Onstor and Reople.

The Minister's Solemn Responsibility

The most impressive part of Rev. Dr. Duryen's speech at the recent Bible Society Anniversay in this city, was that portion of it in which he questioned the 12ht of the minister to obtuide his own of mons in delivering the Sacred Message to Sumers, Le

In what position was the Church since in what position was the Universistice the time of the Apostles? Had they no definite message to preclaim? What did Christ ray to the Apostles? "Go into all the world and preach the Gospel to every creature" and in one place, "Disciple all nations, haptizing them in the name of the Eather and the Son and of the Hole the Father, and the Son, and of the Holy Ghost, and teaching them My Gospel."
Where was the Gospel.' First of all in the where was the uceful Plast of an in the Old Testament Scriptures, which Obrist said at the very cutset of His preaching, the came not to destroy but to fulfil. The Gappel came out of the roots of ancient Scripture. It was not even planted in the soil of the aucient Scriptures but grew out of their hving roots, flowered out, and had its fruitage. Christ went on to say—" The of their hving roots, flowered out, and had its fruitage. Christ went on to say—"The Spirit will bring to your remembrance whatsoever I have said to you, and the Spirit will take of mine and show it to you." That was Christ's Gospel. The opistles supplied the supplement, the memorials of what Christ had said, and the other things of Christ which the spirit showed to the Apostles. There was a definite body of truth which was the message. When Christ said—"Go disciple all nations," He put in the terms of the commission a limit to the message. No man had any right to to the message. No man had any right to preach natural religion, or his own opinions, or to indulge in his own speculations. Just as Moses and Elijah and Isaiah and John as Moses and Elijah and Isaiah and John had a definite message, with God for its author, and God's power for its endorsment, so had the preacher this definite message. He must preach the Word, and the Word alone. Any other treatment of the people was a violation of the rights of human mind, understanding, and conscience. He stood in the name of God before a neoule who were silent at his and conscience. He stood in the name of God before a people who were silent at his feet, as the messenger of the Almighty. Had he any right to take advantage of their humble attitude before him, te form their numble attitude before him, to form in their judgment his opinion, to impart to them his convictions, to transfer to them his private notions? They came to worship Almighty God, to bow humbly at His feet, and adore Him there, in a reverential mood, in a passive state—Him who sat on the throne. Had he a right to take advantage of that occasion to impart to them his congitations or theories or hypotheses? He stood and presched to them where they must be silent and could not where they must be sheat and could not answer. Had he any right to say his say where they could not say their say? They might talk about tyranny. There never was such a despot under heaven as the man who dared in the presense of the Almghty God, dared in the presence of the Aimgnty Cod, and as his minister, to keep the people dumb while he took advantage of their silence and quiescence to put into them, without any ground but his own belief in them, his private convictions. But beside that, he stood before them as the minister of Jesus Christ, and charged them with sin, he called them sinners, declared that they were suity, said they must answer before were guilty, said they must answer before the bar of God for their lives, told them to repent and be converted, to change their spirit and reform their lives. What right had a mortal man to stand before his fellow-men and urge such an indictment, unless he used, as best he might, and almost alone, the very words of God Himself? He said no man had any right, in the presence of the human understanding and conscience and heart, and between Almighty God and man, to preach anything but the definite message written in that Book called the Holy Scriptures and known as the Word of God. If Christ and "Go disciple all nations," He added "teaching them to observe all things that I have commanded you," and if the preacher went to the people with one hand to guide them, it was because he held the Bible in the other hand. Therefore, the printed Bible must go with him to prevent him from lording it over God's heritage and tyrannising over the human understanding, and conscience, and heart. Then should be alone interpret it, or the Church behind him or some council 1,000 or 2,000 years old behind the Church? What would the people know about the teaching of the Church or of the council? They simply than how the wards with a resident and teaching of the Church and the council. and unless he was a pretty good Latin scholar he could not understand much of the teaching of either.—Globe.

Christ Divine.

