

Pastor and People.

WANTED—A MINISTER'S WIFE.

Wanted, a perfect lady,
Delicate, gentle, refined,
With every beauty of person
And every endowment of mind;
Fitted by early culture
To move in a fashionable life.
Please notice our advertisement:
"Wanted, a minister's wife."

Wanted, a thoroughbred worker,
Who well to her household looks,
(Shall we see our money wasted
By extravagant, stupid cooks?)
Who cuts the daily expenses
With economy sharp as a knife,
And washes and scrubs in the kitchen—
"Wanted a minister's wife."

A very domestic person;
To callers she must not be "out";
It has such a bad appearance
For her to be gadding about;
Only to visit the parish
Every year of her life,
And attend the funerals and weddings—
"Wanted, a minister's wife."

To conduct the ladies' meetings,
The sewing circle attend,
And when we work for the needy
Her ready assistance to lend;
To clothe the destitute children,
Where sorrow and want are rife;
To hunt up Sabbath-school scholars—
"Wanted, a minister's wife."

Careful to entertain strangers,
Travelling agents and such;
Of this kind of "angel visit,"
The leaders have had so much
As to prove a perfect nuisance,
And "hope these plagues of their life
Can soon be sent to the pastor's"—
"Wanted, a minister's wife."

A perfect pattern of prudence
To all others, spending less,
But never disgracing the parish
By looking shabby in dress;
Playing the organ on Sunday
Would aid our laudable strife
To save the society's money—
"Wanted, a minister's wife."

OUR NATIONAL SINS.

BY REV. GEORGE BRUCE, B.A.

(Concluded.)

DISHONESTY.

We come now to the third and last illustration, and this is set before us in the revelations of dishonesty in certain departments of public service, and of this let me say that while different from either of the others, it is but the last and most complete exposure of the evil of which I have spoken in connection with the two former questions. I have not been speaking of Sabbath desecration or intemperance in themselves, but as questions with which it seemed almost impossible to deal on account of a malign influence which prevented any fair, open dealing with them on their merits. In this last we have come upon the evil itself. It stands revealed before us in all its deformity and uncleanness as that which poisons and degrades so much of life. As to our consideration of a question of a so-called political character, I have very little to say. I know nothing of political parties as such in this matter and say nothing here of their different views of policy, but the suggestion that a minister of the Gospel is to be silent on a great question of public morality such as this now is confessedly become, is one which deserves a more severe rebuke if possible than the shame which it seeks to conceal.

"But why have you not spoken sooner?" or "why have you not waited till the close of the investigation, having waited so long?" Because it is not right to give credence to reports and to speak of them as I speak of them here to-night so long as there is any possibility of error or exaggeration. Any possibility that the affair might be a species of blackmail or of a partisan attack, and on the other hand it would be equally far from what I conceive to be my duty at the present time to wait for the decision of the committee or the House. My object, my duty, as I feel it, is not to pronounce upon individuals, to cast stones upon those who may be condemned. I want to get deeper down than this; let those who are guilty be condemned and fitly punished, but, while we do this, let us not forget in the cry "Turn them out," or "Keep them in," that when the guilty are discovered and condemned we are only at the beginning of our duty in this affair. There are several questions to be considered here. Who are guilty? What have they done? And, most important of all, What has caused this sad and shameful condition of affairs which is being revealed day by day in the committee room at Ottawa? It is very well to have the cancer removed at once by a skilful surgeon and keen blade, and you pray that another may not come in its place; but when the body is like the man, full of leprosy, when there is no soundness in it, but

from the crown of the head to the sole of the feet it is wounds and bruises and putrefying sores, you want new life—cleansing of the blood. You must reach the source of the malady. Now it is impossible to believe that all those who have been proven guilty, who have confessed their guilt, were dishonest men to begin with. How have they become so? What a painful spectacle an old man with white hair, a man of character and standing, highly respected, of honourable name, bowed in his misery crying "My God, that this should have come to me." Now it is not to take part in the condemnation of these men that I speak, but to enquire into the cause, the source of this temptation before which they have fallen.

