

tory. A memorial, in connection with the establishment of a reformatory in the County of Glengarry, was sent to the Ministerial Association by the Prisoner's Aid Association for consideration. The memorial suggested that Protestant inmates be placed where religious instruction may be easily given to them. This was the occasion of Rev. Dr. Sims' remarks. He said the question was serious in view of the endeavor of the Roman Catholic Church to exert undue influence. The Mercer Reformatory he instanced as a Toronto institution where some startling things were going on. There, said he, the influence of the priest was so great as to almost entirely prevent any Catholic attending the simplest service, even a Bible reading, that looked Protestant, even though conducted by a matron or attendant. He was told the other Sunday that the Roman Catholic inmates of the Mercer carefully cut off the texts attached to little Christmas presents sent to them. This was an effort on the part of the church to keep moral truth, pure and simple, from the minds of their people.

If these words had described the state of things existing in the Province of Quebec, or in Spain, they would have excited sorrow, but not surprise; applied to Toronto the surprise is mingled with indignation, and it can only be hoped that the report of the doings in the Mercer Reformatory was exaggerated ere it reached Rev. Dr. Sims' ears.

#### Late Rev. Dr. Dale.

No student of religious and theological literature in our day is a stranger to the works of Birmingham's great teacher. Rev. Dr. R. W. Dale, a pastor of a Congregational Church, the colleague and successor of John Angell James, he was pan-denominational in his sympathies, all the churches having been enriched by his labors, and his death removes a guide, philosopher and friend from many a man and woman who never heard his voice or looked upon his calm, benignant face. He was a man of varied gifts. As a preacher and orator he occupied the very first rank; as a writer he displays learning and thought, accurate and profound. He was a strong man all round and did not spare his talents in the service of his church and of the public. He was chairman of the Congregational Union of England and Wales in 1868-69. For seven years he edited the *Congregationalist*, and was the author of a large number of religious works. In 1877 he delivered at Yale College a series of lectures on preaching, being the first Englishman appointed to the Lyman Beecher lectureship, and in the same year he received from Yale the degree of D.D. He took an active part in the Nonconformist controversies and Liberal political movements. He was at one time vice-chairman of the Birmingham School Board, and was appointed by the Senate of the University of London Governor of King Edward VI.'s school at Birmingham. In 1886 he was appointed member of the Royal Commission on the Elementary Education Acts, and he signed the minority report. He was a warm friend of that congenial soul, Mr. John Bright, and during the tenure of the Lord Rectorship of Glasgow University by the latter, the degree of D.D. was conferred on Dr. Dale by that institution. His books will long continue to be standard works and will be read by the people and by learned men when the charm of his personality shall have been forgotten.

**Aged and Infirm** Rev. Wm. Burns writes; "that the **Ministers' Fund** contributions for the Aged and Infirm Ministers Fund have fallen off since the first of the month; so that they are now about \$200 less than on the same date last year. This falling off may be from the favorable account last month. It will be a sad mistake to cut down contributions now when the list of annuitants is larger than last year and consequently the claims are greater.

**Called to their** The Methodist Church in Canada was **Roward** made the poorer last week, by the death at a comparatively early age of two of its ablest and best esteemed ministers, Mr. Annis, London, and Dr. D. G. Sutherland, Toronto. Both were gradually rising to solid prominence in the Church. They were men of ripe learning, of wide knowledge of the affairs of the Church, of sound judgment, and great activity, making their mark in the administrative work of the connection, as well as in the pulpit and pastorate. Such men it is hard to part with at a time when the forces of Christianity require all the strength to be derived from such qualities as described, and the Methodist body has our deep sympathy in its loss.

**The Bible in** In a recent article the New York **Arabia**. *Observer* says: The Bible itself is a missionary in Arabia. Its Oriental character makes it acceptable. Books are greatly valued by the Arabs, and the Old Testament, with its stories of Abraham, Ishmael and Job is particularly pleasing. The New Testament is acknowledged as God's book, as having come down from heaven, and an inevitable result of an honest study of the gospels by the Mohammedan is, at least, a logical conviction that the prophet has fearfully misled his followers. Nothing can be more encouraging, therefore than the fact of continually increasing Bible sales. An example of the Bible's work is given in the following words from Bahrein: 'A Moslem who came to us one moonlight evening, said: 'The old man,' (*i.e.*, myself) 'feels the sting of death is sin,' and then I bought this book, and now I believe that Jesus is the Son of God.'"

**Death of Prof.** A noted Scotchman, whose many sided- **Blackie**. ness, whose patriotism and profound wisdom, as well as whose eccentricities have placed him on a unique prominence among his countrymen; passed away in the person of Emeritus Professor John Stuart Blackie. His personality impressed itself upon his generation; his versatile genius found outlets which brought his influence directly to bear upon high and low. He was a philologist, a philosopher, a patriot and a poet, and in his wide range of mental activity toiled hard and accomplished much. His views of life were wise, but he was erratic and unconventional in his theology. His appointment to the Chair of Greek in Edinburgh brought about the abolition of theological tests, by which professors required to be members of the Established Church,—as a friendly writer put it, "Conscience and Calvin disagreed"—and conscience triumphed. His career or his character cannot be sketched in a few words and it is only intended here to pay a passing tribute to a man of singularly pure life, who did much to elevate the moral tone of two generations of young men, and whose industry, energy, and disinterested labors have been popular examples during a long span of years.