

cause they find our religion too difficult, too excellent, for them, feeling they cannot practise it. However, many have been secretly won, having been for years under the influence of the Holy Spirit, but remaining secret disciples. It is often only at their death-bed that their faith comes to be known.

In some districts especially people are eager to hear the Gospel whenever they can do it without getting into difficulties with the priest, with their relations or neighbours. Crowds flock round the speakers at funerals, open-air and cottage meetings, a good part of which are Roman Catholics. When going from house to house the colporteurs and evangelists see people gather in small companies to listen to them and converse with them.

There is a strong feeling against Roman priests and their teachings, even among those who still adhere to them. Alas! thousands are so much disgusted with religion that they fall into doubts and atheism, and even curse the name of the Almighty. The chief aim of the evangelistic work is, at present, to rescue such people from their irreligion.

Much more could be done, and in many places the Gospel might be preached with success if means were not lacking, and the time of the workers was not already full.

It is difficult for those abroad to form an exact notion of our position and financial resources. The following figures will give a clearer idea of the need we are in, to have the support and aid of our sister Churches.

In Belgium we have only about fifteen persons out of our Churches who help us with donations, and these do not amount altogether to \$400.

As regards our Churches there are not ten members possessing a fortune, and our list only shows twenty-five donations of from \$20 to \$40, and only fifteen above \$40.

At the present time a heavy burden hangs upon the work; our deficit amounts to \$6,500. Our prayer to God and to our brethren is to make us free of such an impediment, and to enable us to continue with more courage and more efficiency our efforts to answer the ever-growing demands for the spreading of the Gospel far and wide among the surrounding populations. May our prayer be heard and be changed into praise and gratitude. ALBERT BROCHER, *Pastor.*

Member of Executive Committee.

FOR WESTERN ASSEMBLY COMMISSIONERS.

MR. EDITOR,—Let me inform your correspondent that the Commissioners to the General Assembly, from the West of Winnipeg, have not been overlooked. The rate from Victoria, for a return ticket, is fixed at \$45, Vancouver, \$40, and Banff, \$30. In Manitoba and the North-West Territories, all ministers and missionaries are granted clergymen's permits for the year, and hence the company thought that they were liberally enough dealt with. Your correspondent can see that since the Assembly is to meet in Winnipeg, the important matter was to get rates from the East low. The terms are the same for ministers and elders. JAMES ROBERTSON.

April 22, 1887.

THE Ontario Mutual Life Assurance Company, with head office in the town of Waterloo, has had, since its establishment seventeen years ago, a most satisfactory career. The report submitted at the last annual meeting, recently held, made a most satisfactory showing. If managed with the same prudence and enterprise as in the past, this institution has a bright future before it.

IN former times, when there was more leisure than can be found now, some ministers may have led easy lives. That is not possible in these days. The burden of hard and incessant labour is laid upon them. At an evangelistic service recently held in London, at which Dr. Thain Davidson presided, the following letter from Mr. Spurgeon was read: Dear Friend,—With difficulty I stagger on under my load; and I cannot bear up if another fly should light upon it. Between now and May I have all to do arranged for that one man can and more, and there is not an interstice. Yours is a good and great work. I owe my debt to you, and my delight to pay it would be great; but I am a drudge, for whom there are no leisure in which to work abroad.—Yours heartily, C. H. Spurgeon.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

WHY THE FATHER LOVES THE SON.

BY WILLIAM MURRAY, HAMILTON.

My Father loves Me because I lay down My life that I may take it again. *Christ.*

A PARAPHRASE.

My Father loves Me for Myself;
Because I am His Son;
Because I do His wondrous work;
Because Our wills are one.

He loves and honours Me because,
Before the world began,
I covenanted to redeem
The ruined race of man.

He loves Me specially because
I now lay down my life,
That I may take it up again
And conquer sin and strife;

That I, victorious over death,
Triumphantly may lead
To glory and eternal life
The men for whom I bleed;

And prove that God the Lord is love,
And gave His Son to die,
That those redeemed by Him may live
And reign with Him on high.

April, 1887.

FIRST PURE, THEN PEACEABLE.