It may be said, "The evil was in those men who laid the temptations in the way of the officials." That is true, but why were such men attracted to Ottawa, and in such numbers?

Our Lord said, "Whosoever the carcass is there will the eagles be gathered together." Sometimes you can see a line of carrion birds in the air flying to and fro over the woods, and you know that yonder far away in the dense forest is a carcass which they have discovered, and over which they are holding quarrelsome and noisy revel. The taint upon the air attracted them unerringly. Now this is what suggests itself to us with painful distinctness as we read the accounts from papers of all parties. These birds of prey have confessedly been holding high carnival at Ottawa, and though it would be wrong to hold those with whom they were dealing as of the same character, or to hold as true all that has been offered in evidence, still the fact remains and is only strengthened by the investigation that these men came there, and the question remains, what attracted them? For years they have been familiar figures at the capital. Undoubtedly they had full confidence in the power of money, and they bestowed it with unstinted liberality. Who taught them? How did they learn the way? What taint upon the air floating from the departmental offices, upon the banks of the Ottawa, north and south and east and west, to tell them of the prey?

Plenty of money to be expended—yes; but surely stern, clean-handed integrity would have discouraged them in time, whereas they have been becoming bolder and bolder in their advances, till the flapping wings and rending talons were beyond concealment.

Now the saddest thing to me in all this is that I am not surprised. If I should say that I am I should not be speaking the truth. I do not mean to say that I was prepared to hear guilt charged against any of these men or anyone else, but I cannot say I am surprised to hear of such things. Nay, I will say more. I will ask, Are you surprised? Is anyone surprised? On what grounds is he surprised? Have we not known that money in tens of thousands has been spent in elections? That bribing has become a thing of common occurrence? That men hold out their hands for the price of their manhood in the streets? And are we astonished and shocked when we discover where the money came from? Or how it came? But on the other hand, men wonder why the public conscience is not shocked more profoundly, why people seem to accept it as only a trifling affair, many of them. No wonder at all; they are quite accustomed to the idea of money in connection with politics. No man can pretend to say that there is any more certainty now that vast sums were spent in debauching the electors than there was before this investigation was begun.

And now, we come to the revelation in all its naked and hideous deformity of that justice-perverting, soul-enslaving power which becomes the ally of whatever is of evil consequence, and the enemy of true manhood and moral integrity.

COVETOUSNESS.

The love of gain. One said long ago, "every man has his price," and he might almost go from end to end of our fair Dominion and utter his slander unchallenged to-day.

"What will you give me" is the cry. Advanced position means a higher value for your political service, and the constituency as a whole is held at a price—some public favour to be bestowed, not as a right, as a national benefit, but as a bribe for the return of supporters or opponents of some political party. And many men who are exclaiming in well-feigned horror at the revelations, would be silenced if the test put to the accusers of the woman taken in adultery were applied to them—"Let him that is without sin among you cast the first stone." Many who can almost make themselves believe that they are shocked at the thought of such iniquity have received the price of their honour at elections held not long ago. Men who have sold their manhood in the shambles have been horrified as they read of these revelations, and cry as if tens of thousands of dollars were needed for the proper and necessary expenses of an election in any constituency, or as if this money could have come from nowhere. My brethren believe me we need to do something more than get at the guilt or innocence of certain individuals. This vile thing must be put away from us. And the remedy is in your own hands. A prominent temperance man once called on the late Sir John Macdonald and asked him when we should have a prohibitory law. "Whenever you want it," said Sir John. "We want it now." "Well, say so," was the response. "We say so now." "Well, send men to Parliament who will represent you," replied the Premier. And this is the sum of the whole matter. The Parliament and the Government are what the people make them. And the people make them what they themselves are. But the worst feature of all is that the conscience of the people seems to have been seared.

