

Our Contributors.

A CONSTITUENCY THAT SHOULD BE WELL REPRESENTED.

BY KNOXIAN

Ontario air is charged with politics. We hear and read every day about conventions and candidates and big demonstrations and long speeches and the Protestant horse and many other things political. The excitement will increase and intensify until the evening of the 28th, when there will be a tremendous explosion, followed by some sore heads on the morning of the 29th. It is all right. The franchise is an educator and the people are being educated. The country must be governed in some way. Ballots are better than bullets. A dull speech is better than a sharp bayonet. There are not many animals in America more unsavoury than the Protestant horse, but still most people would rather be kicked by the Protestant horse than be run over by a squadron of dragoons. On the whole, it is not so trying to the constitution to be humbugged as to be shot. People who are ruled by force would gladly adopt our system of government, if they got a chance. A score of nations would trade their tyrants for Sir John and Mowat. We won't trade. We know our own men. The country must be governed in some way, and our people prefer ballots to bullets in matters of government.

There is one large and important constituency, about which we see nothing in the public journals. We mean the constituency of *Heartville*. This is a most important constituency and returns many representatives. Candidates are running in Heartville all the time. There is a general election going on in this constituency all the year round. Some of the candidates are bad men. The bad ones sometimes get elected by a large majority. Quite frequently they are elected by acclamation. The political papers pay very little attention to this constituency of Heartville. They give the names of the candidates that are running in other constituencies, and tell us whom we ought to vote for, but they say nothing about Heartville. We propose to supply this omission, and furnish our readers with a list of some of the good and bad candidates that are contesting Heartville. Let us begin with the bad ones.

Mr. Selfishness is a bad candidate. He is a strong man and has carried the constituency many a time. He has beaten Mr. Self-denial and Mr. Self-sacrifice by tremendous majorities in many contests. In fact, Mr. Selfishness is by all odds the strongest candidate that ever contested Heartville. If you beat him in the North Riding he runs for the South; defeat him in the South, and he immediately starts for the East or West. Drive him out of these Ridings, and he sets up in the Centre. In fact, he prefers the Centre Riding to any other. When Mr. Selfishness gets a firm hold on the Centre Riding he governs the whole constituency. It is almost impossible to make him let go his hold. Even the Protestant horse could not drag him off. It is as hard to drive Mr. Selfishness out of Heartville, as it would be to drive Mr. Mowat out of North Oxford. Most earnestly do we counsel all our readers to vote against Mr. Selfishness. Hustle him out of the constituency to the tune of the Rogues' March.

Mr. Avarice is also a bad candidate. He runs for the Heartville constituency, simply that he may make money out of his seat. He, too, is a strong candidate in some divisions of Heartville. He is as fond of "boodle" as a New York alderman. The electors of Heartville would do well to vote against Mr. Avarice. He is a bad man, and not to be trusted.

Mr. Bitterness is one of the worst candidates that ever stood for Heartville. If he gets a firm hold on the Centre Riding of the constituency, the whole country may dissolve into vinegar. There can never be any peace in Heartville if Mr. Bitterness represents it, therefore, every peace-loving man in the constituency should vote against Mr. Bitterness.

There are several other bad candidates who stand for Heartville quite frequently, such as Mr. Suspicion, Mr. Malice, Mr. Revenge, Mr. Spite, Mr. Mean, Mr. Vanity, Mr. Conceit, Mr. Vainglory and others, whose names and characters are quite well known to all the readers of the Good Book. We have no space to pay our respects to these gentlemen; but we ask the electors of Heartville to canvass and vote against

each one of them with all the vigour they can put into the election.

Let us now make a few notes on some of the candidates, that the electors of Heartville should support. Mr. Liberty is a good man. When he represents Heartville, all good work flourishes. The poor are well cared for. Missions are supported, colleges endowed and Augmentation becomes augmented. If Heartville would return one or two hundred candidates like Mr. Liberty, ever the Aged and Infirm Ministers' Fund might prosper. Most cordially do we commend Mr. Liberty to the electors of Heartville. Vote for him, gentlemen, and place him at the head of the poll.

