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TORONTO, FRIDAY, MARCH 8, 1878.

LET BOTH GROW TOGETHER.

THE secular papers of New York have been recently indulging in a keenly invective criticism upon influential members of the Church who have been discovered to be defaulters on a grand scale. The number of these is so great as to make it a matter of special observation. Men who stood high in the estimation of the congregations with which they were connected have been detected in such fearful crimes as theft and forgery, and not a few who were prominent as Church members and leading philanthropists are now serving a period of incarceration in the common gaol. The charge is glibly made that the Church is the main offender in harboring in her membership such wicked enemies of society. It is somewhat consoling to know that these professing Christians who have been found to be carrying on nefarious practices are not all Presbyterians, but that they unworthily represent, if not all yet nearly all, the various Protestant denominations.

We need not be greatly surprised at this when we remember that it has been so from the beginning. No sooner was the good seed sown by the Divine Sower, than the enemy came in the night season and scattered the tares broad and wide. It adds to the interest of the Saviour's parable when we know that the tares which were thus sown in the darkness closely resembled the good seed in character and growth. The tares were a degenerate sort of wheat which were so like the good seed that they could not at first be easily detected. Nor even when they had shot up from the ground could any marked difference between them and the genuine wheat be easily seen. The consequence was that when after matured growth the tares began to appear, the servants of the Lord proposed to go and root up the tares, so as to allow the wheat to attain its greatest possible development. But the Master in his great wisdom recognizing the commingling of the good and bad, said, "Let both grow together until the harvest." As much as to say, it is too late to root out the tares. In attempting to do so, you will work out an injury to the good seed. Let

them alone. The difference between the two will appear when the day of maturity draws near. And so it is with the disciples of Christ. Side by side with the genuine followers of the Lord, will be found those who are wicked and bad. It is what we are to expect in a world in which there is a constant commingling of good and evil. It is what must be in the present economy. And if men in their ignorance and with great and commanding prejudices make the attempt to separate the good from the bad, there will be danger of injuring the good to the benefit and advantage of the wicked. The Saviour appeals to the time of restitution, when the bad will be finally separated from the genuine. He seems to take it for granted that so long as the present state of affairs endures, the good and the bad must co-exist. The time for their final separation will come, when the good are made so apparent that they will be garnered for the Lord, and when the wicked by their full development in sin will at once be exposed in their wide departure from the standard of truth and rectitude.

The Rev. Dr. Hall of New York thought proper in a recent discourse to advert to the charges which had been made upon the Church by secular newspapers. This is a subject most admirably suited for such a mind as that of the pastor of Fifth Avenue Church. He is a man remarkable for prudence, simple and sincere in his character, against whom not a word of reproach can be brought, and yet endowed with such tact of discrimination that whatever he utters upon any given subject is sure to make its impression upon the public mind. Dr. Hall of course acknowledges that bad men may be found in the communion of the various Churches. He makes no attempt to conceal what is a patent fact, but he goes on to ask if the Church is the only body that is being duped and taken in by mere pretenders. If the press is endowed with such a discerning spirit that it can pronounce severe judgments upon the inconsistent members of the Church, why does it not give the Church the benefit of its supernatural discernment? He asks most pertinently whether business men do not harbor these great defaulters as well as the Church. Who suffer most from the secret thief and the cunning forger? Is it the Church, or is it not rather banking houses, insurance offices, railway companies, savings banks and great warehouses? As well then might we inveigh against such business establishments for permitting wicked men to act as their agents, as charge the Church with serious responsibility for allowing such persons into its membership. It is a foolish charge for these newspapers to make, seeing that too frequently there may be found on their own staff men who are utterly unworthy of being regarded as leading teachers of the public. What would we say of the stockholders of a bank who had suffered from defaulters within their own circle, turning upon the Church with the charge that she is sheltering those by whom they had been duped? What would we think of a great railway company which had been mulcted out of hundreds of thousands of dollars, turning upon some congregation, and exclaiming against their looseness in admitting such a one to their privileges? How would we regard some eminent merchant whose name had been forged

by a clerk of long standing in the business, were he to complain bitterly that the forger was a Sabbath School superintendent in some prominent Church? Surely this would show that the Church is not the only party that can be duped. It would prove that defrauders are to be found in every rank and position in life.

In opposition to all that is said about the Church harboring evil members, it is surely matter of congratulation that the strength of her membership is made up of genuine followers of the Lord. Because there are tares, it does not follow that there is no real genuine wheat. What! does not the membership constitute indeed a grand roll of the faithful and honest, of men and women renowned in benevolence, of the very best friends of humanity? The work of the Church will be often marred and hindered by such as Judas occupying a high position in her apostleship. But what shall we say of all the other apostles? Are they all bad because of this one eminently bad person who is associated with them? And so what of the grand aggregate of our Church members? Are we to be so foolish as to conclude that they are all thoroughly wicked because, in a sifting time like the present, some one here and there is unworthy of the rank and honor of being a servant of Jesus Christ. Let us deal justly by the Church, and remember what the Saviour said of the good and the bad, "Let both grow together until the harvest."

CONVERSION OF ROMISH PRIESTS.

The Treasurer of the Board of French Evangelization acknowledges with thanks the following additional contributions in aid of maintaining the ex-priests who have recently left the Church of Rome, and placed themselves under the care of the Board:—Rev. D. McLeod, \$2; O. T. Smith, Glanford, \$5; Sir A. T. Galt, \$15; Lady Galt, \$10; John Madill, St. Catharines, \$6; Members of Fingal congregation, \$24; Rev. J. Alexander, Norval, \$2; Miss M. M. Fraser, Esquimaux, \$2; Mrs. Mary Kellie, Vankleekhill, \$3; Mrs. John McCurdy, Kirkton, \$5; J. Henderson, Cobourg, \$5; J. Thomson, do., \$1; J. Sutherland, do., \$1; John Jeffrey, do., \$1; Alex. Poe, do., \$1; Mrs. R. Grant, do., \$1; L. Kobold, do., \$1; R. Mulholland, do., \$1; J. McIntyre, do., \$1; P. McCallum, do., \$1; A friend, do., 50c.

Additional contributions will be gratefully received. These should be addressed to the Treasurer, Rev. R. H. Warden, 210 St. James Street, Montreal.

THE MODERATORSHIP.

MR. EDITOR,—Would "Canada Presbyterian" please particularize? In your issue of last week he says:—

"As it was generally understood at the time when the auspicious union was accomplished that the four bodies, which now compose the united Church, would be successively represented in the moderator's chair, it follows that the next moderator should be chosen from the late Synod of the Church of Scotland in the Maritime Provinces."

By whom was it so understood? Was this alleged understanding expressed in any way? If so, where, when, and in what manner? PRESBYTER.

THE new Presbyterian church at Spencerville was opened for divine service on Sabbath Feb. 24th. Dr. McVicar preached both morning and evening. The cost of the building is \$9,000. At the opening festival held on Friday evening, Feb. 22nd, the entire debt of \$3,500 was covered by subscription; so that on Sabbath morning the Church was formally dedicated to God free of debt.

THE Ladies' Aid Society in connection with St. Andrew's Church, Guelph, gave a social on Thursday evening 21st ult. The pastor of the congregation, Rev. J. C. Smith, occupied the chair. The proceedings were opened with prayer by Rev. Dr. Barrie. Rev. Messrs Macdonald of Elora, Smyth of Eramosa, Mullan of Fergus, and Wardrope and Ryckman of Guelph, delivered short but interesting addresses.