

PROMINENT PRESBYTERIANS.

"Presby," a special contributor to the Winnipeg Tribune, has the following notes on well-known Presbyterians.

The Rev. W. T. Herridge, D.D., of St. Andrew's church, Ottawa, bears a name that is well known all over the Dominion of Canada. He possesses the reputation of being both a scholarly and eloquent preacher, and his literary attainments have long been recognized. When the Dominion parliament is in session scores of its members flock to his church in order to hear his eloquent sermons. During his college career he carried off a number of prizes which bear testimony to his learning and erudition. He matriculated at Toronto university, where he carried off a treble scholarship. Subsequently he was first prize-man and winner of the classical scholarship there. He began his theological studies in Montreal Presbyterian college and during his course was assistant in St. Paul's Church of that city. He graduated in 1883, and having successfully passed the prescribed examinations, was awarded the degree of B.D. He is the author, amongst other works, of *Essays on "Beethoven," "Milton," "Robert Browning,"* and *"Woman: Her Place and Work."* In Ottawa he is known as "Ottawa's Pulpit Orator."

The Rev. G. M. Milligan, D.D., of Old St. Andrew's, Toronto, is noted for his eloquent preaching. Of Dr. Milligan the Canadian Presbyterian says: "He is not only an eloquent and earnest preacher and a faithful pastor, but he has outside his own congregation ever been ready with tongue and pen to champion every good cause, and to combat every bad one, from Jesuit aggression to Sabbath desecration." He has travelled over a large extent of America and Europe and some years ago delivered a series of lectures in which he gave his impressions of what he observed on foreign soil.

The Rev. F. B. DuVal, D.D., who is more than likely to occupy the moderator's chair after the 3rd proximo, is well and worthily known in Winnipeg. For upwards of twenty years he has filled the pulpit of Knox church with honor to himself and profit to his congregation. He has a genial manner that captures all who come into contact with him, and it is no exaggeration to say that he is an ornament to the Presbyterian church in Canada.

The Rev. Robert Campbell, D.D., the out-going moderator is well known as a man of high literary attainments, and a considerable portion of his time is devoted to literary work. He published in 1887 the "History of St. Gabriel's Church, Montreal," of which he is still the pastor. In this work the author displays much of historical research and a literary gift of a high order.

It has been well said in the Grand Old Book that a "prophet has no honor in his own country," an axiom which to some extent at least, holds good in connection with the name of the immortal author of "The Sky Pilot," and other delightful books for assuredly he is more widely read in the Old Country than in the land of the Maple Leaf. The Rev. C. W. Gordon, D.D., of Winnipeg is one of Canada's most precious assets today, and in days to come a statue to his memory will, I doubt not, grace some public park within the confines of Winnipeg. *Tampora Instantum, etc.*

The names of a few of the leading lay commissioners deserve to be recorded in this preliminary notice. Amongst them the name of Mr. Robert

Murray, an octogenarian, and editor of the Halifax Witness, deserves honorable mention. He is author of several well-known hymns, which are sung on both sides of the Atlantic, one of which, "From Ocean Unto Ocean our land shall own Thee, Lord," is very popular. Mr. Murray is a valuable member of the Supreme Court of the church as well as one of its leading elders, and assuredly he is one of Canada's grand old men.

LITERARY NOTES.

The Story of the Bible, by Rev. Jesse Hurlburt, (J. C. Wenston, Philadelphia) is a handsome volume, well written and full of good illustrations. We can recommend it as a gift book for young people. The Rev. D. R. F. Sanders, a distinguished Biblical scholar, says: "With its capital illustrations, clear type and direct and simple phraseology, I am sure it will be extensively popular and very helpful."

(When making up the parcel of magazines for your summer outing be sure and include Blackwood's, The Contemporary and The Fortnightly for May. Each contains much that is interesting as well as informing. Blackwood gives several chapters of Saleh: A Sequel, Robinson Crusoe, Imposter, John Bremken's Tale, and the "Reconstructed Ministry," which deals with the Asquith Cabinet from a distinctly Tory point of view. In The Contemporary will be found The Village "Pub," Ancient Wisdom and Modern Knowledge, Experiments on Animals, Shakespeare and the Life to Come; and Mr. J. N. Farquhar's well considered paper on Christianity in India is well worth careful reading by every one interested in the weighty problems at present facing the rulers and ruled in our Indian Empire. With regard to the attitude of the native Christians we are told that "In all the Missions greater freedom is being given to Indians, and among the more progressive the policy of pushing the Indian to the front is being consciously adopted. This is a door of hope. Her children will woo the heart of India to her Saviour. The history of the past century and the condition of India to-day fill the present soul with the certainty that the Kingdom of Christ is coming."

