

himself to adhere to the former and yet publicly proclaim the latter.

Without trespassing further on your space I would only add one quotation out of many that might be made, that is from the late Dr. Eadie, who says "The opinion has always prevailed that there is a place in the universe where God's presence is made manifest by some visible display of His transcendent glory in the presence of the holy company that are admitted to dwell there. To such a place Jesus ascended, and there He now sits upon his throne as King of Zion, and there He continually officiates as our advocate and intercessor. There is His Father's house in which are many mansions prepared for Christ's friends and followers to inhabit, when the earthly house of this tabernacle shall be dissolved, and there will be gathered together in one blessed indissoluble society all the redeemed of the Lord, whose endless and rapturous employment it will be to admire and adore the riches of the divine grace and glory. No effects of sin will be found in heaven. There life immortal is the happy privilege of all its population, and there all enjoy unending felicity. God is there, whom they serve day and night in rapt obedience. Jesus is there gladdening every eye and rejoicing every heart. There, the mind has on it no cloud, the heart no stain, and the body no infirmity. There they fully realize that the gift of God is eternal life through Jesus Christ our Lord; so shall they be ever with the Lord."

Forever with the Lord
Amen, so let it be.

PRESBYTERIAN.

THE SECOND COMING.

MR. EDITOR,—The doctrine of the Second Coming of our blessed Lord is beginning to attract more than usual attention within the Presbyterian Church in Canada, and it is likely to attract much more attention in the near future than it does at present. In many quarters inquiry is largely instituted in relation to the time, the purpose and the accompanying occurrences of His coming. It could hardly be said that there existed among us fifteen or twenty years ago the slightest divergence of opinion in regard to these questions; but this happy unanimity has to some extent passed away. Conflicting views are openly expressed and maintained. In this confusion of tongues, many of our people are at a loss to know what to believe. Not a few of the young men in our colleges, who have the ministry in view, are also, it is said, perplexed to know what to believe. We heartily sympathize with all such perplexed ones in their embarrassment, and would gladly aid them in their effort to escape out of it. If we can do nothing more, we can assure them that whatever may be the conflict of the pulpits, the teaching of the Presbyterian Church touching the questions that are engaging their arduous inquiries has been throughout all her history uniform and decided. An appeal to those venerable documents, in which she has given to the world a declaration of her faith, is sufficient to bear me out in this assertion.

In making this appeal, I am far from imagining that the authority of the Church should be held to be decisive. My aim is simply to invite attention to what her teaching really is, and to show that if there exists any perplexity at present in the minds of any of her people in regard to the important questions to which reference has just been made, the cause is certainly not to be ascribed to a culpable negligence on her part to guide their inquiries. In common with the other Churches of Christendom, she teaches that her risen and ascended Lord will come again in the end of the world, to judge apostate angels and all mankind; that when He comes there will be a simultaneous resurrection, and a simultaneous judgment of all that have lived upon the earth, and that then the righteous will go into everlasting life, being now perfectly blessed in the full enjoyment of God to all eternity, and the wicked into outer darkness. This is unquestionably her teaching, as we shall presently proceed to show, and if any of her people hold and any of her ministers preach doctrines different from these, or, for example, that the coming of the Saviour will precede the millennium, and that it would be not for judgment, but to reign with His risen and glorified saints during that long and glorious era in the Church's history, on a visible throne at Jerusalem, be it known

that they hold and preach doctrines foreign to the faith of the Church of our fathers, and at variance with the creed to which all her ministers at least are publicly pledged. Though the Catechisms, Larger and Shorter, have not been incorporated into the creed of the Presbyterian Church in Canada, we have no hesitation in appealing to their testimony, as we feel assured that their voice will not only commend respectful attention, but be received as true exponents of her sentiments. The Shorter Catechism, in answer to the question, Wherein consisteth Christ's exaltation? states that it consists (in part) "in His coming to judge the world at the last day." In Question 87 of the Larger Catechism, we are taught to believe that "at the last day there shall be a general resurrection of the dead, both of the just and unjust," and in the following question, that "immediately after the resurrection shall follow the general and final judgment of men and angels." Questions 89 and 90 enter into a more particular account of the Day of Judgment, and state that "at that day the wicked shall be set on Christ's left hand, and sentenced to condemnation, whilst "the righteous, being caught up to Christ in the clouds, shall be set on His right hand, and there, openly acknowledged and acquitted, shall join with Him in the judging of reprobate angels and men, and shall be received into heaven."

The testimony of the Confession of Faith is no less clear and explicit. In chapter viii. section 4, we read that "on the third day He [our blessed Lord] arose from the dead with the same body in which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession, and shall return to judge men and angels at the end of the world." In chapter xxxiii., which openly treats of the general judgment, it is positively declared, in accordance with the uniform teaching of Scripture on the subject, that "God hath appointed a day wherein He will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father, in which day not only the apostate angels will be judged, but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether it be good or evil."

