

the city papers. Dr. Reid's reply was characteristic. "You can preach if you want to be in your coffin at the end of a week!" It was a revelation to me when after two weeks of suffering I had so far recovered as to fulfill the appointment to find myself confronted by a congregation of thousands filling two immense galleries as well as the body of the church, for memory could not help reverting to the time when I acted as a teacher in Mr. Hanna's Sunday School, held in a dingy room in an obscure lane off North street, and the audience was small indeed. Before closing that service how could I help giving out the sublime words of the 72nd psalm.

"Of corn an handful in the earth
On tops of mountains high
With prosperous fruit shall shake, like trees
On Lebanon that be."

St. Enoch's is by far the largest Presbyterian Church in Belfast and has lost its first great pastor; but it was some consolation to me to see the splendid statue the people have raised to his memory opposite the church as I passed on the last 12th of July.

The pastors and professors of my early days are all gone except Killen who is close on a hundred years old, and to all appearance may far outlive the century—Cooke and Edgar and Morgan and Hamilton and Nelson and Toye—with many others, but though dead they are speaking, for their spirit lives and animates whole masses of the population. The God-fearing men who sat at the feet of these Gamaliels have left worthy sons inheritors of their piety, and the work of Church expansion goes on apace so that the presbytery of Belfast is now a veritable synod.

During my late visit to that city it was my privilege to preach the third time in Dr. Cooke's church, May street, once for the Doctor himself, once for his successor Dr. McIntosh and, lastly for his successor, Dr. Lynd, who is the present pastor. Dr. Lynd's oratorical talents are exceeded by no minister in Belfast, and by few if any in Ireland. His popularity like Dr. Cooke's is too great for the welfare of his congregation, which too often misses his presence owing to the urgent entreaties of outside churches calling for his help. He is a man of large sympathy, and so perfectly unselfish as to be unable to resist their appeals.

Notwithstanding this the attendance keeps up remarkably well, and the regular attendance is often largely reinforced by strangers eager to listen to the sparkling eloquence and beautiful elocution of Dr. Lynd.

I have referred to the piety of the fathers of the Presbyterian Church in Belfast. This is a point on which too little stress has been laid in their biographies, because it should be marked as an example to all ministers, elders and people of succeeding generations. It is not enough to speak of the dazzling triumphs of their eloquence in pulpit and on platform, in controversies and in lectures. They were men of God, strong in faith, and filled with the Holy Ghost. Who could doubt the piety—the intense burning piety and zeal—of such men as David Hamilton, Thomas Toye and James Morgan, and if the intellectual power of Henry Cooke was so preeminent as mainly to arrest the attention was he less gifted in a sacred devotional sense. I shall close with a reminiscence in proof of this, and one not to be found in his biography by his son-in-law, Dr. Porter. In the year 1852 Dr. Willis, Principal of Knox College, Toronto, visited Belfast. He had tried to find a teacher of elocution in Glasgow but could not obtain one to his

mind and then applied to Dr. Cooke, of the Assembly's College. As I had taken the highest honors in Professor Beattie's class of Elocution, and the first prize in Sacred Rhetoric in Dr. Cooke's, the doctor advised him to call on me. I consented and was furnished with testimonials by the professors. When I called on the doctor for his he was not content with giving it in the kindest manner but immediately took me into his study and knelt down (we two alone with God) and there poured forth a prayer for guidance and protection by land and sea and success in my new sphere of labor in Canada, in which the words "may Jacob's God be with the young man" were fervently uttered, as shall never be forgotten. It was a spontaneous act of genuine friendship and deep paternal piety worthy of the man whom Providence raised up to give Daniel O'Connell and the cry of "Repeal of the Union" their *quidus*, and settle the Arian controversy in Ulster.

Sparks From Other Anvils.

North and West:—We are not saying that the drama may and should not be purified and rendered more wholesome, but we seriously question whether there is room or call for a Christian theater as an institution for the promulgation of religious truth.

Canadian Baptist:—The truth is the past and the future is but one great stream. The accumulations of the past flow into the present and on to the future. As the stream flows on it receives tributaries. The present is ever the heir of all the past. No age gathers more than a small part of the wealth it possesses.

