

aged, and others young men and women. It was a most interesting sight to see so many professing their faith in their Lord and Saviour Jesus Christ, as their Saviour. Mr. McLeish claims that he is simply the humble instrument sent in God's time and way to gather in some of the precious fruit of Mr. Morrison's sowing during the thirty years of his faithful pastorate, so that the sower and reaper rejoice together. To the Lamb that was slain shall be ascribed all the praise, honor and glory forever and ever. Before closing it but is just to state that Mrs. Morrison has nobly shared with her honored partner, the successes and reverses, the ups and downs, the joys and sorrows and responsibilities of her husband in upholding the cause of Christ in the sphere of labor in which God in His providence placed them. Their numerous friends throughout the Church will wish them both many years of peaceful rest in their hospitable home among their own people. COM.

QUALIFICATIONS FOR PUBLIC OFFICE.

The following words, spoken lately by Rev. E. D. McLaren, M.A., B.D., pastor of St. Andrew's Church, Vancouver, to a large congregation, have special appropriateness at the present time, and we are glad to give and commend them to all our readers, as reported in the Vancouver World.—[ED.]

"Like people, like ruler," is a proverb whose force is quite apparent to all who live under responsible Government and are accustomed to representative institutions. What the rulers are the people can hardly fail to be. The men whom a nation chooses to be its rulers are selected because their views and projects command the sympathy of a majority of the electors. But the converse of this proverb is equally true, although its truth does not lie so manifest on the surface. "Like ruler, like people." What the rulers are, that the people must more and more become. The election to public office of men who are in favor of certain principles is not merely a proof that those principles commend themselves to the people at large; it is also an intimation of the likelihood of their gaining a yet greater ascendancy, because henceforth they shall have the added weight of the influence that power and place cannot fail to wield. A triumph gained by truth and honor in the turmoil of a municipal, provincial or national election is more than an individual victory; it is a promise of the deeper rooting in the hearts of the people of the principles that have triumphed, because those principles will be displayed in the high places of public trust by the men who have been chosen to represent and advocate them. "Like ruler, like people." There is no escaping from the law embodied in these words. Hence the importance of selecting for places of honor and trust the very best men that can possibly be secured. Unfortunately, however, this is not always done. Wherever you go you find that a considerable number of those who are in public office are not the men who are most entitled to be leaders of their fellow men, or most competent to manage public affairs. This is sometimes due to selfishness; men who could serve their country to great advantage preferring to devote their whole time and energy to their own private affairs. Others—men of a keenly sensitive disposition and possessed of a high sense of honor—are influenced by a natural reluctance to expose themselves to the unreasonable criticism of the unthinking, or the deliberate misrepresentations of the unscrupulous. The gravest charge that can be brought against our democratic system is that not infrequently personal ambition, appealing to ignorant prejudice, or to class distinctions, or to party spirit, or to denominational bigotry, has been able to warp the judgments of a majority of the electors, and secure a verdict that has tended neither to the credit nor to the prosperity of the district involved. Thus it has sometimes come about that those who could have rendered

the most valuable services to their fellow-citizens have felt compelled to stand aloof from public strife and have the power and honor that attach to public office to be scrambled for by men of less ability and perhaps of meaner spirit. Appeals to social or religious differences are peculiarly dangerous, and are therefore deserving of special reprobation. If, in the past, any organization has unduly interfered with the management of public affairs, let there be an emphatic declaration that such interference will be no longer tolerated, but never let us dream of righting a wrong by the perpetration of a still greater wrong. If a man's intellectual attainments and moral principles make him peculiarly suitable for any position of public trust, in the name of common sense and British justice, nay, in the holier name of the fundamental principles of Christianity, let him not be excluded because of his social position or his religious belief. The men whom Moses was advised to select as the rulers of the children of Israel were not to be selected because they were members of some particular tribe or belonged to some special school of thought. They were to be chosen solely on the ground of their individual fitness for the positions they were to fill. They were to possess a two-fold qualification: First, ability. They were to be "able men." Never was there greater need for such men than here and now. As a nation, as a Province, still more as a city, we are just beginning life, and nearly everything depends upon a right beginning. How easily mistakes may be made that no future efforts can rectify! Rash endorsement of ill-considered projects, and careless, shortsighted neglect of important opportunities, may give a direction to our civic or Provincial or national life that shall tend to its loss and injury while that life endures. Instead of building

Strong and sure
On a firm and simple base,
we may leave to those who are to follow us
only

Broken stairways where the feet
Stumble as they seek to climb.