"Christ came, who is over all, God blessed forover. Amen." (Romans ix. 5.) Paul was a reckless man in always telling the whole truth, it mattered not who it hit or what theological system it upset. In this one sentence he makes a world of trouble for all Arians and Socinians, and gives a cud for scepticism to chew on for the next thousand years. We must proceed skillfully to twist this passage of Scripture, or we shall have to admit the Deity of Jesus Christ. I roll up my sleeves for the work, and begin by saying, perhaps this is a wrong version. No, all the versions agree—Syriac, Ethiopic, Latin, Arabic. Perhaps this word God means a being of great power, but not the Deity. It is God "over all." But perhaps this word God refers to the first parson of the Trinity—God the Father. No; it is "Ohrist came, who is over all, God blessed forever. Amen." Whichever way I take it, and when I turn it upside down, and when I try to read it in every possible shape, I am compelled to leave it, as all have been compelled to leave it who have gone before me, an incontrovertible proof of the eternal and magnificent Godinead of the Lord Jesus Christ. "Christ came, who is over all, God blessed forever. Amen."—Talmage.

A BEAUTIFUL answer was given by s little Scotch girl. When her class at school was examined, she replied to the question, "What is patience?" "Wait a wee, and

(For the Presbyterian) Bongs in the House of My Pilgrimage 13

Lolo, if it is ther, bid up come unto thre on

had too come upon the unter, I will no to Thee Through the dicartest gloom of midnight. O'er the stormiest sea Thus my heart with love o'erflowing,

While my eyes were dim, Thinking only of my baylonr, oy my love to Hem. Hark that sutamons, now the accents Made my heart rejetee:

"Compat" across the night it attered Surely 'twas His voice ! Out I ventured, nothing seeking Of the tempest's might, Under foot the trescherous billow

O er the leaden night.

Ah! the darkness! it appalled me-Doubting stood I then, Gazing for His form, and listening For His voice again.

Doubts and fears began to gather ; Was the voice I heard But the mosning of the night wind Shaped into a word?

Was the form that faintly quivered On my straining sight But a vagrant fancy painted On the pall of night?

As I doubted thus I tottered, Sinking in the wave,
Orying out in fear and anguish
"Save me, Master, save"

"And the Master stood beside me While His voice I hear'
"Faithless one, why doubt and falter" I am ever near."

Whether raged the sea I know not, But I sank no more, Walking with Him firm and fearless Till I reached the shore.

Now I go where'er He bids me, Be it land or sea, Safe with Him and thinking only Of His love to me. New Edinburgh, Ont.

How to Help Others.

We can express our interest in other Christians by a simple nod of the head when we meet them on the street. You say, "There are Christians connected with our church I cannot speak to. because I have never been introduced." You dare not execut them heaves of the convention. not accost them because of the conventionalities of society. We must come upon a higher platform than that. We must remember that we are sons and daughters of member that we are sons and daughters of the Lord Almighty. We must feel that as it would be a very strange thing for two brothers, born of the same parents and nur-tured at the same fireside, to pass each other from time to time on the street without any personal recognition; so, and far more than so, it is outrageous when two men, children of the same Heavenly men, children of the same Heavenly Father, having been seated at the same communion table, and baptized by the same Holy Spirit, and on their way to the same home, do notrecognize each other, whether according to the ordinary laws of society they have a right to express such recognition or not. If you are sure that you are a child of God, and you are sure of the fact that the man you meat in the street is a that the man you meet in the street is a friend of God, you have a right to give him your brotherly sympathy by a nod of the head. God made the muscles of the neck so pliable, and the bones of the neck so easily adjusted to a bow, that He intended we should recognize those who are our brothers in Christ Jesus. And when you go along the street, let there be a lighting up of the face and a gleam in the eye and a congeniality in your manner for all those who love Christ. Let it not be an outward and hypocritical demonstration; but from a heart warmed up with love for God and love for His kingdom, bow to every Chris-

tian man you meet.

