

their senses as the States. Courts are empowered to settle worldly disputes.

By clothing the Moderators with power to perform any act during recess, which the Presbyteries could perform in Session, immense energy would be infused into the work of the Church, while usurpation of power by the Moderators would be impossible, because the power would belong to the office, not to the man who might be its temporary occupant.

Every Municipal Council in the country, every incorporated company, every society but the Presbyterian Church, clothes its presiding officers with large powers. Let us Presbyterians be done with this bungling with committees, appointing superintendents, etc., etc.; and not allowing any talkative, obstinate, discontented member of our vacant churches to be for the time their ruler, and we may soon reach that high and blessed position for a Christian Church in which every minister has a congregation, and every congregation has a minister. This is nearly attained by the Methodist Church, through clothing her executive with almost absolute power. Yet is she not free? What harm has she suffered by it? Is there any appearance of the rise of bishops in that Church? Put the power in the right place, in the hands of the Moderators of Presbyteries, and our work will be done well and vigorously without danger to the rights or liberties of the humblest of the great Presbyterian Church of our wide spreading and loved Dominion.

D. G., A LAYMAN.

Toronto.

"THE CHURCH AND PROHIBITION."

MR. EDITOR,—Allow me a word with your correspondent "Scripture Temperance," (June 6). I do not desire to follow him through his argument from the Bible, although a good deal might be said, e.g.: He quotes the command to Aaron and his sons to drink no wine on certain occasions, and makes the comment, "the restriction here establishes the freedom elsewhere and at other times." I presume, therefore, that the restrictions which limit the domestic establishment of bishops to one wife, establishes the freedom of other men to have as many wives as they please! If "Scripture Temperance" will take our Lord's explanation of the Mosaic legislation re divorces, and turn its light on the restriction which he quotes, he may find that the thing "established" is something distinctly different from freedom—at least in the sense in which he uses the word.

But this is by the way. I quite agree with "Scripture Temperance," that some preachers and teachers are far misled by their zeal in this matter. Does that justify him in sneering at all Prohibitionists as "modern pharisees"? Does it even justify harsh treatment of the erring brethren, whose heads are not always cool enough to withstand the burning of their hearts within them at sight and hearing of the misery and wrong, the shame and sin which are the leaves of Bacchus' chaplet now-a-days?

But "Scripture Temperance" really sets up a man of straw for the fun of knocking him down, as so many have done before him. Let him mix a little with the chiefs of our prohibition forces and—unless such news of battle as penetrates to this corner of the world deceives me—he will find that the movement is properly described rather as a politico-social than as a religious one. The best men among our Prohibitionists say simply that the drink traffic is a nuisance and a curse, and that the greatest good of the greatest number demands its suppression. Only that and nothing more. The platform is exceedingly simple, but it is broad enough to afford standing room for all the Presbyteries and Synods of the Church, and I think also that it is too broad to be easily overturned.

Up in the Woods, June, 1888.

N. T. C.

FORMS AND FORMALISM.

MR. EDITOR,—There is a letter from "Observer" in your issue of May 30, which deserves attention. The points he mentions are all important; but the broad fact thrown into relief by the stating of these points—the fact that a tendency to make principle wait upon expediency is spreading widely throughout the Church—is one of the gravest concerns. No formalism could be worse. "Observer" may not be quite logical in instituting a parallel between human societies and the Church of God; but surely it is time to sit down and do some serious thinking, when we find men who are loyal to the Master, impressed with the idea that these societies are more loyal to their principles than the Church is to hers.

N. T. C.

Up in the Woods, June, 1888

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

A HARVEST HOMILY.

BY REV. JOHN DUNBAR.

As ripening grain moved by the passing wind
Presents thus a wave-offering to the Lord,
So ripening saints, moved both in heart and mind
Offer to the Lord according to His word.

As the grain ripens, then becomes more clear
What is the wheat and what is only chaff,
So, ripening Christians more and more appear
Unlike the man who only Christ's name bears.

As grain grows ripe so it does its colour change
From green of earth, to more like heaven above,
So with the ripening Christian, nor 'tis strange,
Whiten and brighten for the blest home of love.

As ripening grain, when full, turns down the ear,
Bending and bowing with its precious load,
So Christians, as they grow in grace, appear
More meek and lowly like the Son of God.

As ripening grain loses its hold of earth,
And is matured from influences above,
So bonds that bind saints to their place of birth
Are transferred to the land of light and love.

As grain, when ripe, is harvested with care,
The promised income of the farmer's toil,
So, precious in his God's sight his saints' deaths are,
Triumphant trophies of Christ's promised spoils.

The grain thus gathered is, thereafter, freed
From aught besides, and in the garner stored,
So, while the chaff the quenchless flames shall feed,
The saints shall be forever with the Lord.

A WORKING MAN'S TIN BOX.

One of the most touching incidents in my ministry occurred the other day.

I was visiting a poor man who was also sick. He has a wife and several children: and owing to the state of his health his wages, during the last year or two, have been most irregular. After speaking of their temporal affairs, and promising to do something for them, I led the conversation into more spiritual matters, a request made by the man for baptism enabling me quite naturally to do so. It elicited a most affecting story.