The climax of sectarianism is to call your own body the Church of Christ, and look down upon other believers as sectarians. Those Churches which hold the head Christ Jesus, and are quickened by the Holy Ghost, are all parts or members of Christ's body; or in other words, they are sections or sects of the one great Church. Hence we ourselves, in using the word "sect," do not imply the least censure; but when that word falls from certain lips, it has a meaning full of contumely and condemnation. If the various Churches dwell together in peace and love, they act according to the spirit of union; but if any one of these portions claims to be the whole, and begins to monopolize for itself the title of the Church of Christ, it breathes the spirit of discord, and is not working toward unity, but toward division. The tendency on the part of those who listen to arrogant claims is to answer indignantly: "Who are these that they should give themselves such airs?" "What is there about them that they should push us on one side and say, 'Stand by, for I am more Christian than thou'?" It needs a great deal of grace to keep one's spirit calm when persons are pushing you down in the name of brotherly love. The offensive claim is greatly to be regretted, for the raising of even self-defensive questions is not helpful to love and concord. It may serve the ends of those who are introducing another denomination where there are enough already; but to talk of creating unity by it is vanity of vanity.

The most sectarian of all the sects are those which boast that they are not sects. This witness is true, and every candid observer will confirm it. These are not the men to foster unity, these whose hands are against all who do not agree with them. We are not now referring specifically to Campbellites, or Plymouthites, or Ritualists, or Romanists, but to any and all of these who proudly venture to urge peculiar claims to be the Church. One of the first steps to unity will be for these exclusives to become decently humble, take their own places and cast away once for all the delusion that they are anything in particular. When men are content to be on a level with all who love our Lord Jesus Christ in sincerity, and are able to see Christ in every part of His mystical body, as well as in their own limb of it, they will be further advanced upon the way to unity than they are now in exalting themselves into the papal position. Each Church will have enough to do to fulfil its own obligations to the Lord; it need not be ambitious to school its fellows into a sense of inferiority.

Even in controversy against pretensions which must be opposed we must avoid falling into the error which we assail. Those who call us sectarians must not be allowed to conquer us so far as to make us retaliate. So far as there is anything opprobrious in the term of "sect," let us not use it even toward the very sect of sects. These good people, even in their

vehement claims, are aiming at an ideal which is commendable. It is true, they are destroying what they desire to build up, yet it is well that they wish to build it. Their failures serve to show us how perplexing is the problem of Christian union, and how great the difficulty of working it out. Possibly it may be better worked out incidentally than by any distinct effort. It is evident that other questions also demand attention, and perhaps some of them must first be answered before we can touch that of unity. Let us seek after unity in its proper relation to other desirable objects of pursuit. Let us be first pure, then peaceable. Let us seek truth, and be ready to die for it, yet let us seek peace and aim to live in it. How far we can be loyal both to love and truth is the question which only the Spirit of God can help us to answer. To be loyal to both should be our endeavour, but the path is one of such extreme difficulty that we must wait on the Lord for daily guidance, or we shall soon miss our way. We must not sacrifice conscience to run with a denomination, neither must we forsake our erring brethren out of personal pique or private ambition. Above all, we must not aim at unity by setting ourselves up as the Church, and styling all others "sectarians." This is to cement our walls with dynamite, and lay the foundations of peace upon barrels of gunpowder.—*Spurgeon.*

HIS LOVE TO ME.

To an invalid friend, who was a trembling, doubting believer, a clergyman once said: "When I leave you I shall go to my own residence, if the Lord will; and when there the first thing that I expect to do is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle; and, tired as I am, her presence will rest me. For I love that child with unutterable tenderness."

"But the fact is she does not love me; or, to say the most for her, she loves me very little. If my heart were breaking under the burden of a crushing sorrow, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play with her toys. If I were dead, she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this, she has never brought me in a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in the world's possessions, there is not money enough in this world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it," said the sick man, while the tears ran down his cheeks, "I see it clearly; it is not my love to God, but God's love to me I ought to be thinking about; and I do love Him now as I never loved Him before."

From that time his peace was like a river.—*Lights and Shadows.*

HOME FIRST.

Let home stand first before all other things! No matter how high your ambition may transcend its duties, no matter how far your talents or your influence may reach beyond its doors, build up a true home before everything else! Be not its slave; be its minister! Let it not be enough that it is swept and garnished, that its silver is brilliant, that its food is delicious, but feed the love in it, feed the truth in it, feed thought and aspiration, feed all charity and gentleness in it. Then from its walls shall come forth the true woman and the true man, who shall together rule and bless the land. Is this an overwrought picture? We think not. What honour can be greater than to found such a home, what dignity higher than to reign its undisputed, honoured mistress? What is the ability to speak from a public platform to large, intelligent audiences, or the wisdom that may command a seat on the judge's bench, compared to that which can insure and so preside over a true home, that husband and children may "rise and call her blessed"? To be the guiding star, the ruling spirit, in such a position, is higher honour than to rule an empire.