

forts in different sections in the country.

There is some difference of opinion among members, about the propriety of rebuilding the Institute in Woodstock, for all the purposes contemplated, when the one lately destroyed by fire was erected.

The *Baptist* of March has an article on the perversion of baptism. The Presbyterian Church *Record* of last month had a sermon on Infant Baptism. It occurred to us while reading them, that articles on both sides should be published in both papers. We have no faith in the usual representations men give of their opponents' sentiments. Truth requires that each side should be heard for itself fairly.

#### CHURCH OF ENGLAND.

The Bishop of Toronto has addressed a very excellent letter to the laity on the insufficiency of the incomes of the clergy. We heartily sympathise with every right effort towards the servants of the Lord getting their due.

#### MINISTERS' SALARIES.

At a recent meeting of the Congregational Union at Aberdeen, Scotland, the subject of ministers' salaries being up, Rev. Dr. Alexander of Edinburgh, said:—I am ready without any beating about the bush, to say that we are all under-paid for what we do. I was talking lately with a London business man—a successful merchant. It was about the time bishops were getting nude, and we talked about their incomes. He said to me, "And if it is a fair question, what do you get?" I told him: "Well," he answered, is that all you get?" "Yes; and compared with what many of my brethren get, it is pretty fair."—"And what do you do for that?" I said I would enlighten him upon this: "In the first place, I compose and write what would be fully two pretty thick octavo volumes; about as much as any literary man bending over his pen thinks of doing, and more than some do, in a year. In the next place, I have to do as much speaking every week as a lawyer at the bar in good practice. Then, in the third place, to do as much visiting as a surgeon in average practice would do. And, in the next place

I think I write as many letters as many of you great merchants do." "Well," he said, "is yours an extraordinary case?" I said, "Not at all; a man's duties correspond with his sphere, but many of my brethren do as much, some of them perhaps a little more."—"Well," he said again, "they may say as much as they please about ministers getting too much for their work, but none of us would do half your work for four times your pay."

#### Flavel's Three Queries.

*To certain prejudiced and hardened souls who constitute one of his "three sad sights."*

Query 1. Doth religion any way countenance or patronize the sinful practices of its professors? Or doth it not rather impartially and severely condemn them? It is the glory of the Christian religion, that it is pure and undefiled. (James i. 27). No doctrine so holy. (Psalm. xix. 8). Nor doth any make more provision for a holy life. (Tit. ii. 11, 12). Indeed there is a case wherein we may charge the evil practices of men upon their principles; but that is where their practices naturally flow from, and necessarily follow their principles. As for example, if I see a Papist sin badly, I may charge it upon his principle, for they set pardons to sale, and so make way for looseness. If I see a Pelagian slight the grace of God, and proudly advance himself, I may cry shame upon his principles, which directly lead to it; but can I do so where such practices are condemned and provided against by their own avowed principles, who commit them!

Query 2. Is it not a most irrational thing to let fly at religion because of the scandalous ways of some, whilst, in the meantime, you wholly slight and overlook the holy and heavenly conversation of many others? Are all that profess godliness loose and careless in their lives? No, some of them are an ornament to their profession, and the glory of Christ; and why must the innocent be condemned with the guilty? Why the eleven for one Judas?

Query 3. If you condemn religion because of the scandalous lives of some that profess it, must you not then cast off all religion in the world, and turn downright atheists? Surely this is the consequence of it; for what religion is there, but some that profess it walk contrary to their profession? and then, as Constantine told the Novatian, you must set up a ladder, and go to heaven by yourself.