Another way in which we can culture Christian sympathy, and demonstrate it, and make it practical, is by a shake of the hand. We do not refer to an unmaning touch of the hand, to an indefinite sprawling out of the fingers; but we mean one warm, decided, positive grip which seems to say, "Here is my regard—my help, if you want it—my sympathy, my brotherhood." If secret societies have their signals—and it is stated that when one of pended upon. signals—and it is stated that when one of their number gets into any trouble in any dictant city, he gives some mysterious signal, and help comes; and one brother by the same order recognizes another by distant city, he gives some mysterious signal, and help comes; and one brother in the same order recognizes another by some peculiar way of placing the fingers —shall not we have some grip by which a child of God who has with him the secret of the Lord, shall recognize those who are of the same brotherhood, of the same secret society? for the secret of the Lord belongs only to those who fear Him; and wherever you find a man in that brotherhood, give him the grip.-Christian at Work.

Do you want to know the man against whom you have the most reason to guard yourself? Your looking-glass will give you' a fair likness of his face. - Whately.

A wise man said to his desciples: "turn to God one day before your death."
"How can a man know the day or his death?" He answered them:—"Therefore you should turn to God to day; perhaps you may die to-morrow; thus every day will be employed in returning."

Mr. Moody, in his last sermon in the Hippodrome, said "Christians should live in the world, but not be filled with it. A ship lives in the water; but if the water gets into the ship, she goes to the bottom. So Christians may live in the world; but if the world gets into them, they sink.

God uses consecrated lips. Consecration is the secret of power with God. This is not for the few. All the Lord's people may be prophets. The testimony of Jesus is the spirit of prophecy. God sets high estimate on the speaking of His truth. It has pleased him that men shall be saved by the foolishness of preaching. Power by the foolishness of preaching. Power waits to be claimed.

How a Native Evangelist Works?

Our readers will remember the converted Brahmin, Rey. Naryan Sheshadri. He writes as fellows of the methods he pursues in evangelizing his countrymen:—" I am thankful to say," he writes, "that I am busy at my own sphere of usefulness from four o'clock a.m., to nine o clock p.m.—of course, meal hours, bathing time, etc., ex-cepted. Here is the way in which I spend my day:—At five o'clock I go out with my evangelistic party, which is formed of the perfect number seven, to some one of our numerous villages in our neighborhood, within an area of ten miles. My evangelists take with them their musical instruments, viz.: a drum, a guilar, and a pair of cymbals. As soon as we arrive at the appointed village our blind ministrel, Bartimeus, sings a Christian lyam to the inmy day :- At five o'clock I go out with my timens, sings a Christian hymn to the instrumental music, and as this goes on, men, women and children collect around us. After singing, one of the evangelists steps forward and tries to set forth the truths that have been sung, in as spirited an address as he can. Another hymn is then eung, and a second evangelist gives another address—and what does your hum-ble servant do? His principal business is to supplement the addresses of our young evangelists, and close the whole with a concluding address. This lasts for nearly an hour and a half. We, on the whole, get very good congregations indeed,—very orderly, and attentive, and respectful. While going to a village, I try to give hints to our young evangelists on the art of preaching. After preaching, I ride home as fast as I can; that is about nine o'clock. After breakfast I have class with our medical catechists to read the Word of God. This lasts for nearly an hour. At about one o'clock I go over to the Vernacular School, and impart religious instruction to the whole school. After this, at about five o'clock p.m., I have, twice a week, congregational meetings with our Christian people. At seven o'clock the advanced scholars from the Anglo-Vernacular School come to read 'Angus's 'Handbook of the English tongue,' The last class I hear is that of our young masons, who read the Old Testament from eight to nine p.m. I assure you I have as much joy and pleasure in this way of working as I used to have when with you. However, with us, it is still our sowing time."

Christian Courtesy.

A correspondent of the Christian at Work gives the following:—" While riding in the cars one day with one hitherto chiefly known to me by his reputation as a benevolent Christian gentlemen, and of whom I had been conversing with a friend an hoar before concerning his unselfish nature, and quiet, watchful care for others comfort, I was not surprised, though forcibly impressed, with what seemed to me a very beautiful exhibition of one of these very characteristics.

