

for them was capitulation or ruin. Could not legislation have curbed the rapacity of this and similar grasping and conscienceless monopolies? All avenues by which redress and fair dealing could be secured were closely guarded. They had their skilled agents at every legislature; whatever measure they disliked were blocked, and what they approved of were promoted. Purchasable members were in the market, lobbyists were on the spot, and money was forthcoming. The phenomenal success of this unprincipled monopoly became the model for almost all other branches of business. There are others as bad, but limited space forbids their enumeration. Only one other shall here have passing mention. The Cotton Seed Oil Trust has secured the monopoly of this product, which in modern commerce has disclosed an amount of pliable usefulness that is astonishing. It can be transmuted into lard, oleomargarine and numerous other food substances. It is said to find its way back to America from Mediterranean ports as pure olive oil. The question well may be asked, Whither are we drifting?

At first sight the indications that led many to suppose that commerce was to be conducted by consecrated methods, and that the prophecy Hobbes unto the Lord was to be inscribed on the bells of the horses was nearing its fulfilment, point in another direction. Through long struggles, men who loved freedom strove to secure the overthrow of despotism in Church and State, but each new age has to confront new forms of tyranny. Where civil and religious freedom are enjoyed, the masterful rule of sordid monopoly rears its head. Men wonder that anarchic and communistic doctrines make way among the masses. Soulless corporations by their arbitrary and despotic methods of procedure are affording the occasions, if not the excuse, for class warfare. So long as professing Christian men silence the admonitions of conscience by the plea that there is no room for sentiment, that is, fair, upright and merciful dealing, these evils will continue to exist. Until the truth that Christian men are morally bound to carry out the principles and spirit of their religion in all departments of activity is firmly grasped, power will remain on the side of the oppressors.

#### MINISTERIAL INEFFICIENCY.

In the Scottish Presbyterian Churches the subject of ministerial inefficiency has come up for exhaustive discussion. The Free Church General Assembly sent the subject down to Presbyteries for consideration. The question is one of immense practical importance, and it may be assumed that its every phase will receive attention. It may also be assumed that a radical change will not hastily find a place in Presbyterian practice. There will be mature deliberation before the loosening of the ministerial tie is sanctioned. In several Presbyteries the overture has been voted down, while in the Presbytery of Edinburgh it carried by a decisive majority. The principal opponent of the measure in this metropolitan Presbytery was the Rev William Balfour, of Free Holyrood Church, and its chief advocate was Principal Kamey. The question was ably debated and the result was, that only fourteen voted for the amendment expressing disapproval of the overture, of these, seven were ministers and seven elders. For approval of the overture twenty-five ministers and fifteen elders gave their votes. This division is fitted to convey the impression that the consideration of the question was dispassionate. The general good of the Church and not the immediate interest of individuals seems to have been considered.

The faithful and competent minister of the Gospel will not be greatly influenced by the fear of dismissal. Fidelity to his sacred trust, allegiance to the King and Head of the Church, and love for His people, will be sufficient incentive to the conscientious discharge of the important duties committed to his care. The most gifted pastor is not always the one that commands immediate success. So many qualifications for the successful prosecution of the Christian ministry are requisite that all can scarcely be looked for in one individual. To become efficient, experience is indispensable. The bright young graduate from our theological institutions may be deficient in his knowledge of men and in practical experience. He is liable at first to make mistakes. The realities of ministerial work are very different from what the untutored youth anticipated, and he has much to learn by

coming into actual association with the people of his charge. A measure dealing with ministerial inefficiency must not be Diocesan in its enactments. It will have to be applied with wisdom and sympathy, as well as with firmness and impartiality.

It is a palpable fact that congregations do suffer, and suffer grievously, from inefficient and ill-assorted pastors. It is true they have the remedy in their own hands, and it is equally true that they do not always make a wise and merciful use of it in its application. Those are not the worst congregations who endure with patience and long-suffering the misfortune of an inefficient pastor, but their patience is sadly misapplied. As matters now are, it comes to be a question whether the pastoral tie may not be honourably dissolved where such dissolution is essential for the good of the Church by straightforward constitutional means rather than by the cruel process of starving out, which only results in sad consequences to all concerned. It must be conceded, however, that the term inefficient is somewhat elastic, and that under cover of its vagueness serious injustice might be done. It is open to abuse by self-willed and imperious malcontents in a congregation, and it is possible that even in Presbyteries the feeling of partisanship may enter. There are men placed over congregations where the conditions are such that they are hampered in their work, and that success is difficult of achievement, who in more congenial spheres would be held in honour for their work's sake. Mere dismissal in such cases might end in the sacrifice of good men who in other fields would render excellent service. The experiment in the Scottish Churches will be watched with interest, and if good results follow, its adoption elsewhere will only be a matter of time.

#### Books and Magazines.

**THE HEALTH AND HOME LIBRARY.** (Chicago Health and Home Publishing Co.)—This first number of this neatly got-up magazine, devoted to health and home matters, gives evidence that it is fitted to do good work in the field it seeks to cultivate. For the present it is the intention to issue it quarterly.

**THE WOMAN'S WORLD.** Edited by Oscar Wilde. (New York: Cassell & Co.)—This new literary claimant for popular recognition presents a most attractive appearance. The February number opens with a poem on "Historic Women." The contributions are almost exclusively by ladies who have earned distinction in the literary world. The artistic embellishments of the magazine are very fine. This new venture deserves success.

