

Ministers and Churches.

Our Toronto Letter.

If Ontario at present is the storm centre of the war in the liquor business in the shape of the bar-room and saloon, this city might be considered as the base of that storm centre. It is the scene of one of the most vigorous campaigns ever waged here against that particular department of the devil's business. All this week as for some time past, the din of this moral battle has been heard in some part of the city, and the coming of the decisive day is awaited with intense interest. The public meetings and speeches are almost, if not altogether left to the opponents of the bar and saloon. Whether their advocates have not the hardihood to defend them in this way, or whether they prefer the "still limit," does not appear, but we may be sure they are not idle. It would be tedious and not interesting to all, to specify the many meetings held nightly in several different parts of the city to deepen interest, enlighten the electorate on the subject, to urge all to vote, the literature circulated and circulars sent out to secure without fail the 212,723 needed for a favorable vote. What a blessed day for the country it will be, and for thousands of enslaved drunkards, and their suffering wives and children when every bar room and saloon in the land is closed, and what an honorable record it will be for the province of Ontario to set the example in this matter to the whole Dominion.

On last Sunday 23rd inst., Rev. Principal Caven occupied the pulpit of College street Church, Rev. Alex. Gilray's, and explained and denuded the Presbyterian system of church government and polity as compared with the Episcopal and Congregational. The subject was treated in Dr. Caven's manner, calm, moderate, clear. Concluding he said, "The teaching of the church is the great thing. The pure doctrine of Jesus Christ and Him crucified, the doctrine of the Holy Spirit and a corresponding life make men one in Christ Jesus." His own feeling with respect to church union was strongly expressed. "I would to God," he said "that there were further eternal union either organic or federal, in some form or under some name, some further union that would consolidate our power, unite us against the common enemy of all churches, and enable us to prosecute more faithfully at home and abroad the work that is given us to do." It would have been strange had Dr. Caven's presentation of this subject not called out some rejoinder. That doughty champion of episcopacy, Rev. Dr. Langtry, has accordingly come to the rescue, not because "he loves a fight" he protests, as many people would be inclined to think he does, but because he loves truth, loves peace, loves brotherhood, and desires with all earnestness the restoration of unity to the distracted, weakened Christian house of to-day." No one will question Dr. Langtry's sincerity or ability. With him it is a question of church history and in a second letter he promises to show the falsity of Dr. Caven's position. The question of church government, Dr. Langtry regards as a matter comparatively indifferent, it is the continuity of the church as set up by Christ and His apostles that it involved, and this continuity he avers, can only be presented through Bishops in the Anglican sense. It would be interesting and helpful to see Dr. Caven reply to this second letter, but we fear he has too much more important and more useful work in hand to enter upon what, with Dr. Langtry at least, would be an endless controversy.

On the same Sunday, anniversary services were held in Southside congregation, Rev. Wm. McKinley's, where Rev. John Neil preached in the morning and Rev. Alfred Gandier in the evening, their places being supplied in the former case by Rev. W. D. McLaren, D. D., Superintendent of Missions, and in the latter by Rev. Prof. Ballantyne. Rev. J. A. Macdonald, in the absence of Rev. W. G. Wallace at Guelph preaching to St. Andrew's Society, occupied Bloor street pulpit morning and evening.

On Thursday evening last, a well attended praise service was held in St. James Square church. It was a model service of the kind; the selections were excellent, the music good, the spirit of the choir sympathetic and reverent, so that the whole service was delightful and uplifting.

The public missionary meeting of Knox College lately held was very successful. Interesting and inspiring addresses were given by

Rev. Dr. McLaren, Missionary Superintendent, and A. C. Justice, a student. The annual Conference of the College is to begin on the 8th inst. and the "At Home" will be held on the evening of the 12th. The Caven Library Building fund has made a good beginning among the students attending College, who expect to raise amongst themselves for this object, \$1,000.

Rev. Dr. Gordon's appointment to succeed the late Rev. Dr. Grant, as Principal of Queen's University, Kingston, meets with most cordial approval in Toronto, as we believe it will over the whole Church. On the other hand the removal by death, which has for some time been expected, of Rev. Dr. Parker of the City Temple church, London, England, is mourned as a distinct loss to the Church and the world; filling his place will be no easy task.

Rev. J. D. Freeman, successor in the Bloor street Baptist church of the Rev. Chas. Eaton is taking a strong hold of his congregation. Last Sabbath evening he preached a suggestive sermon from the text, "Ye shall seek Me and find Me when ye shall search for Me with all your heart." "Life on earth," he said, "is a continuous quest. Man is constitutionally a seeker. While there is a pathos in this, it is also the thing which gives life its movement, its onwardness, its forwardness. It is the secret of all our civilization, of all our morality, of all our science, of all our literature, of all the things that go to make life rich and bright, and conditioned for the highest activities and experiences."

Booker T. Washington, the well-known representative and leader in the United States of all that is making for the improvement of the coloured race there, has been visiting us. His lecture in Massey Hall on Wednesday evening last was on the "Race Problem" in the United States. His lecture was in part autobiographical. The twenty negroes who, three centuries ago, had come to the United States had grown to nine millions. Speaking of many proposed solutions of the Race Problem which had been tried and failed, he argued that, its real solution was to be found in the industrial education of the negro, such as he was seeking to effect at Tuskegee Institute. Beginning without a dollar it has now 2,300 acres of land, 50 buildings, 1200 students gathered from 30 states, gives instruction in 29 industries, under 96 teachers. Its annual expenses are \$112,000 and of that he had to raise \$70,000 to meet current expenses. The negroes in Georgia, he mentioned, now owned 141,000 acres of land and paid over \$15,000,000 in taxes. While in the South, the negro had difficulties, he had the advantage that the entire field of labour, common or skilled, was open to him, and that at any bank, with equal security, he could borrow money as readily as a white man, and his business, if rightly managed, was patronized by white people.