The moral sense is blunted. How can men who have accepted money for their votes expect their representatives to decline larger bribes when opportunity presents itself? This would be unreasonable. It is right and necessary that there be no faltering or concealment in this matter. Let guilt in high or low be exposed fearlessly and punished—punished so that the example will be remembered, but, believe me, no such process will reach the real source of the disease until the people rise in the name of God and purge themselves, breaking the chain which has enslaved and degraded them, and elect men of pure and honourable character to represent their clean conscience and pure manhood in the councils of the land.

There is no fairer land than ours. The sun does not shine to-day upon a more highly favoured country than Canada. And her life is young, taking its form and mould and character readily. What a sad thing that this wrench should have been given to the foundation beams. But there is a strong, true manhood to be roused; in the house and in the country. Let us call upon God and in the name of Christ, our Captain, let us put the evil away from us. Let us know more and more of that righteousness which exalteth a nation and less of the sin which is a reproach to any people.

MY MONEY'S MY OWN.

This is what Columbus Closefist said when I urged him to make a subscription to our new church. He had said that so often in response to similar applications that I thought I would try to reason with him a little. So I said:—

"By your money, you don't mean, of course, merely your cash on hand, but all your property, your land, your crops, your stock, and so on, don't you?"

"Yes, of course; I call them money because they have a money value."

"Very well; let us see. You call your land your own. But how did it become so? Did you make it?"

"No; but I came here in an early day. I found it in woods and prairie, with springs of water. It just suited me, so I homesteaded it. I built a cabin, broke up the prairie, cleared the forests, and put in crops, and worked on for five years. Then I 'proved up' my claim in the land office, and got my title, and it's just as good a title as anybody's."

"So you found the land all ready for the plow with a deep, rich soil. But how did it come there? Somebody must have made it."

"Nobody had been there before me but Indians and hunters. The prairie had not been cleared. It was just as nature made it. And the springs had not been opened. They, too, were just as nature made them."

"Oh, then, it seems that somebody did prepare that farm for you. You call that somebody nature; but you know very well that nature means God. God made all things. He made your farm. It was His before it was yours. He worked there, by what men call the laws of nature, thousands of years to fix up that piece of land so that it would be ready for you when you came. You just took possession of God's quarter-section, and because you had worked on it five years after He had worked on it many hundred times longer than that, you ignore His title and call the land your own."

"Well, anyhow, the land was of no account until it was broken up and cultivated. The Lord didn't grow any wheat or corn on it. I have made all the crops that have been raised on it."

"How did you make those crops?"

"By hard work—head-work and hand-work both. I tell you it takes brains as well as muscles to make a good farm."

"And where did you get the brains and the muscles? Did you make yourself, or did God make you? And if you had been born as some are, idiotic in mind and deformed in body, what could you have done on this piece of land? God gave you the intellect, the energy, and the splendid bodily health which have enabled you to change this wilderness into one of the finest farms in the country. So God has been a partner with you all these years. He has kept your heart beating, and without it the brain could not have planned or the hand have toiled. And God has been giving you sunshine and showers to help you make your crop. What could you have done all these years without rain? Yet you could not have made even a dew-drop. You have, therefore, been dependent on the co-operation of your heavenly Father for every dollar's worth of grain or fruit that you have taken from this farm. He has given you the use of his capital all along; and now what is His share of the profits? He wants a house built over in W—, in order that people may meet in it to worship Him. He sends me to call on you to give Him a part of what is His own. Whether you do or not there will be an accounting one of these days. At the end of life you will find these one hundred and sixty acres, with all their capabilities, charged against you. You will find yourself debited with health, intellect, education, rain, sunshine, and the manifold blessings of Providence. What will you be able to offset these charges with? What have you done for the Lord's poor, or for His Church? I tell you, Columbus, you may cheat yourself with the idea that all you hold with your miserly hands is your own, but you can't cheat the Lord. As He reckoned with His servants in the parable of the talents, so He will reckon with us all. We are not owners, but stewards, and you had better begin now to give an account of your stewardship."—*Herald and Presbyterian*.