The Bibelot for June (T. B. Mosher, Portland, Me.) contains a beautiful elegy on the death of a two-year-old child by Eugene Lee-Hamilton. The following verses will show the style and spiritual quality of it:

Have dark Egyptians stolen thee away,
Oh, Baby, Baby, in whose cot we peer
As down some empty gulf that opens
sheer

And fathomless, illumined by no ray?

And wilt Thou come, on some far distant day,
With unknown face, and say: "Be-
hold! I'm here,
The child you lost;" while we, in sudden

fear,
Dumb with great doubt, shall find no
word to say?

One darker than dark gipsy holds thee
fast;
One, whose strong fingers none has
forced apart

Since first they closed on things that
were too fair.

Nor shall we see Thee other than Thou
But such as Thou art printed in the
heart,

In changeless baby loveliness still there!

If we could know the silent shapes that
pass

Across our lives, we would perchance
have seen

God's messenger, with dusty pinions,
lean

Above the cot, and scan as in a glass

Of some clear forest water, framed in
grass,

The likeness of his own seraphic mein;
And heard the call, implacably serene,
Of Him who is, who will be, and who
was.

CONCERNING TITHING.

(By Ulester Pat.)

In a recent number of the Dominion Presbyterian I saw that at the closing of the Toronto Bible Training Institute, one of the graduating class read a paper on "Tithing," in which he held that "the law of the tithe was not abrogated by Jesus, but upheld by Him." Did Jesus "abrogate" any law? He came not to destroy, but to fulfil. When Jesus was baptized He laid down a new principle which guided Him throughout His career and "it becometh us to fulfil all righteousness." Jesus was circumcised and He nowhere abrogated that law—nay, He enforced its obligation upon the Jews. Yet we find the apostles, guided by the Holy Spirit, freeing the gentile believers from it, by the substitution of the higher law of love. Jesus obeyed even the civil law, having first intimated that as Prince of His people, He was free of the obligation to do so. He did it from choice, not of necessity. He did not uphold the law of tithe in speaking to the Pharisees, but pointed out that while they were so far right in strictly observing its letter, they had wholly missed its spirit, and hence their obedience was of no value in the sight of God.

What the Saviour taught His disciples was that the giving not only of tithes but of gifts which, however great, did not involve self-denial was not to be compared to the sacrifices flowing from love. In His eyes, the farthing which was the "living" of one poor widow outweighed all that was given by the multitude though "many that were rich cast in much."

The tithe was for the maintenance of the priestly tribe and was only a portion of what the Israelites were required to give to what in these days we should term religious purposes. The blessings promised in the Old Testament are largely temporal, and the inducements held out by writers and speakers for a return to tithing savours strongly of bargaining with God. They tell of men who promised a tenth, and who received large increase of worldly property; and I do not doubt what they say is true. But is not worldly prosperity more likely to prove a hindrance than a help to spiritual growth? The rich man may, often does, grow in grace, but it is unfavorable soil. Though the apostles gave up "all" for Jesus, and were promised "a hundred-fold now in this life," that certainly did not mean in worldly prosperity, for while they got the "persecutions" promptly, yet to the end of their days on earth they possessed neither silver nor gold. They did receive "brethren and sisters, and mothers and children" in Christ, and in the same sense I doubt not "houses," also. But that is not the kind of reward mentioned in any "tithing" argument I have heard or read.

If the church is to live by bread alone, then let her adopt the tithing system. But if she is to live "by any word that proceedeth out of the mouth of God," she will inculcate the love that sacrificeth all things and trust Him to enable those who thus desire to find the means, even in such ways as will cause the world large who exclaim: "If the Lord should make windows in Heaven might this thing be!" to see with their eyes that God is a rich rewarder of all that trust in Him. And let us hope lead many who now scoff at such faith to praise His name.

Manitoba college was founded in 1871. The first professors were the Revs. Geo. (now Dr.) Bryce and Thos. (now Dr.) Hart. There were three students.

The Rev. J. M. King, principal of Manitoba college, relieved the institution from debt and almost doubled the size of the building. One of the Winnipeg schools was named after him.