Remember that the matters that require to be dealt with; the development of our natural resources, the encouragement of productive industries, the establishment of the most profitable connections for trade and commerce, and the laying down the lines along which for all time to come the energies of our civic and national life are to flow forth; can such questions as these be safely left to any ignorant aspirant for public office, to men of immature mind and limited experience? For the sake of the future, if we are careless of our own interests in the present, let us heartily unite in choosing "able men" to be our rulers, so that those who come after us may have reason to say in regard to us something like what Tenyson prayed succeeding generation might have reason to say of the good Queen:

And statesmen at her council met
Who knew the seasons when to take
Occasion by the hand, and make
The bonds of freedom wider yet
By shaping some august decree.

Second, morality. The men chosen to rule the Israelites were to be "such as feared God, men of truth, hating covetousness." How many men would have to step down from public office if that high standard of qualification were to be rigorously enforced! What a transformation would be wrought in the management of public affairs if all our public men were "such as feared God," coming forth each day from the audience chamber of the King of Kings to stand with calm brows and fearless hearts before their fellow men; "men of truth," scorning all unworthy artifices and false expedients; "hating covetousness," so transparently honest, so manifestly free from selfish aims that not the faintest whisper of an insinuation could be breathed against the purity of their motives or the integrity of their methods! That is the kind of men we need for all positions of public trust; and we can have them if we want them. If we fail to choose them we must pay the penalty,

not only in the sacrificing of the public interests, but also in the general lowering of the moral tone of both public and private life:

Look from the sky like God's great eye
Thou solemn moon with searching beam,
Till in the light of thy pure sight
Our mean self-seekings meaner seem,
Shame from our hearts unworthy arts,
The fraud designed, the purpose dark;
And smite away the hands we lay
Profanely on the sacred ark.

To party claims and private aims
Reveal that august face of truth
Whereto are given the age of Heaven,
The beauty of immortal youth,
So shall our voice of sovereign choice
Swell the deep bass of duty done,
And strike the key of time to be
When God and man shall speak as one.

THE CHOICE OF THE PRECENTOR.

MR. EDITOR.—As considerable interest is being manifested by Presbyterians generally, respecting the new book of Church Psalmody soon to be submitted to the Church, perhaps a few suggestions here anent the electing of a precentor or conductor of the service of praise might not be considered out of place.

In the Book of Rules and forms of Procedure in the Presbyterian Church courts, published in 1879, in section 212 it is therein set forth: "Due provision should be made by the congregation for the service of praise. Under the direction of the Session and subject to its control, the precentor or conductor of the service of praise may be chosen by the congregation but his appointment must, in all cases, be approved by the Session." This certainly was a very wise and judicious enactment. In 1890 however this Book of Rules was set aside to make way for a somewhat similar publication as an amendment, being the book now in present use, in which it is stated (page 20): "The service of praise is under the direction of the Session," "the precentor or the conductor of the service of praise may, if the Session sees fit be chosen by the congregation." So that it is only in cases where the Session "sees fit" that the congregation can be allowed to use their former privilege in choosing their precentor thus denying them a right long the custom and habitual practice.

Should the Session, "however, in their wisdom at any time," not "see fit," then as a matter of course on them would rest the right to choose the precentor. With all due respect to that portion of our church rulers, the "Session," it must be obvious that it would have been much better had the choosing of the precentor been left as formerly with congregations, which now-a-days have so many well trained musicians in their midst. They would be much more competent to make a judicious choice of a leader of the Psalmody than the few who constitute the Session could be expected to be, many of whom, musically speaking, might be utterly unqualified to make a wise choice. PRESBYTERIAN.

