

as to whether it is practicable to carry on business without interfering with either of the two great branches of the law of love—either with the supreme devotion of the heart to God, or with that love to our neighbour which the law of Christ requires. As to the former, the noble inscription on the Royal Exchange in the city of London is quite sufficient to settle the matter. We have only to remember that "the earth is the Lord's, and the fullness thereof, the world and they that dwell therein," to see that if a man is engaged in any sort of occupation which tends in however humble a manner to replenish the earth and bring out its fullness, to benefit the world or any of its inhabitants, he is engaged in the Lord's service, and may do, and ought to do, what he is doing "as unto the Lord." No matter what kind of service he is rendering, whether he is ministering to bodily, or intellectual, or spiritual wants, whether he is making shoes or sermons—and it is far better work for God to make a good shoe than a poor sermon—pictures or pins, provided only he is doing some good in God's world he may and ought to look upon his work as service rendered to the great Ruler of the world and King of Men, and therefore may do it not only without interfering with but in fulfilment of the claim which God makes on the supreme devotion of the heart and life. And as to the lower motives which do and must come in, there is not one of them belonging to human nature, apart from sin, that is incompatible with supreme devotion to God. All that is necessary is that they be kept in due subordination. For example, is it not God's intention that we should make living and support our families, by our business?

Clearly, then, it may also be ours without interfering with the supremacy of our devotion to him. Or, take the desire to achieve success. Is not that a part of the nature which God has given us? And does not common sense tell us that a man without ambition to succeed and to excel is anything but a lofty specimen of humanity? It is only necessary to take care that the ambition to excel be not the highest ambition of our life. Or take the widespread and well-nigh universal desire to make money. This is more difficult to deal with, inasmuch as there is such a fearful tendency to excess in this direction. But even here it is very evident that the same position may be taken—namely, that in its proper place of subordination it is right enough. According to the laws which God has appointed to regulate society it is necessary not only that each man should earn his living by his industry, but that some men should earn more than their living. This is necessary, not only that there may be a surplus for those who cannot earn their living, but also for the creation of capital. All who have given any thought to the subject are aware that there could be no progress in civilization without capital. Just as separate capital is needed for a separate business, so for the general business of society the accumulation of capital is absolutely necessary. It is, therefore, manifest that it is God's will that some men at least should make more than they need for their personal and family expenses, and accordingly He has implanted in us the desire corresponding to that necessity—a desire, therefore, which may be gratified in moderation without interfering with the supreme devotion of the heart to God. As to the second table of the law, we have already seen, in dealing with the scientific objection, that self is not excluded—"Thou shalt love thy neighbour as thyself"; and further, that this, being the second commandment, must not be dealt with as if it stood alone, but must be looked on as modified by the first. But a few words may be necessary to illustrate the practical effect of this. Take the familiar case of giving alms to a lusty beggar. If he had only the second part of the law of love to guide us, we might feel constrained to reason after the manner of Mr. Spencer. (See "Data of Ethics," p. 199) "If I love this beggar as myself, how can I refuse him at least half of the money in my pocket?" But immediately the higher duty comes in, and with it the thought, if I were to do this, I should be disregarding my duty to God; I should be going contrary to what I know to be His will, who says that "if any man will not work, neither shall he eat"; and not only so, but I should be violating the spirit of the second commandment itself; for I should be doing, not a benefit, but a wrong to my lazy neighbour. God is Light as well as love; there is "lucidity" as well as "sweetness" in his law; and we must respect those ordinances of his which are written on society and enforced in his providence.

(To be Continued.)

## THAT LEAKAGE.—II.

ENLARGING.

MR. EDITOR,—In my last (15th inst., page 525) I specified some of the leakages in our Church, caused through its many and protracted vacancies, to wit, among others, "loss of members and adherents, loss of contributions, and loss of spiritual tone and vigour."

The remedy proposed was to limit to three months the time allowed weak congregations to call, and should they fail to do so within that time that Presbytery should appoint a man thereto for a specified term—say two or three years—and that such incumbent should have the status of an ordained missionary and a seat in Presbytery.

It was, for reasons given, proposed further to limit the scheme at the outset to "supplemented charges." Then, were these men still available, it might be extended to all congregations not giving a higher stipend than the Assembly's minimum—\$750.

By this simple means the downward growth of many weak congregations might be arrested, and the Home Mission Fund relieved of a heavy drain from supplemented charges, and a marked advance made in religious health.

But the leakage is larger a good deal than that specified in last communication, and therefore in this one attention is drawn to additional losses sustained through the position in which many licentiates and ministers are placed under the present method.

I make free to say that with few exceptions, the unsettled preachers of our Church are "workmen who need not be ashamed"—men who, if in the Methodist Church, or the Anglican, would have unbroken appointments all through life; and, therefore, their present nomadic career is due, not to any marked defects in them, but chiefly to the unfortunate custom into which our Church has drifted.

The following particulars will help to give emphasis to the main point now in hand.