"Near him he observed a man sitting apparently in a veay heavy sleep. In the band of his hat was a railroad ticket marked Smithtown, a station a few miles marked Smithtown, a station a few miles beyond his own destination. On rising to leave the train, he tapped a man on the shoulder who sat near his sleeping fellow, and asked him if he was going as far as Smithtown. He replied that he was. "Then," said he, "will you wake this man when you get there? He seems to be in a -ory sound sleep, and is likely to be carried by his station," "All right," was the response, and the good man passed out, unconscious perhaps how man passed out, unconscious perhaps how beautifully he had illustrated the spirit of true benevolence, as well as leaving behand him the sweet smelling fragrance of a kind act which cannot soon be forgotten by his fellow traveller, though all unknown

to the sleeping recipient.

"All honor to the man who gives gifts of money and influence. He has his reward. But a thousand fold more to the man who, neglecting not these, despise not small things; verily, he shall have his reward. In many a character there are records ef noble deeds begotten of generous im-pulses, but such frequently lacked the fine touch which are to it as light and shade are to a picture"

The Pope and the Jesuits.

that the Curia is an organization of the various congregations or ministerial departments for submitting their views to, and receiving their orders from the Pope. But in practice the action of the Curia has come to be the action of the Jesuits. This action shapes itself diversely in different countries. For example, in Spain it openly espouses the cause of Don Carles, while in England it takes a totally different line. The modern power of the Jesuits dates from the year 1848, when they persuaded the Pope during the popular movements of that time, that they, and they alone, were his friends. Their flattery, that none but themselves appreciated his genius and piety, had its natural effect. Their first important step was to fill the nunciateres, or legations, and the bishoprics every-where with persons subject to Jesuit influence. The consequence of this was the dismissal of every official suspected of a taint of Liberalism. The Jesuits who saw the Pope daily for a long period, and moulded his mind to their ends, were Father Bresciani and Father Piccirillo. Their inthrence led to the proclamation of the Immaculate Conception of the Syllabus to the Vatican Council, and its declaration of the Pope's infallibility.

"To strongthen their hold these mon

brought to Rome, and published just below the Vatican, their organ, the Civitta Cat-tolica. By degrees all the surroundings of the Popo became more and more Jesuitical, each episcopal vacancy, as it occurred, being filled by a prelate with Jesuit tender cies. These things so annoyed the Cardinals that they nominated Patrizi Cardinal-Vicar of Rome on purpose that

he might have the daily opportunity of seeing the Pope, and influencing his ad-ministration. In the College of Cardinals itself opposition to the Jesuits was declared, and Cardinal d'Andrea went to Naples, and there published a protest, which greatly irritated the Pope. He was allured back to Rome by the promise that if he would re-main quiet, nothing would be said of his indiscretion; but his first interview with the Pope was so stormy that the Cardinal took to his bed, and shortly died, it is said from the effects of his contumacy. Cardinal Barrilli, warned by this event, said,

I will keep my opinions to myself.'
"The Council was subjected to a complete system of Jesuit erpounge, and upon overy prelate of eminence some Jesuit agent was instened. Jesuit influence has equally effected all the recent sittings of the Consistory and the recent sixting of the Con-sistory and the nominations of bishops. Many of the English bishops sent the strongest possible remonstrance to the Pope against the clovation of Manning to the cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de jact the Catholic Church, since the white Pope, Pius IX., is but the instrument of the black Pope, Father Bechx. Wherever the Jesuits are attacked, precisely the results will follow that Bismarck began to experience three years ago, when he commenced his anti-Jesuit campaign.

"These considerations are important for the statesmen in those countries in which the inevitable contest has begun or is about to begin. It is doubtful whether, if the Pope died to-morrow, an Ultramontane or a Jesuit successor would follow. Cardinal Franchi, with Jesuit tendercies, believes that he would be elected. The Jesuits have led Manning to believe that he has the best chance. Should a new batch of Cardinals be created, the Jesuit influence will then so decidedly predominate, that the election of a Jesuit Pope will be inevitable, and that will be the beginning of the end. Should another than an Italian be elected, an open schism of the non-Jesuit Indian Cardinals is not an improbable event. In that case, a fierce domestic war in every household professedly Oatholic would ensue. The Jesuits declare that they look with hope to England. Sincere and humble Christians of all persuasions look also to England, hoping to find her, as heretotore, the champion of intellectual, moral, and religious life and light."

