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UNDUE EXPECTANCY.

MUCH of the fault found with ministers, editors and public men generally, is the result of undue expectancy. A judicious, well-informed editor is apt to think that he knows how to conduct his paper. He has his idea of what ought to be printed, and what ought to be thrown into his waste basket. He uses his discretion as to what he shall put in, and what he shall leave out. His pen is a broad one, and if he has good common sense he will use his judgment regardless of the thousand and one suggestions which come to him from very kind friends, who think they can run his paper better than he can.

Now the editorial "we" often has a goodhearted subscriber who is especially interested in one particular cause. No paper is perfect to him unless his pet cause has advocacy every week. He opens the sheet when it comes, and turns the pages with the single idea of finding something that meets his view on a particular question. But he finds nothing on that subject; other topics of interest are discussed, the paper is rich with good thoughts, but his one pet is not trotted out. The man is quite disappointed. He forgets that the paper which he truly loves is not edited, printed and circulated entirely for him. He loses sight of the fact that there are several thousand subscribers and readers as well as himself to be consulted and pleased. He is not pleased and therefore is indignant, and writes and tells the editor what he thinks of him and his paper. Sometimes his language is not choice, or refined, or sensible. But he feels a righteous pride in telling the editor that he has dared to use his own judgment in managing his paper, and thereby offended him. Now the undue expectancy of this subscriber is the whole cause of the trouble. He wants his pet subjects in every paper. He cannot have them. The journal would be spoiled for half its readers. He must use his own judgment, and be a free man in the editorial chair. Else, his paper will be one-sided, partial and unsatisfactory to all.

The pastor is sometimes the victim of the same expectancy. He is a good man, well educated, sensible and understands his business. He preaches on such topics as he thinks will best meet the spiritual wants of his congregation. He avoids personalities, and yet is rigid in the application of truth. He preaches to Christians now, and to the unconverted then. He aims to give variety to his pulpit instruction. Ninety-nine persons out of every hundred in his congregation are satisfied with the way in which he divides the gospel, to give to each a portion in due season. But he has in his congregation a man whom he highly esteems, who has a pet doctrine—say the doctrine of the Second Advent. This man believes just as his minister does

about this great event, but he wants it emphasized every Sunday and in every sermon. The great doctrines of the gospel may be presented in purity and power, and the duties of men to each other and to God set forth with great clearness, but it all goes for nothing with him unless the second coming of Christ winds up the appeal. Now a man who boarded with a hundred other men, but whose appetite was so marked that he could eat but one single article of food, would be foolish if he forced his landlord to have that one article only at every meal. The other hundred men would soon rebel and demand variety. In the gospel there is a divine variety, gospel truth runs not along one single line but along many lines. It is adapted to a vast variety of characters. The minister cannot do his duty if he harps on one thing constantly. The organist does not use his sub-base all the time. There is more variety in truth than there is in music. The gospel has more strings than the organ, and the preacher touches more keys than the organist. A hearer ought to be too sensible to ask his pastor to touch all the time one key, which however it might be when the sound first struck the ear would soon become dreadfully monotonous. Let the occupant of the pulpit decide what themes he shall present and what division of gospel truth he shall make. Do not ask him to preach every Sunday on one doctrine of the gospel, nor confine him to one single ethical idea in every sermon. He knows better than any member of his congregation what is wanted by the great mass of the people.—*Christian Enquirer.*

Which?

Reader, there are two ways of beginning the day—with prayer and without it. You begin the day in one of these two ways. Which?

There are two ways of spending the Sabbath—idly and devotionally. You spend the Sabbath in one of these ways. Which?

There are two classes of people in the world—the righteous and the wicked. You belong to one of these two classes. Which?

There are two great rulers in the universe—God and Satan. You are serving under one of these two great rulers. Which?

There are two roads which lead through time to eternity—the broad and the narrow road. You are walking in one of these two roads. Which?

There are two deaths which people die—some "die in the Lord," others "die in their sins." You will die one of these deaths. Which?

There are two places to which people go—heaven and hell. You will go to one of these two places. Which?

Ponder these questions; pray over them; and may the issue be your salvation from "the wrath to come."
—*Parish Visitor*