Mr. Kindness ought to be returned by a large majority. He is a good man and makes a capital representative. If we had more men like Mr. Kindness representing Heartville, this world would be a much better place to live in.

Mr. Self-denial would make a good member, but he never runs well. He never was popular in some divisions of Heartville. Hardly any body says a word in his favour except preachers. It must, we fear, be confessed that many parts of the Heartville constituency are not sufficiently educated yet to elect Mr. Self-denial.

Mr. Self-sacrifice is a good man, but, like Mr. Self-denial, he finds it up-hill work to run an election in Heartville. Many of the voters do not understand him. Mr. Selfishness has run him out of the constituency many a time. Most earnestly do we urge the electors of Heartville to support Messrs. Self-denial and Self-sacrifice. They are rare men.

There are many other good men in the field that ought to be supported. Mr. Forgiveness, Mr. Peacemaker, Mr. Purity, Mr. Integrity, Mr. Truthful, Mr. Generous and Mr. Faithful are men that Heartville might be proud of as representatives. They are all candidates, and we bespeak for them the hearty support of the electors.

DEER PARK CONGREGATION.

THE REV. G. E. FREEMAN.

Among the many delightful suburbs of the growing city of Toronto, Deer Park is one of the pleasantest. It enjoys facilities of easy and rapid communication with any part of the city. Its elevated situation, and the rare beauty of its natural scenery, makes it a healthful and agreeable locality in which to live. Many engaged in business and professional life have selected it as their place of residence. The probabilities are that at no distant date many more, appreciating the many advantages offered by this northern suburb, will become residents of Deer Park.

With commendable foresight Presbyterian friends a few years ago were convinced that a Church should be planted there. A beginning was made, and, after steady and self-denying effort, the cause has reached a degree of strength that not only ensures its permanency, but its future enlargement and success.

On a recent visit to Deer Park Church it was found to be a tasteful, neat and commodious, though unpretentious, structure. It is well lighted and ventilated, and what decorations there are harmonize with the objects to which the building is devoted, and with good taste. The choir, composed of members of the congregation, led the singing in an effective and devotional manner. The congregation, well represented that morning, included many of the well-to-do residents in the district.

The pastor of Deer Park congregation is the Rev. G. E. Freeman, who received his preliminary classical training in the Hamilton Collegiate Institute, then under the management of Principal Dickson, now of Upper Canada College. Mr. Freeman took the full course of study at Toronto University, and received his theological training in Knox College, where he gained several scholarships and received the first prize for public speaking. On obtaining license he received a unanimous call to take the spiritual oversight of Deer Park congregation. He was ordained to the ministry and inducted to his pastoral charge by the Presbytery of Toronto on the 28th July, 1884. Since that time the utmost harmony and good feeling between pastor and people have prevailed, and the good work of spiritual upbuilding has gone steadily and encouragingly forward. From the manner in which the entire service is conducted, it is evident that Mr. Freeman has a deep sense of the solemnity and responsibility of his position as an ambassador

of Christ. He evidently makes conscience work of pulpit preparation. His public prayers are full, comprehensive, fervent and devotional. His reading of the sacred Scriptures is clear and impressive. He does not break the continuity of the passage by comment and explanation, but permits the inspired Word to convey its own lesson. In demeanour he is modest and unassuming, and his effectiveness is in no degree lessened by the possession of those none too common virtues.

The theme of his morning discourse was John vii 17, of which the following is a summary:

In the preceding verse Christ asserts that His teaching is a divine revelation, that it was not the result of His own thought and reflection, but that He is the Messenger of Jehovah, from whom He had received His Gospel. "My doctrine is not mine, but His that sent Me." Though some had been representing His system as the result simply of His own conception and experience, yet it was as really a revelation from heaven as if God had written it on tables of stone, and let it down to the earth in some miraculous way. It may be asked, How are we to be sure of this? In answer we have only to say, Compare ancient prophecies with Christ, consider the nature and evidence of His miracles; consider His own exalted character and the depth and tendency of His precepts; see the purity and dignity of the lives of men who have obeyed and trusted Him.

