

salaries offered, is passing strange to most people. If they were more reticent they would gain in general esteem and do less injury to themselves and the profession to which they belong. Many worthy ministers have lost perceptibly in influence and usefulness by the manner in which they have handled calls. This has brought out their weaknesses, which were remarked upon at the time and remembered long afterwards, to their great disadvantage. The Presbytery of St. John have been foremost in the struggle for needed reforms, and I trust that they will bend their energies to this much needed task, and that through their instrumentality the day is not far distant when the evils connected with calls to ministers, to which I have tried to direct attention, may soon be numbered among the things that were.

Yours respectfully,

MONYMUSK.

In his latest volume of sermons Dr. Maclaren makes the remark once and again, as if the subject were much on his mind, that there are "few things which the so called Christianity of this day needs more than an intenser realization of the fact, and the gravity of the fact, of personal sinfulness." He believes this to be the root of the shallowness of so much that calls itself Christianity in the world to-day, the source of almost all the evils under which the church is groaning. It has a great deal to do "in shaping all the maimed, imperfect, partial views of Christ. His character and nature, which afflict the world." Of old we have known it as the mother of most of our heresies. The fact is a somewhat startling one, when it is remembered that never was there an

age in which men clamoured more loudly for their rights, and in which class more fiercely denounced class for its sins. But this is just because the sense of personal sinfulness is feeble. Men who do their duty are the least clamorous for their rights, and the most conscious of short-coming; therefore they are less censorious than others. — *The Christian*.

The essence of religion from the human side is a *sense of spiritual need*. The animal, when well fed, and all its instincts are satisfied, is a creature for the time without a want. Because man is never satisfied, and has needs deeper than any earthly source of satisfaction can reach, he craves for God; in other words, he is religious. The first result of contact with the Divine Spirit is that this sense of need is quickened and deepened. Before we can receive the great gift, our capacity for it must be enlarged. The Gospel is the answer to this capacity for God. Its law is, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Both the hunger and thirst, and the banquet that is provided for them, are the work and gift of Christ. He wakens the cry, "Thou Son of David, have mercy upon me," and He grants the boon, "Thy faith hath made thee whole." — *The Christian*.

James Seaton,

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