

sometimes follow. Is it any wonder if the pastor next time chooses a hymn that can be sung "straight through"? Now, why not have a book of "Selections from the Psalms"—in which the "third, fifth and seventh verses" would be omitted by the compiler, to be inserted, perhaps, in another "selection" elsewhere in the book?—in which many single verses of great beauty now lost amid arid stretches of "unsingable" ones could be set together, some of them, it might be, being used more than once, for the edification of the people? Do not imagine that I would contemplate the cutting up of all the Psalms that I would, for instance, lay vaudal hands on Psalms cxiii., c., ii., vi., and others. But I would not hesitate, while letting them stand as they are, to borrow a verse or two from them, to be printed on another page with verses from other Psalms, as a separate "selection." Not long ago, at the close of a business meeting, during which one or two "new departures" had been accepted with a unanimity remarkable even in our harmonious congregation, we were invited to sing Psalm cxxxiii. Than the first verse nothing could be more appropriate; but how about the rest, especially the second? The figure was illustrative of the idea in David's time—but in the afternoon of the nineteenth century! Now suppose the pastor had had in his hands a book in which the first verse was joined, say with verses 7, 8 and 9 of Psalm cxvii., would not the effect on the congregation have been probably better? Would not the propriety of praising God for the blessing of unity, and the duty of cultivating unity, and of cultivating it specially as a means to the glory of God, and the advancement of His kingdom in the world, have been probably brought home more forcibly to the minds of the people?

I have not been able to give much study to practical details; but a few illustrations taken almost at haphazard may make my meaning clearer: Join verses 1 and 2, Psalm cl., to verses 5, 6, 11, 12 and 13, Psa. cxlviii. Join verses 8, 17, 18, 19 and 21 of Psa. cxli. (1st version), making, perhaps, one or two "selections" from the same Psalm. Join verses 1 and 2 of Psa. cxxvii. to verses 1 and 2 of Psa. cxxv., and so forth.

In a word, put into the hands of the people a book which will do with the Psalms as a whole what pastors frequently do or attempt to do with undivided Psalms too often to the confusion of their congregations and the detriment of their services.

New Westminster, B.C.

AN ELDER.

#### TWO HUNDRED YEARS AGO.

MR. EDITOR,—This year is the two hundredth anniversary of the death of Charles II., which took place on the 9th of February, 1685. He was an appointed scoundrel. James Nicol, who suffered at the Grassmarket, Edinburgh, 1684, very justly called him "a bloody, vile, adulterous, perjured tyrant." Cargill, when he excommunicated him at Torwood, said nothing but the truth when he made mention of "his great and dreadful uncleanness of adultery and incest, his drunkenness, his dissembling with God and man; and performing his promises where his engagements were sinful." Gorlyn, who was at Whitehall the Sabbath before Charles died, thus speaks of what he there witnessed: "I can never forget the inexpressible luxury and profaneness, gaming, and all dissoluteness, and, as it were, total forgetfulness of God, it being Sunday evening. The king sitting and toying with his concubines, Portsmouth, Cleveland, and (Cardinal) Mazarin, etc.; a French boy singing love songs in that glorious gallery, while above twenty of the great courtiers and other dissolute persons were at basset around a large table, a bank of at least two thousand in gold before them." Shortly before Charles died Father Huddleston was brought to him, who prepared him for death according to the rites of his Church. His bastards were brought to his bedside. The queen sent to ask his pardon for anything amiss which she might have done him. He said, "It is I who ought to ask her pardon." He might well say so. Yet, among his last words, he said to his brother James, "Do not let Nelly starve," referring to Nell Gwynne, one of his harlots. I shall not state a still more shameful fact connected with his last moments. So died, "as a fool dieth," Charles II., "the Merry Monarch." He made many a one mourn. Knight says, "The people of London, odious as was the government of the King, lamented for the man. In that lament was probably mingled the fear that a worse king was coming." The year 1685 was pre-eminently a "Killing Year" among the Covenanters.

One of the most disgraceful of the many disgraceful events in the history of the Romish Church took place 200 years ago, this year. In 1598, Henry IV. of France, by the Edict of Nantes, gave free toleration to his Protestant subjects. In 1613, Louis XIII. confirmed it. But in October, 1685, Louis XIV., *Le Grand Monarque*, revoked it, as Mosheim says, "with the approbation and applause of the Roman Pontiff, in violation of all laws human and divine." (What is Archbishop Lynch's opinion of this act?) Burnet, who visited France during the persecution which followed, terms it "one of the most violent that is to be found in history. Even in worldly things, France suffered most severely by it. Though the greatest pains were taken to prevent the Protestants from escaping, half a million, according to some, and eight hundred thousand, according to others, went to foreign countries. They, of course, took their industries with them. In this way, England learned the silk trade, and how to make the hats which formerly she bought from France." T. F.

Elder's Mills, Ont.

#### MISSION WORK IN THE NORTH-WEST.

MR. EDITOR, "Presbyter of Winnipeg, writes an interesting letter on our work. We are in need of a few more men, it is true. There is every reason for activity and fidelity, but no occasion for alarm. The mission work of our Church is keeping pace with the development of the country. A few families are left two or three years without service, but only when isolated. Many stations have no service during the winter, and cannot possibly be supplied until they have a settled missionary. In most of these places they have not suitable means of travelling, nor comfortable places of meeting. Very few could attend and they would raise simply nothing towards the support of ordinances during the winter. "Presbyter offers an easy situation. He would enlist men from business ranks and license them without any training. We employed a number of elders last winter, as good and able men as could be found among the laity. It did not prove satisfactory. Would those young men "Presbyter" wishes us to employ be any better qualified, or more acceptable to the people. That plan would work in the older Provinces better than here.