Christian Observer:—In the great loom of God's purpose, with the shuttle of his love, he weaves the thread of circumstance into the cloth of life. When he takes the finished product from the loom, in the case of his children there is wrought into that cloth of life a beautiful design—even their highest good. For "all things work together for good to them that love God."—Rom. 8:28.

Religious Intelligencer:—To preach effectively the preacher must know his people and their necessities. To know them he must visit them on proper occasions, and talk with them. He need not cultivate too great intimacy or familiarity, but he should become so related to his people that in any case of difficulty or trial he would be looked upon as a sympathetic and trusty friend and adviser.

Herald and Presbyter:—The Presbyterian vow of ordination is not a mere formal profession. Witness the exact language of the second question: "Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?" The man who answers this question affirmatively, must do so "sincerely." If he is not sincere, his answer is a falsehood.

Presbyterian Standard:—We recall, as if it were yesterday, a scene that depicts the infinite difference between Protestant faith and Catholic superstition. A child of four years knelt at his mother's knee and prayed as he had been taught to pray, "God bless Papa," and the widowed mother said gently, "You need not make that prayer again, dear. God has blessed Papa." One who believes the fundamental doctrine of Protestantism, justification by faith, need not pray for the dead.

The Headship Of The Presbyterian Church.

EDITOR PRESBYTERIAN: I have to thank my Woodbridge brother, the Hon. N. C. Wallace, for a copy of his late speech before the House of Commons, on the Coronation Oath. There is a statement in it which I must correct. I shall do so in all courtesy, for we are good friends. But when my church, "my auld respected mither," is misrepresented, I must stand up for her. I believe that he misrepresents her just because he "understands not whereof he affirms."

Mr. Wallace repeatedly says that the British monarch is head of the Presbyterian Church, as well as the Church of England. Many are of the same opinion. But the Confession of Faith, in the plainest terms, rejects that doctrine. In Sect. vi. of Chap. xxv. it thus speaks:—"There is no other Head of the Church but the Lord Jesus Christ, nor can the Pope of Rome in any sense be Head thereof; but it is that Antichrist, that Man of sin and Son of perdition, that exalteth himself in the Church against Christ, and all that is called God." Yet Mr. Wallace in the course of his speech, quotes these very words. Mr. Maclean of the Toronto *World*, who professes to be a Presbyterian, did not know where they were. His Presbyterianism is of the same quality as the Christianity of Goldwin Smith who calls himself a member of the Church of England. If the religious profession of the one, or the other, would be put up at auction, I would not bid the hundredth part of a dollar for it. Often the Presbyterian Church has fought and suffered in defence of the Headship of Christ and the Church.

Mr. Wallace terms Mr. Charlton, M. P., a "dignitary" of the Presbyterian Church. Mr. Charlton is an elder. Presbyterians look on the office of the eldership as a most honorable one. But they do not look on one in it as a "dignitary."

Mr. Wallace speaks, I think rather slightly, of Mr. Charlton's "preaching" at times.

It is quite true that Mr. Charlton is not in "oly awdahs." Still I believe that he could be very much worse employed than in "preaching." Many "unlettered" men and women know far more of the Gospel way of salvation than do many bishops and archbishops.

I wrote to the *Sentinel* on this subject. It has had time to publish my article but as it has not done so, I suspect that it has offered it in sacrifice to Moloch.

Some time ago, several Protestants in Montreal—some of them Presbyterians—made Father O'Leary a present of a handsome gold chased chalice and paten to help him during mass, which Protestants profess to believe to be a piece of idolatry. It was the same as a follower of Jehovah giving a holy vessel, or vestment, to a priest of Baal to be used by him for religious purposes. I wrote to both the *Montreal Witness* and the *Orange Sentinel* about it, I need not say, not approvingly. My article was sent to "that bourne from which no M. S. e'er returns." Yet these papers are first-class Protestant ones. Yours truly,

T. FENWICK.

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United Presbyterian:—The congregations that are doing well, meeting all their financial obligations, at peace among themselves, and faithfully doing the Lord's work, make but little noise in the world.