The man told me how, more than a year ago, he felt a strong desire, which became a kind of inward demand upon him, to do something for Christ. He set himself to try and find out what he was to do. He read the New Testament twice over, but could not feel a distinct call to any special duty. Then he read the Old Testament three times, with the light, as he himself expressed it, cast on it by Jesus Christ; and the third time he was arrested at Malachi iii. 8: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." He was specially arrested by the promise in the tenth verse, and the condition attached to it: "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing."

Here he felt was the call of duty clear at last. Poor man though he was, he had kept back what was due to God; and therefore he could not claim the blessing. It sent him, he said, back to Jacob's dream, in which Jacob proposes to give a tenth to God, if Jehovah will give him food to eat and raiment to put on, and will bring him again to his father's house in peace. And he reasoned—not bad reasoning either—"if God accepted what Jacob proposed to give—for the tenth was his own proposal—he will accept what I, a poor man, may be able to lay by from week to week." He bought a little "tin box," and week by week he put into it what he could, sometimes more, sometimes less, but always something; and he testifies that any Saturday evening it was omitted, he was sure the week following to be "pulled up" by his conscience, and to get no rest till he had given the Lord his portion. He had much illness during the year, and was often off work, and receiving no regular pay; but even "out of his poverty" he found some "mite" for the Lord's box.

With tears in his eyes he took out the box—which, of course, had never been opened—and begged me to take it, and apply its contents to Christ's cause in any way I chose. When I got home and broke open the little tin box, I found—in all kinds of coins from half-

pence up to shillings—fourteen shillings and nine-pence halfpenny!

That was what a poor man had been able to give out of his poverty to the Lord! I should mention that he asked me to make any use I liked of the incident, provided I would never mention his name; for he said very truly, "It would take the bloom off the whole thing." He felt it to be his duty to tell me, for he wished me to apply his "givings" to some purpose; and he thought that perhaps the story of what he had been able to do might lead other workmen to "go and do likewise." He spoke most earnestly about this. He said truly that if every working man were to set aside a portion of his wages in that way—and, of course, those who receive regular wages could do it much more easily than he—the cause of Christ would never be in want, and the spread of the Gospel would go on apace. He also said he felt it was the most practical way in which a working-man, or any man, could test his love to Christ, and that his store had always made the sacrifice of a portion of his earnings a delight.

Will working-men bear this appeal from one of themselves? It may well come home to all of us. When we see what a poor man can do for Christ out of his poverty, we may well take shame to ourselves when we think how small have been our sacrifices for the Master. I trust that many who may read this incident will feel their hearts touched by what he himself desired me to call "the story of a working-man's tin box."—*Free Church Monthly*.

MY LAMP.

"Thy word is a lamp unto my feet," said the Psalmist of old. You want your lamp to burn as brightly as possible. You trim the wick, you wash, dry and polish the glass chimney; you keep the shade clean. Let the dust gather and the smoke make its sooty deposit, and the wick become crisp and hard and black, and the light upon the open cage is flickering and weak. The lamp is your friend, but you must take good care of it. It will treat you as you treat it. The figure may be homely, but it is true. What the Bible brings to you will depend in large measure upon what you bring to it. You may have a crumb, or a loaf, or a granary full to bursting, just as you choose. There is gold on its surface, there are jewels in its mines, there are royal pearls in its depths. All are not equally equipped for its study; but every one of us can do his utmost in its patient loving study, and no labours will bring a surer or a richer reward.—*Dr. Behrends*.

WORLDLINESS.

Most people, in thinking of worldliness, emphasize the manner of life in the world. The Bible puts the emphasis on the world in the heart. When the beloved disciple says "If any man love the world, the love of the Father is not in him," he means the world of inordinate and selfish desire. It has its essence not in the object, but in the affection. The forbidden world is not nature, nor people, nor business, nor honour, nor any other earthly thing; but it is the spirit with which we regard these things. It is not the flesh, nor the eye, nor the life; but "the lust of the flesh," and "the lust of the eye," and "the pride of life." These are not of the Father, but are of the world.

The prohibition realm is marked by these things. (1.) "The lust of the flesh"—the gratification of the lower, to the neglect of higher nature. (2.) "The lust of the eyes"—a regard for the seen, the obtrusive surrounding present, to the neglect of the unseen and the eternal—(3.) "The pride of life"—a reference to the opinions of men, rather than to the mind of God, a measuring of life by its accidents rather than by its essence, by wealth and rank rather than by character, regarding a man for what he has, rather than for what he is. These things make up the forbidden world. And worldliness is the surrender of the heart to the rule of this great trinity of evil power.

Are my thoughts then, concentrated upon the sensual, or the transient, or the factitious? Do I think most of dress, furniture, display, position, wealth and enjoyment? Is my life a struggle for these things? Is it filled with strifes, envies and heart-burnings, because I can't get them in the measure of my acquaintances? And, while lusting after worldly things, do I forget my soul, my sanctuary, my Saviour and my salvation? Then I am worldly. In name I may be a Christian, but in the life and power I am a stranger to God and the voice of His grace. And on my heart comes down with solemn emphasis the weighty interdict of Scripture, "Love not the world, neither the things that are in the world."—*Mid-Continent*.