kind contributors. I have much pleasure in doing so now again, and the newspapers sent by this mail will inform you of the amount having been paid to the honorary Treasurer.

"We are happy in being able to report a satisfactory condition of things at the north. The famine is regarded as over, and though much suffering will obtain for a time, the abundant harvest in many places will go far to mitigate the long-continued calamity.

"We have received about \$40,000 for distribution during the winter, when the necessities of the people will be most keenly felt. Our noble band of missionary distributors have ceased their operations for a month or two, but will resume them in November and continue them till spring in different places, when it is hoped the distress will be largely at an end.

"An elaborate report is being prepared by H.M. Consul at Nankin, the chairman of our committee, which will form the foundation of our issue from this quarter, a series of questions having been prepared by him for eliciting information from the distributors as to the state and prospects of the famine field. These have been well and ably answered, and will appear as appendices to the report that will shortly be published.

"It is a matter to be desiderated that the foreign aid, so opportunely afforded to the famine-stricken inhabitants, will have its appropriate effect on the Government and the people at large. There are those in the former who appreciate it to the full, and would gladly acknowledge it in the most public manner; but there are others of high standing, imbued with characteristic pride and prejudice, who would resent any expression of gratitude to the foreigner. As for the people, however, they speak in qualified terms of the benefit they have received, and among them we are persuaded an open and effectual door has been secured for the spread of the gospel. Already the relief work has yielded its fruits in this respect and to a gratifying extent, while it is the opinion of many that the famine and our part in connection with it are destined to have a mighty effect upon the future of this country.

"Apart from the practical results of our intervention we are thankful that so generous a response has been given to our appeals, and that no less than 100,000 families are considered as having been not simply aided, but actually saved by our labors. The exact statistics may not be possible, or of the suffering and loss of life caused by the famine, yet we have the satisfaction of knowing that a vast amount of good has been done through the relief we have been able to administer.

"The Committee begs me to express its grateful acknowledgments to you for your kind assistance, and to ask that you will be so good as to convey them to the friends in your connection who have contributed on this occasion.

"I shall be glad to forward you the reports I have alluded to as soon as published, and beg you to give all possible publicity to them. My dear sir, yours very sincerely, WM. MUIRHEAD.

ARCHBISHOP LYNCH'S CONTROVERSIAL WORK.—XX.

The Archbishop has hopes of the salvation of the heathen. He says, "God is a good father, and will not punish those who had not the advantage of knowing His holy will. If these persons keep the laws of God written in their consciences by nature herself, and do the best they know, God will be merciful to them. But how few will do this, unaided by the grace of our Lord Jesus Christ?"—(p. 76.) According to this, *some* can keep God's laws without the help of Christ's grace. But elsewhere, he says that no one can do so without that help. "Hence the necessity of sending to those people missionaries to preach to