1. A probationer told the writer that in carrying out faithfully his appointments his task in six consecutive vacancies was to read edicts to moderate in a call or for settlement, when, in every case, the door was closed so far as he was concerned.

Some twelve weeks were thus spent at much expense to himself, and sometimes not a little discomfort, with the further unpleasantness of being judged by friends and others as an "unacceptable preacher," because he went so long without a call, when, in the very nature of the case, a call was beyond his reach.

2. But even when no edicts are on the tapis, a good man may travel long and far without receiving a call.

Among the variegated hindrances that may be in the way, suffice to name such as these: Ten or twelve men are to follow ere any choice is made, and by the time the last man has been heard, half of those who went before are not even remembered by name, and their present whereabouts not known to the congregation; or some discord has sprung up in the congregation; and there is too much bad blood to unite on anyone; or inertia has so captured the people that they are impotent to move, etc., etc. Meantime probationers are sitting to and fro over the Province, impoverished, disheartened, impaired in health, suffering most of all from the feeling that they are accomplishing little or nothing for the Master whom they love so well to serve.

3. Not a few men in the prime of life are being forced out of the ministry into secular callings, and others more advanced in life, yet hale and hearty, into premature retirement; and this with our present dearth of labourers is a very great calamity.

Good looks and graceful manners, charming voice and winsome eloquence, a head girdled of grey hairs, and temples innocent of crow's feet, are qualifications not to be despised; but with these in only homeopathic measure a man may yet be called of God to the ministry, and should be employed by the Church.

Moses was not eloquent, and common report has it that Paul was not handsome, yet both were God's appointees.

But, in consequence of our present system of rigid candidating, excellent men have been lost to the ministry of our Church, and more are to follow.

They must be settled in a charge before their real worth comes to light—their wisdom and weight of character, their broad manliness and ardent piety, their wearing worth, in short; but if they are ever to be settled at all it must be by some other way than by running the gauntlet of our vacancies.

"Then look at the fate of some of our older men!

If out of a charge at fifty or sixty how slim their chance of another call! Perforce, then, they retire five or ten years before the time, and apply for aid from the Aged and Infirm Ministers' Fund. Unable to meet all the demands, this Fund doles out a small pittance up to its ability, and these worthy men are forced into dependency long before need be.

But were our weaker charges settled as here proposed, a score of aged ministers would be regularly employed and fairly supported. Some Moseses and Pauls of younger years would forthwith be installed, and much needless suffering on the part of ministers be done away.

Many a congregation would willingly accept the service of an aged man for two or three years who would not call the same person for an indefinite period.

4. The last particular I name is of startling moment. When a minister is at length called to a long vacant charge and accepts, he too often begins work amid disadvantages which make success well nigh impossible.

The critical faculty has been cultivated by the people so long upon candidates that they scarce know how to listen to the Gospel as becomes disciples—learners.

Upon the new pastor they still continue to exercise their critical apparatus, and the upshot is in too many cases, dissatisfaction, fault-finding, alienation, resignation.

Then another long vacancy, another short pastorate, another resignation.

Leakage on the increase. Ministers suffering needless wrongs. The Master Himself displeased. The Spirit grieved.

The leakage extends still further, and, with your permission, Mr. Editor, an additional glimpse will be given in my next.

JAMES HASTIE.

Lindsay, August, 1883.

## A SHORT TRIP ON AN IMMIGRANT TRAIN.

MR. EDITOR,—A short time ago I paid a visit to my little station at Amqui on the Intercolonial Railway. Next morning I intended returning by the express. It was, however, more than two hours behind time. An immigrant train came before it. Seeing one of the cars filled with little boys, I thought that very likely they were a party of what I may call Miss Macpherson's children. I accordingly decided not to wait for the express. When I went into the car referred to, the gentleman in charge of the boys very courteously said to me that it was reserved for their sole use. I asked if my theory regarding them as already stated was correct. He said that it was. As soon as I made known who I was, I found myself among friends. Mr. Kelly the superintendent, was accompanied by his wife and Miss Quarrier. The boys—of whom there were ninety-seven—were from Glasgow on their way to Marchmount Home, Belleville. Their ages ranged from six to fourteen years. They were very respectably dressed, healthy looking, and did not "believe in" keeping still while they were awake. When they came to Sayabec station, they sang a grace before their dinner of biscuits and cheese. The French Canadians on the platform thought that it was a *chanson*, and called for another. The boys, however, knew as little what they said as the latter did what the former sang. As I happened to have a few tracts with me, I went through the other cars and soon distributed a goodly number. Had I had more time, I could have done more work among them. In one car I met two families which managed to say that they were from Paris in France. I then spoke to them in French. They were delighted to hear their mother tongue in a strange land, and in the same spirit accepted a few Scripture cards with floral borders. Several on board were from the Vaterland. Among the English-speaking passengers were a goodly number from Calithness.

T. F.

Mets, Quebec.

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