Society is more strict, and the average intelligence in the mean time is higher than in any other Province of the Dominion. Men take nothing on trust here. The minister must be able to define and defend his positions. The world is fascinating and the minister must be able to draw, and hold, by his character, his matter and manner, independent of surroundings, which are not favourable. We need the best men to overcome the degrading influence of emigration, and to found society on a good basis. The force of character necessary to successful work in our sphere would carry any young man through college. No young man of the right stamp would accept the dull standing of a minister with anything short of the regular course. Don't lower the standard, rather raise. It is beneath the dignity of our Church to take such a step in this age. Such a course would hamper and retard us for all time. What is to be done then? Pay the men we have so that they can work to the best advantage. Two men fully equipped and properly supported will do more and better work than five who are seriously conditioned by circumstances. Employ as many students as possible and those adapted to the work will probably return and settle with us. Let us who are true do good work, and encourage the right men to join us. Let those who have the means give liberally, and the question will solve itself.

MISSIONARY.

#### THINGS I CAN'T UNDERSTAND.

MR. EDITOR,—I am a young man who, up to a late period, had not given that attention to religious matters that I ought. I have to confess that, like multitudes of others in the hey-day of life, I have sought more for the pleasures of the present life than the joys of the life to come. But since more serious thoughts have been awakened, I have with fair regularity attended Church and other meetings connected with religious movements, and there I see and hear things I can't understand in the conduct of those who may fairly be classed under the name "Christian." Some time ago I was one of a considerable number of people who attended the services con-

nected with the settlement of a minister in a Congregational Church. Presbyterians, Methodists, Baptists, were there in large numbers, and so were their clergymen, to welcome the new minister, but the Episcopalians were conspicuous by their absence. Among the letters of apology received was one from the Episcopal clergyman, which said in cold, formal and brief tones that "even were he disposed to attend the gathering, other engagements prevented him. A short time afterwards the Bible Society meeting was held, the Episcopal clergyman and his flock were again absent. A year passed, and in the meantime another clergyman belonging to that denomination had taken the place of the former one, and again the annual meeting of the Bible Society was held. The Episcopal element of our community, clergyman and all, was again absent. This surprised me, and not understanding why all classes of Christians should not unite in so laudable and necessary a work as the distribution of the Word of God, I asked one of those who took an active part in the meeting to explain the causes of this seeming indifference on the part of the Episcopalians. He said, "Some years ago a noble-minded, large-hearted gentleman was sent by the Bishop to minister to the wants of the Episcopalians in the town. He tried his utmost to break down the wall which divided his congregation from the other denominations, fraternized freely with his brother clergymen, took an active part in the annual meeting of the Bible Society, and the result was that the bigoted and conservative section of his congregation drove him out because of his liberal tendencies and no curate would now dare to associate with us even at a Bible Society meeting."

Well, Mr. Editor, if that is Christian conduct, I am at a loss to understand it. If members of Christian Churches won't recognize one another as brethren here on earth, it puzzles me what kind of heaven it will be which will hold them in the world to come. Young people who are seeking for the higher life are apt to pause and ponder over this as one of the things they can't understand. A SEARCHER AFTER TRUTH.

#### BRITISH COLUMBIA.

MR. EDITOR,—In a recent issue you state in reference to Mr. Thomson's appointment to Burrard Inlet, B. C., that "This is the third appointment (by the Home Mission Committee) during the year, the others being Mr. Mackay to New Westminster, and Mr. Fraser to Victoria." Doubtless the Home Mission Committee is very zealous and active, but it is just as well to be accurate even in such small matters. The real state of the case is that both of the congregations referred to delegated their right of "calling" ministers to three commissioners in Ontario, only one of whom was a member of the Home Mission Committee. Those commissioners "appointed" and sent out Mr. Mackay; but declining to accept the responsibility in the case of Victoria they referred the matter to the Home Mission Committee. For reasons not far to seek, New Westminster was specially careful not to trouble the Home Mission Committee. Victoria is a self-supporting congregation without any assistance from the Home Mission Committee, and asked no favours from it. Since Mr. Aitken's appointment over sixteen years ago, by the Foreign Mission Committee, Mr. Thomson's is the first appointment by the Home Mission Committee as such. During the same time the Church of Scotland has sent nine ministers, and has had a Presbytery for nearly ten years. May every prosperity attend the Canadian Church in its "new departure." It will require the combined efforts of both Churches to overtake the work that lies before them in this Province. There are at present only four ministers of the Church of Scotland, and two of the Canadian Church. B. C.

THE Rev. Dr. Cochrane has received another contribution of £100 for our Home Mission work from the Presbyterian Church in Ireland. This is the second this year from this body. This, together with the handsome contribution of the Free Church formerly acknowledged, shows that the appeals made at the Pan-Presbyterian Council on behalf of Canada, have not been in vain.

DR. REID has received the following contributions: A Friend, Wick, \$1 for French Evangelization; Friend, Arthur, for Home Missions \$5, and for Foreign Missions, \$5; Presbyterian Church in Ireland for Home Missions, £100 sterling; M. D. B., London, for Aged and Infirm Ministers' Fund, \$2; P. M. B., Emerson, \$2.50 for Home Missions and \$2.50 for Foreign Mission; Woodville, special for Rev. H. A. Robertson, Eromanga, per Mrs. J. Maclean, \$25.