It is unnecessary to give further quotations. Those adduced leave no room for doubt as to what the Presbyterian Church in this and—indeed in all lands—teaches regarding our Lord's coming, its time, purpose and accomplishments. Those who walk not according to this word can neither plead ignorance of its existence, nor pretend that it is too feebly and indistinctly uttered to be rightly understood. C.

AGED MINISTERS AND CALLS.

MR. EDITOR,—It is a good thing that we have an Aged and Infirm Ministers' Fund in our Church, for in no other Church is it so much needed.

The system of settlement in our Church has the delightful tendency to make men aged fast, and it is a wise provision to have such a fund near by. Not only has our system the happy faculty of making men aged fast, but better still, it makes them equally of no account.

In law, medicine and politics aged men are of some account, and the result is there is no fund attached to the end of these activities. That there is such a fund in our Church establishes the fact that there is something wrong, or ministers as a class must be weaker than ordinary men.

The fault is not with the Fund, which is as beneficent as it is insufficient; but it lies with the system which makes the young man gray and the hoary man hopeless.

Here and there in our Church we find men and congregations adapted to our system, and our system adapted to the men and the congregations; but these are few, and the number thus adapted is gradually becoming less. I have known of men adapted to the system, but unfortunately the system was not adapted to them.

The system might do very well if the men who oiled the machinery and stood at the crank were the same men that our fathers were. But unfortunately these men are different men, and the machinery is made to do work now that would have brought tears from our fathers' eyes in their day.

A faithful minister serves his congregation for twenty-five or thirty years, and the men of to-day stand at the crank deliberately discussing which way the machinery would best turn him out. Our fathers would have discussed the advisability of calling a successor, or at worst that of a retiring allowance. They would have slept little the following night, but our men never lose a night's sleep or a good square meal over the event. That is, if the machinery has done its work well.

The fact is we are living in the present, and a great many good ministers suffer not because they don't believe it, but because they don't see it. Some never wake up till the machinery has done its work, and only too successfully at that.

Now will some one who loves his Church and system tell me what are the chances for a call to a minister who finds himself at the wrong end of this machinery, say after twenty-five or thirty years' service in the Church? He is well read and vigorous, can and ought to serve his Master in the Church for years, but our system has no place for him. Perhaps his aged partner in life, and some of his unmarried daughters, need a home about this time, but the Presbytery only gives him a well-merited recommendation, and tells him, "Go, eat, and be filled," and he is heard of no more.

DIDO

NEGLECTED FORCES.

MR. EDITOR,—In your interesting paper of the 26th October, "Knoxian" gives a review of an article of Principal MacVicar's, published in the *Presbyterian College Journal* of Montreal, on "Neglected Forces." Dr. MacVicar is an able writer, but I confess I read his views on the "Ministry of Young Converts" with great surprise, not unmixed with indignation.

Our Presbyterian fathers showed their wisdom in keeping young converts in their own place, and if they were "repressed"—to use the Doctor's term—they found reason in after life to be grateful for such repression. A young convert, if he is worthy of the name, feels himself to be only a learner. He is modest and unassuming. He "submits" himself "to the elders." He learns to "show piety at home," and this is a pretty sure test that he has turned from sin unto God.

If all the young members were so true the Churches would have more peace than they have. I only wish that the "repressive system" would prevail on this side of the Atlantic, for the young people in many of the Churches are permitted to be the leaders, and do what they please; consequently they cause divisions in the various congregations, and give no end of trouble. Presbyterians are in general reserved in spiritual matters, and dread speaking or writing more than their experience warrants; they do not carry their sacred feelings on their tongues, but allow their lives to speak for them. I am yours with much respect.

AN OLD-FASHIONED PRESBYTERIAN.

November 5.

THE *Religious Intelligencer*, published in Fredericton, N. B., says: Every year it becomes more difficult for men who are addicted to drink to get employment in places of trust. Several men were a few days ago discharged from the Intercolonial because they had been drinking. Railroad managers everywhere are becoming increasingly strict in this matter. It is well. It is also significant of the changed opinion as to drinking habits, and of the now general conviction that men who tittle are unfitted for places of any responsibility. Young men, make a note of it.

MISS ANNIE S. SWAN, who has suddenly sprung into a great position as a popular writer of religious fiction, and who is contributing a serial to the columns of the *British Weekly*, was born ... Leith in 1859, and was educated partly at a private school, and partly at the Edinburgh Ladies' College. In 1874 her father took a farm in Midlothian, where she resided till her marriage in 1883. As far back as she can remember, she was in the habit of making up and relating stories to her schoolfellows, who used to bribe her with sweets to bring them to a happy ending. Her first appearance as an author was in the Christmas number of the *People's Journal*. She was then seventeen years of age. Her first success was "Aldersyde," which appeared in the spring of 1883, and at once took a high place as a picture of Scottish life.