Overture Anent a sustentation Fund.

"Whereas the adequate support of her ministry is a question of vital importance to the church, and whereas great inequality exists in the department of ministers' salaries, and in the demands upon the congregations for the support of their respective pastors—an evil which the Home Mission Committee, excellent as its operations have been, has found it impossible entirely to remove; and whereas, further, a Sustentation Fund for the support of the ministry has been formed, so practicable, and so advantageous to the end contemplated in Presbyterian Churches in other lands: therefore, resolved, that this Synod do humbly overture the General Assembly of the Presbyterian Church in Canada, to meet in Toronto in June next, to appoint a committee to take into consideration the question of a Sustentation Fund, and if deemed practicable, to consider what measures may be necessary for the establishing of a scheme suitable to the wants of the church, and to report at next meeting of Assembly.—Ww. Bennett.
"Springfield, 27th April, 1876."

Mr. Bennett supported this overture as follows:—"God has, and always will have, a church on earth. A ministry is needed therein, and a good ministry is of vital importance to the church. Good preaching will be more successful than indifferent. There is truth in the adage—"A minister preaches according to his stipend." This is not universally true. Sometimes the preaching is in the inverse ratio to the stipend. Nevertheless there is a close connection between a small stipend and inferior sermons. A low exchequer means distracted thoughts, sleepless nights, broken health. A small stipend means facilities for study denied. Time denied—when you are under the necessity of leaving your pulpit preparation to go and do work which you ought to be able to employ others to do for you. Books denied —for where are the books to come from, to a man with a family, out of a salary of \$500 or \$600 per annum. There is a connection between small salaries and the perfective supply of candidates for the ministry. Low salaries should not, but do, istry. Low salaries should not, but do, deter young men from entering upon the work. There is a great inequality of salary to ministers, and great inequality of demands upon the people. Inequality of salaries arises from inequality of demands upon the people. Some congregations contribute \$3 per member, some \$5, some \$6, some \$10. Knox Church, \$5.29; Cooke's Church, \$7; Gould Street, \$4.68. It is the same in towns and rural districts. It is the same in towns and rural districts. Take Kingston, Chalmer's Church, \$8.20; Brock Street, \$4.62. In the Presbytery of Peterboro, Springville gives \$6 per member; Bethesada, \$4; Baltimore, etc., \$3.14. The same will hold more or less true all over the church. The Home Mission Committee have only very partially succeeded in removing this evil. How much more could be done if all congregations would contribute as some have to do? Is it consistent with Presbyterian doctrine and practice to leave congregations, in the matter of stipend, to sink or swim as they best can? The minister is the property of the church, and not exclusively of the particular congregation to which he ministers. Should congregations—no matter how wealthy or how numorous-be encouraged to believe that they are doing all that is incumbent on them, when they provide for their own pastors. What have

plan by which correct teaching will be communicated, and an opportunity for right practice supplied. These wants are not mot by our present plan of uniting under one scheme—contributions in aid of weak congregations, and for the prosecu-tion of purely Home Mission work. There is a growing desire all over the church that the Home Mission Committee should have a simple, and not a complex duty to perform; and that name and duty should cor-respond with each other. Contributors would rather know exactly to what they are giving their monies. When a congregation, whose pastor has \$600, gives \$50 for purely Home Mission work, it loss not like to see a portion of that money taken to supplement another minister's salary up to \$800. We want, then, a Home Mirsion Fund and a Supplemental Fund, separate and distinct from each other. Whether and distinct from each other. Whether fund, can be settled hereafter. We all know of the success of such a scheme in other lands. In England minister's aries have been augmented from £100 to £150 sterling, in the course of two or three years. In the Free Church of Scotland, in 1844, on the equal dividend principle, 500 ministers received each £105 sterling. In 1874, 1,000 ministers received each £157, with an addition of £36 to seme, and £18 to others, as the congregational contributions had been more or less liberal. Evils and difficulties there will be, in connection with the operations of any plan for the support of the ministry, from a Central Fund; but they will not prove insuperable here more than elsewhere. And what are all the imaginary evils as contrasted with the obvious benefits to be enjoyed. By means of it the greater independance of pastors will be secured. Much more money, again, can be realized as stipend, when all is thrown into a common fund. A minister feels no delicacy in becoming the head of an organization for the raising of funds to be thrown into a general treasury for the support of the whole.