Without entering into any answer to objections, Christ shows the multitude a way open to all—a means whereby men of little intellectual power and of the most occupied life may be thoroughly convinced of the divine origin of His Gospel. If they will only do God's will, they shall know of the doctrine. Christ's object was simply to hold out an encouragement to the honest-minded, single-eyed anxious inquirer after the truth. To such an one He says, If any man is only willing—has a mind, a desire, an inclination to do God's will,—he shall know of this doctrine. It may be hid from the wise and prudent, but it is revealed to babes.

1. We see the error of those who profess to be waiting to have all their difficulties cleared up before they come out and decide for Jesus Christ.

This is, no doubt, a barrier to the salvation of many. They point to the differences on matters of religion prevailing among the children of God, and profess their inability to decide who is right. In thousands of cases this professed inability becomes an excuse for living in the sight of God without religion at all. To those controlled by such reasoning the words of Christ furnish an argument whose point and edge they will find it hard to evade. It teaches that if a man conscientiously use the light which God has already put into his soul, he shall soon find more light coming down from on high. "If thine eye be single, thy whole body shall be full of light."

2. It shows that God makes obedience to Him a part of the process by which a knowledge of divine things is obtained. As we have each of us a principle within which points out the line of distinction between right and wrong, and thus renders us responsible to God we find that one way by which God imparts knowledge is by calling that principle into play. Are we really willing to do God's will so far as we know? If so, God will see that our knowledge is increased. Obedience is the testimony to Him that we love Him and have a desire to know more of His will.

3. We have here the great principle on which condemnation will overtake many at the last day. They did not live up to their light. They did not use the knowledge they possessed and consequently God left them hard and dead in their sins. "It is a fearful thing to fall into the hands of the living God."

What is the doctrine to be received? Christ says, The doctrine is not Mine, but His that sent Me. Its fountain is in God Himself, but it comes to us through Christ. It is the whole system of divine truth revealed in Jesus Christ. The truth which He endeavoured to develop in the mind, and bring to bear on the nature, of man—salvation by faith in Christ's personal merits—the full and free acceptance of His atoning sacrifice—sanctification as wrought in us by the Holy Spirit, that feeling of separation from the world which gives its possessor perfect peace—that spirit of self-sacrifice, self-abnegation, which sweetens the atmosphere in which we move. This doctrine is a stumbling block to an unspiritual man. He may reason about it and carry it through a mental process, but he knows nothing of it until the revelation of the glory of God in Jesus Christ has sunk down into his soul.

What is the disposition of heart necessary to the reception of this doctrine?

(1) There should be a humble, devout spirit. It implies obedience to God, because we believe He is, and is the rewarder of them that diligently seek Him.

It implies coming to Him, not in a careless or critical spirit, but in a spirit deeply impressed with the solemnity of life, and the still deeper solemnity of death. If one's heart is cold and indifferent, how can he expect the truth to enter? To speak of the terror of the Lord to those who have no fear of God before their eyes; to tell of His deep, yearning love to those who have no power of appreciation, to proclaim His divine authority where there is no sense of loyalty or submission to His will—is it not a spirit like this that shuts out the light of heaven from the soul, and leaves the work of God to return to Him void?

(2) In addition to a humble, devout spirit, we should cultivate a spirit easily impressed, a spirit that cries to God, "I want to be right, I am willing to believe whatever I am sure is from Thee; to abandon all preconceived notions of salvation, to lay aside self-interest, popularity—every thing which hinders or keeps me back from Christ."

With this spirit a man will necessarily worship God. He realizes that he is but a creature, that he is under obligations to the Almighty, and will seek from God forgiveness in that way compatible with His holiness.

With this spirit he will obey the precepts of Christ. He will realize that Christ taught the same truths which con-