One of the most ridiculous and silly fads of the day is that known as Christian science, which maintains that the body is not a material substance. Nothing is plainer to ordinary comprehension than the bodily organism, with its nerves and various organic functions. It stands allied to mind and heart. The physical acts upon the psychical, and the psychical upon the physical. One is as important and real in its place as the other, and both are essential to man's true and proper being. But our new lights, in the face of Scripture and experience, tell us that there is no such thing as physical disease and disorder, that pain is an imaginary thing, and that, by an act of will and faith, we can get rid of our fancied troubles. Out in Burlington, Ia., the advocates of these theories have gone so far as to request the authorities to excuse their children from attendance at school during recitation hours in physiology, maintaining, in their petition, that there is no such thing as a material body, and, hence, that they do not want their children to be taught to believe in the actual existence of the liver, stomach, lungs and other bodily organs. One hardly knows how to characterize a teaching so contrary to common-sense and ordinary observation. Physical science, however, which is doing so much for the human race, will carry the day, and physiology will continue to be taught to all our school children for their intelligent action and sanitary advantage.—*Phil. Presbyterian.*

Christian Endeavor.

LESSONS FROM THE PARABLE OF THE GOOD SAMARITAN.

BY REV. W. S. McLAIVISH, B.D., ST. GEORGE.

Missionary Meeting Suggested

Feb. 17.—Luke x. 25-37.

This parable is probably an account of an actual occurrence. Jerusalem and Jericho were real, not imaginary places—the one being the capital of Judea, and the other an important city about eighteen miles to the north-east. Jerusalem stood on much higher ground than Jericho and the traveller in going from the former to the latter might be truly said to be going down. It is well known that the road between these two places was infested then, and for many years afterwards with robbers, and it is extremely probable that if a man went that way unarmed, he would be attacked by them. Moreover, priests and Levites often travelled that road because many of them had homes in Jericho, and they went up to Jerusalem when about to engage in the services of the temple. Altogether, then, the picture is a very realistic one. What does it suggest to us?

I. It suggests that those from whom kindness might be expected are sometimes very negligent and heartless. The priest and the Levite were of the same nationality, as the man who fell among thieves, but they shamefully disregarded the ties which bound them to him. Inasmuch as the priest and the Levite were engaged in the temple service they must have been familiar with the law, and they must have read: "Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land" (Deut. xv. 11). And yet, though better things might have been expected of them, they heartlessly left this poor man to suffer at the road-side. But is it not often so? Sometimes when men rise from a condition of poverty into one of affluence, they forget those who from whom they were once glad to receive help. Abithophel, the Gilonite, was under deep obligations to King David, and yet in the time of David's distress, Abithophel lifted up his heel against him. Paul's professed friends all left him in the time of need (II. Tim. iv. 16). The disciples forsook Christ in the garden Gethsemane.

II. This subject also suggests not only that we should help those who require assistance, but that the help we render should be in accordance with the needs of the individual. What help did this wounded man require? Just such as the Good Samaritan administered. First, wine to cleanse the wounds, and oil to assuage their smart, and to bring gently their sides together. Then he wanted a lift along the road, for he was too weak to walk. This also was given him. Finally he wanted a place where he could rest and be restored. This, too, was provided for him by the generosity of his benefactor. This was practical kindness and it was also very judicious.

The method pursued by Job in the bestowment of kindness is well worthy of consideration. He says: "I was eyes to the blind, and feet was I to the lame. I was a father the poor, and the cause which I knew not I searched out" (Job xxxix. 15, 16). Job's method was so very practical and so very judicious that we cannot improve much upon it. A great deal of what is called "charity" counts for little just because it is done without method and without consideration. Some give more or less money to every one who begs; others give nothing to anyone, no matter how deserving. Both are wrong. Those who pursue the former course perpetuate the tramp nuisance; those who follow the latter, neglect many blessed opportunities of doing good, and at the same time allow the genial current of the soul to be frozen. Better to follow Job's plan: do a little investigation on one's own account and then extend help in accordance with the needs of the individual.

III. It suggests further that our neighbor is he who needs our help and sympathy; it teaches that our Christian sympathies should be large enough and broad enough to treat every man as a brother.

"Thy neighbor? It is he whom thou
Hast power to aid and bless,
Whose aching heart or burning brow
Thy soothing hand may press."