**THE CONCISE IMPERIAL DICTIONARY.** By Charles Annandale, M.A., LL.D. (Toronto: J. E. Bryant & Co.)—The merits of the Imperial Dictionary on which this work is based are widely recognized. For constant ordinary reference the Concise Imperial is without question the best that has yet appeared. The utmost care has been exercised to secure fulness and accuracy. The printing is clear and beautiful, and the binding neat and serviceable.

**HOLIDAY RAMBLES BETWEEN WINNIPEG AND VICTORIA.** By George Bryce, LL.D., Winnipeg.)—Dr. Bryce is a close and accurate observer, and what he sees he can enable his reader to see. If they don't it is not his fault, for he is as lucid a writer as he is a patient investigator. These "Rambles," published in cheap form, contain two series of papers on "Prairie and Mountain" and "Lo! the Poor Indian." There is much information pleasantly imparted respecting the great North-West and its denizens in "Holiday Rambles."

**THE MASTER'S MEMORIAL.** By the Rev Thomas Macadam, minister of St. Andrew's Church, Strathroy. Third edition, revised and enlarged. (Strathroy: Evans Brothers.)—Mr. Macadam has in the preparation of this admirable little manual rendered an important service. To the young it is especially valuable, though those of maturer years will also find it helpful. In relation to the Lord's supper, this publication fills a felt want. In brief compass the design and purpose of that ordinance and the obligations it imposes are clearly and Scripturally defined. It is no slight tribute to the merit and usefulness of "The Master's Memorial" that it has already reached a third edition.

#### THE MISSIONARY WORLD.

##### MADAGASCAR.

The Rev James G. Mackay, missionary at Antsehanaka, Madagascar, writes:

The Central Province of Imerima, Madagascar, is all but civilized. It is situated between 4,000 and 5,000 feet above the sea level, and on the central tableland. The work of civilization, in conjunction with active mission agency, has of late years been spreading to the other provinces—namely Betsileo, to the south, and Antsehanaka, to the north-east. The Rev J. Pearce, now of the former province, had the European direction of the Antsehanaka Mission for a number of years. This region has the unenviable reputation of being malarial, and on account both of fever and other causes the mission has been without adequate European superintendence for five or six years. Four Hova "evangelists" from the Central Province have had the oversight of the work during that period, aided by an occasional visit from one of the mission's staff in Antananarivo. Last year the Directors of the London Missionary Society finally decided to recruit the Madagascar staff, and on September 1 a party of twelve sailed from London to fill up vacancies in the staff throughout the island. Our party of four, Rev J. H. Stribling and Mrs. Stribling, Mrs. Mackay and myself, were at first detained in the capital on our arrival there by the advent of the wet season. Later on, however, death came into our ranks, and took away one of our number—Mrs. Stribling. She was not, like ourselves, new to the country, but had spent many years in the Vohémar District, a day's journey from the capital, in happy Christian work for the Master, together with her husband.

On July 1, 1887, we arrived at Antanondrazaka, and forthwith took up our work. The following is a short summary of the work done during the past—our first three months ending September 30.

Mr Stribling has made a three weeks' journey round the entire district, and another shorter journey of a week's duration to four or five stations in particular. Besides these he has continually been preaching the Gospel, both in the "mother-church" here, and in the various ru-b-made structures, so-called churches, in the immediate neighbourhood. A five or six years' absence of European direct help in an important mission like this must needs leave accounts, correspondence, etc., in a very dilapidated condition, and consequently our beloved brother's work has been all the heavier, as he has had this extra work fall on his shoulders.

Mrs. Mackay has now organized a sewing class of over sixty native girls, has three or four of the better class Hova women to help her, and these latter, with the women of the town, come to her earlier in the week to learn themselves. On the other hand our medical department bids fair to be no insignificant part of the work. Twice a week I see patients in my outdoor consulting room, and my wife, on these days, dispenses the medicine. At all other times I am likely to be called upon to help to heal the body, and say a word in as yet very poor Malagasy, maybe, about the Saviour. Our experimental hospital is in course of erection. It is to contain but five or six beds. It is our intention, D.V., to build a permanent structure next dry season.

The following plan has been suggested for the formation of a native Presbyterian Church in India: The Presbyteries of the Established Church and Free Church of Scotland in Bombay, the Presbytery of the Irish Presbyterian Church in Gujarat, the mission of the Original Secession Church in the Central Provinces, and that of the Canada Presbyterian Church at Indore, with the Kolapore Presbytery of the Presbyterian Church, U.S.A. might readily form the Synod of Bombay.

The Presbyteries of the Free Church and Established Church of Scotland in Calcutta, the mission of the Welsh Calvinistic Methodist Church in Assam, and that of the English Presbyterian Church in Bengal, might form the Synod of Bengal. The Presbyteries of the Established and Free Churches in Madras, and the Classis of Arcot of the Reformed Church in America, with the few Dutch Reformed and Presbyterian Churches in Ceylon, might form the Synod of Madras. The Presbyteries of Allahabad, Furruckabad, Lodiana and Lahore of the Presbyterian Church, U.S.A., the Presbytery of the Reformed Presbyterian Church of America at Roorkee, the Presbytery of Rajpootana of the United Presbyterian Church of Scotland, and the Presbytery of Seakote of the United Presbyterian Church of America, might form the Synod of North India.