Many congregations could, and should, do more. Are rural charges hurting themselves from which we receive, as stipend, at the rate of five or six dollars per member. Are city charges giving beyond their ability when they contribute seven or eight dollars per member? Why could not Knox Church, Toronto, give as much as Cook's? If this were done then we have from this one Congregation \$1,250 for a general susten-tation fund, and from Gould street, on the same principle, there would come \$1,000, without any diminution, in either case, of minister's salary. Let Brook Street, Kingston, come up to the standard of Chalmer's Church, and we will have \$800 for a central fund, and the pastor still in receipt of the same salary. Why should not St. Andrews, London, give as liberally as Chalmer's Church Kingston? In that case we would get for a central fund \$8,000, and the minister's salary not diminished.

The same is true of country congrega-

Baltimore give as much as Springville? Let it do so, and we will have \$900 for a central fund, and the minister in receipt of \$1,000, and a manse also. We cannot bring all up to the same standard, but we can make some better than they are. Bring all up to the standard of some, and we can promise a stipend to each minister of not \$800, but \$1,000, or \$1,200. But because we cannot hope, just now, to realize either of these latter sums are we not to try to realize the former? A minimum of 3800 will make a great change for the better; Is it visionary to anticipate it? Dr.Chalmer's scheme, though characterized as visionary, was more than realized. Why the prophecy that the proposal cannot be carried in our Supreme Court I do not know. The ministers and elders of weak Congregations will not oppose. The ministers and elders of our wealthy congrega-tions are not less magnanimous than those of wealthy congregations in other lands. The intermediate will not oppose, for the pecuniary obligation to them will be much the same as now. But, again, the largest branch of this United Church is already committed to the principle, by a resolution, apparently unanimous, adopted immediately before the consummation of the late union. That resolution in connection with the fact that the minister of one of the largest congregations, and in recent of the largest congregations, and in receip to the largest salary, was the mover of it, surely augurs well for a favorable reception in our General Assembly. The approaching opportunity will be the earliest opportunity spoken of in the resolution. The Assembly of 1877, or 1878, will not be the earliest. But again, the Assembly of 1876 will be the largest meeting that we will will be the largest meeting that we will have for twenty, or thirty, or perhaps fifty years to come. Whatever we do now will be done by the whole church at no risk of being undone by any future Asgambly.

Why should not Cold Springs and

Do you pray for faith? Avoid what weakens it.

ONE-HALF the animosities of life are born of pride, the other half of envy.

A CHRISTIAN pound weighs sixteen ounces, down weight; a Christian yard is thirty-six inches, cloth not stretched; a Christian ton is two thousand pound, not "estimated," but weighed.

Says an exchange :—"There has never been so much said about church debts as at the present time, and for a very good reason; there never before have been such church debts to talk about."

THE leanness of the earthen vessel which conveys to others the Gospel treasure, takes nothing from the value of the treasure. A dying hand may sign a deed of gift of incalculable value.

MEN's lives should be like the day, more MEN'S lives should be like the day, inco-beautiful in the evening; or, like the spring aglow with promise: and the autumn, rich with golden sheaves, where good works and deeds have ripened on the field.

A Romanist once said to a Christian, "You Protestants could not prove your Bible, if it were not for the Holy Catholic Church and her great men." "True," says the Christian, "for the Bible predicted