

proportion as you overrate yourself, others are apt to underrate you. If in a somewhat subordinate position, the way to rise is by fulfilling its duties faithfully. The specific gravity of a man will mark for him his position.

(4). Glean in all fields. Gather knowledge as the bee gathers honey—everywhere. Become familiar with the modes of life and thought of your people.

(5). Eschew all church financing. Let filthy lucre alone. If need be teach your treasurer, or your committee, or deacons' court how to finance, and you ought to be able to do that. Show them how it is done. See that it is done, but don't touch it even with a finger. "A burnt bairn dreads the fire." "I speak as unto wise men, judge ye what I say."

(6). Master for yourself the principles of gospel giving, and then faithfully and fearlessly preach it, as a part of the Gospel. To get, is human, to give divine—it is a privilege, a worshipful act.

(7). Be natural. If you are anything else you will be flat. God made you and meant you to be just yourself and nobody else. In the world there are plenty of shams without having them in the church. Borrowed feathers may drop off—let your plumage grow.

II. ON Monday, 13th February, Professor Campbell spoke on the subject of "The General Culture of the Scholar," especially of those preparing for the ministry. A man's efficiency is dependent on the way in which he discharges the duties belonging to his sphere; and in order to discharge the duties belonging to any sphere, we need virtually two things—knowledge and wisdom. A man may have a great amount of knowledge, and yet be very foolish, but with wisdom a little knowledge may be made to go a great way. We may not unduly cultivate one of these at the expense of the other.

In regard to the minister's sphere: it is not only an exalted one because he is the ambassador of God, but also because of his dealing intellectually with the things of God. He is brought, intellectually, into relation to every department of human learning, not only by the books he studies, but through the differences of disposition among those with whom he comes in contact in his congregation. Hence, a university course is invaluable to the Christian minister. It brings him into contact with all the different departments of human learning. He is thus subjectively trained, and fitted when in contact with the cultured and vigorous minds of his people, to move freely and handle familiarly the wide range of knowledge common to every cultured man. This was hardly the case with a minister travelling in the West, who volunteered the information concerning some Indian remains "that they belonged to the people called Hurions who lived in the time of Charlemagne." He must have accurate information on

the three great departments of learning—physical, metaphysical and historical. In the use of language let him be natural. Don't begin to wash the Ethiopian by attempting to change your mother tongue. Mrs. Partingtons', however, should be avoided.

The moral sphere of the Christian minister—He is to teach the very highest morality, but not to refine on morals, by dealing in the mint and anise and cummin, but ever distinguishing between, and never confounding right and wrong. It is the glory of our Protestantism that we have no writings and very little preaching on casuistry. Ethics lies at the root of political economy and law. We must know something of the principles of these, yet not intermeddle with them.

The social sphere of the Christian minister—At one time the English Church clergyman sat below the salt at my lord's board, and came in for abuse, or was made drunk for the amusement of the guests. The minister is never below any member of his own congregation. No man can have power over another who despises him, so that the minister should feel he is on an equality socially with every one. In the right performance of his duties as a minister he is entitled to the disposal of his own time and talents, and should strongly assert this when necessary. There is a true high-churchism to which no right-thinking person will object. The minister's position in the church gives him his position in society. This matter is in his own hands. It is given him in the very fact of his being a minister, and it is his own fault if it be forfeited.

The Christian minister must be a specialist: not only for recreation, but that he may go to the very foundation of things in one department at least. It gains for him a reputation. He can speak with authority. But we must ever see that with Paul, we know as the chief thing, Christ and Him crucified.

III. ON Monday, 20th February, D. T. Fraser, Esq., gave the concluding part of his address on "Statistics as exhibiting the progress of Christianity in the world." See No 2, page 18 where par. 2 and 4 should read "Reformation" for "formation"; par. 3, "English" Bible, and par. 7, as here repeated.

He drew special attention to a diagram exhibiting the relations between the progress of Popery and Protestantism in British North America.

In 1765 there were $6\frac{1}{2}$ papists to each Protestant;
in 1820. $2\frac{3}{4}$ " to " "
and in 1871 1 " to $1\frac{1}{2}$ "

The numbers at the last date being, of Papists 1,492,638 and of Protestants 1,992,728. Protestants are increasing in Canada as well as in the United States.

This shows how things are going and points the lesson of diligence and keeping pace with the necessity of the work of evangelization, and especially of attention to the religious training of the children.