Last week I referred to a statement made at a Single Tax meeting. At the last one held, the speaker was Mr. Louis F. Post, from the United States, where most of the speakers on this subject come from, and editor of the Public, Chicago. Referring to the struggles of men in the past to free themselves from various forms of slavery, and in the present form that of industrial institutions, he said, "because property interests are involved, the respectable classes opposed the abolition of poverty, as in the old days they opposed the abolition of chattel slavery. Now, as then too, the clergy were with them, quoted Scripture to show that poverty cannot be abolished, and as before they preached that God had ordained chattel slavery, so now they preached that God had ordained poverty." If this is true in Mr. Post's experience of preaching, he has surely been unfortunate in his preachers; it certainly is not true of the respectable classes or of our experience of preachers so far as we have ever heard them, and we have heard a good many sermons in our time.

Northern Ontario.

A special meeting of the Presbytery of Barrie was held at Barrie to transfer the Rev. A. M. Currie from Uptergrove to Almonte.

The Rev. Neil Campbell, of Oro, occupied the Orillia pulpit, morning and evening last Sunday. In the morning a special sermon to the Sons of Scotland was preached.

On the evening of the 23rd Nov. there was an exchange of pulpits between the pastors of the Presbyterian, Methodist and Baptist churches, Parry Sound. Rev. Mr. Childerhouse occupied the Methodist pulpit, Rev. Mr. Strangways the Baptist and Rev. Mr. Lorymer the Presbyterian

pulpit. The subject of the discourses in all three churches was the vote on the liquor act of 1902, to be taken on Thursday of this week.

About five hundred people attended the mass meeting of the Prohibitionists in St. John church, Hamilton. Rev. Dr. Wilson presided. Addresses were given by Rev. T. Albert Moore, Rev. John Morton, Rev. A. MacWilliams, Messrs. J. H. Horning, Matthew Carvin, Rev. John Young, President of the Hamilton Referendum Association, and Dr. Baugh. The last named intimated that it would be better for the ministers to emphasize the Gospel instead of the referendum, although he said he wished the Prohibitionists God-speed.

Western Ontario.

Rev. H. A. Macpherson, Acton, is to preach the annual Masonic sermon in Knox church, Hamilton, on Dec. 28th.

Rev. Robt. Aylward, of Park Hill, continued his sermons on "Unworthy People" last Sunday evening. His subject was "Achan the Thief."

A pro re nata meeting of the Presbytery of Saugeen was held in Westminster church, Mount Forest, on Friday, the 28th ult., to sustain a call from Arthur and Gordonville to the Rev. James Barber, B.A. of Forest.

The Presbytery of London accepted the resignation of the Rev. Thomas Wilson as pastor of the King street church, London, in opposition to the request of the Church Board that the resignation be not accepted. A committee consisting of Rev. Mr. McGillivray, Rev. Dr. McCrae and Mr. Hopkirk were appointed to draft a resolution to Rev. Mr. Wilson, in testimony of the good work he had accomplished in London.

The Globe gives the following extract, taken from its files of the Globe of November, 1852: "We understand that Mr. Matthew Barr, a licentiate of the Glasgow Presbytery of the United Presbyterian church, who has been appointed by the Mission Board in Scotland as a missionary to Canada, arrived in Toronto on the 15th inst. Mr. Barr has put himself in communication with the Committee for the distribution of preachers in Canada." Mr. Barr was shortly after designated to the Huron district, and his field of labor extended from Parkhill on the south to Walkerton on the north, the intervening country being pretty much a trackless wilderness. He travelled on horseback, and did splendid service among the pioneer settlers. He was subsequently stationed at Harpurhey, where he still resides, and is, physically, hale and hearty, and gets around as briskly as many much younger men.

Eastern Ontario.

Rev. Mr. Ross, of Saltfleet, is called to Airlie and Black Bank.

Rev. A. E. Duncan, formerly of Cannington, has been preaching for a couple of Sabbaths at Woodville.

The Presbyterian church, Orono, after extensive repairs, was reopened on Sabbath Rev. J. Hodges, B.A., of Oshawa, preached special sermons. The Methodists withdrew their service.

Rev. H. D. Leitch preached in the Maxwell church last Sabbath morning and Rev. K. Gollan of Dunvegan delivered a splendid Temperance sermon in the evening.

On Thursday evening, the choir of Knox church, Perth will give a sacred concert in that church. The programme will consist of anthems, quartettes, and trios by the choir, and solos by Miss Simpson, soprano of Toronto.

The anniversary of the Sabbath School, of the First church, Port Hope, will be held on Sabbath, 14th December. The Rev. A. L. Geggie, of Parkdale church, Toronto, will occupy the pulpit both morning and evening, and address an open Sabbath School in the afternoon. The annual entertainment of the Sabbath School will be held on the evening of Christmas Day.

Rev. C. H. Cooke, of Smith's Falls, preaching in St. Andrew's church, Perth, and asked to announce a Sunday sacred concert in a neighboring church, said: "In these days when the Lord's Day Alliance and kindred institutions were doing all they could against the encroachment made on the Sabbath Day, he thought that it was out of taste for any church to permit a sacred concert. It was that way that the devil often did his work. For his (the speaker's)