

Our Contributors.

AN EXPERIMENTAL TRUTH FROM A YOUNG PASTOR.

BY KNOXONIAN.

Long years ago we visited the manse of a college friend a short time after he had been inducted into an important pastoral charge. Shown into the study we awaited the arrival of our old friend, expecting to have a time something like the times we used to have in college. We were bitterly disappointed. Careworn, weary and jaded looking, he came into the study, threw himself on the lounge and after a minute's reflection said:—

"I TELL YOU—THERE IS A GREAT DEAL TO DO BESIDES 'PREACH.'"

He had been out all forenoon trying to settle a quarrel between two men who professed to be Christians, and who might have arranged their differences without worrying their minister. The whole precious forenoon that should have been spent in preparing a gospel message for seven or eight hundred people was spent in trying to settle a dirty quarrel between two. The only claim the two had to the time of the eight hundred was that they did not behave themselves and most of the eight hundred did. By the way did you ever notice how coolly one conceited crank will appropriate time that actually belongs to a whole congregation. A pastor's time really belongs to the people who support him, and as a matter of common honesty should be given to them, but a conceited fellow often thinks nothing of taking to himself hours that belong to the whole people. The climax is reached when one of those fellows who do not behave themselves take days from those who do.

Our friend, like many another divinity student, had left college with the idea that preaching is the main business of a minister, and he was now beginning to find out that preaching is only one part, and out of all sight the easiest part of a minister's work. It is the easiest because it is the part that a man of ability and scholarly taste likes best. The hardest work is comparatively easy if you like it. The easiest work is wearing and irksome if you don't like it.

Our friend was well equipped as a preacher. He liked to make sermons; he made good ones and delivered them well. It never occurred to him that any other kind of work would meet him in the pastorate except preaching and pastoral visitation. He was not long in his place, however, until he met the after-claps of old quarrels at almost every street corner. He was first surprised, then disgusted, and at the time we saw him was getting a little discouraged. He had found out that there is a good deal to do in the pastorate besides preach.

Many a promising young minister has been almost paralyzed by the same discovery. Towards the end of his college course he hears much about preaching. The professor of Homiletics lectures about preaching; one or two of the college societies discuss preaching at every meeting; the senior students talk constantly about preachers and preaching. The Presbytery that licenses him examines his discourses and licenses him to *preach*. At his ordination trials much importance is attached to his sermons. At his induction the member of Presbytery who addresses him charges him solemnly to give much time and labour to his sermons. Who can wonder if by this time the young man thinks of little but preaching. The first awakening may come the morning after his induction, when a nervous parishioner informs him that Tozer has his back up because his candidate was not called, that Mrs. Grundy has the dumps because she was not asked to take part in the welcome tea-meeting, and that Maria Ann Snooks is kicking because she was not asked to sing in the choir, and tells him that he must see the whole three immediately and try to pacify them, or they may leave the church. Then it begins to dawn upon the young man's mind that he has a good deal to do besides preach. As he walks on his way to the house of Tozer he may probably ask himself several times if he really needed a degree in arts to smooth down a customer like Tozer. When face to face with Mrs. Grundy he may think that church history, though an edifying study does not furnish examples of all the varieties of character to be found in the church. But when he tries to dry the tears of Maria Ann as she weeps because she did not sing, things come to a climax and the young minister becomes absolutely paralyzed.

Of course there is much legitimate work to be done in the pastorate outside of the pulpit. There is much to be done among families that may greatly help pulpit ministrations. Human nature must be studied as well as books. A man who has the care of souls laid on him should be willing to help souls anyway he can. A great deal can be done for individuals and families by personal intercourse. Unless a minister has the pulpit talent of a Beecher or a Spurgeon he cannot build up a cause without pastoral work. Beecher and Spurgeon are dead, and so far as we know their mantles didn't fall on a very large number of preachers. There is a good field outside of the pulpit as well as in it, and both should be cultivated. Then, too, there is a considerable amount of what is called outside church work that somebody must do. A preacher, however, who wishes to do his own work well need not worry himself much about that corner of the vine-

yard. When did the church suffer for want of a committee. What cause ever languished for lack of a deputation? Was there ever such a thing known in any church as an office that nobody would take? The work outside of the pastorate is always attended to. Important and necessary as some other work may be, it should never be forgotten that preaching is the Master's principal means for saving the world. That fundamental fact is forgotten in these days of multiplied societies; and it is worse than forgotten, it is belittled and ignored by all those people who have quack remedies for saving mankind. The church that does not stand by its pulpit must die.

THE PAN-PRESBYTERIAN COUNCIL.

SOME DELEGATES.

The council which is about to meet in this city will be an event of rare occurrence, and the Presbyterian population of Toronto must feel honoured in having in their midst representatives of the whole Presbyterian family throughout the world. In this brief paper I propose to notice some of the delegates from the Irish Church, some of whom I have known personally and others by reputation or family connection. —

THE REV. PROFESSOR LEITCH, M.A., D.D., DOCTOR OF LIT.

Matthew Leitch, a native of County Tyrone, is the son of a respectable farmer, and was brought up under the ministry of the Rev. Leslie A. Lyle, Ardstraw. At college Mr. Leitch's career was a brilliant one, and his teachers and professors predicted for him a successful future. He is an M.A. of Queen's University, Belfast, Doctor of Literature of the same institution, and afterwards received the honorary degree of Doctor of Divinity. After being licensed Mr. Leitch preached in a few vacancies, among others the historic congregation of Maghera, which had been rendered vacant by the appointment of the Rev. Thomas Witherow, afterwards D.D., to the chair of Church History in Magee College, Derry. A unanimous call was given to Mr. Leitch which he accepted, and where he laboured for some years with much acceptance, endearing himself not only to the congregation but the people of the neighbourhood generally. As a preacher Mr. Leitch was clear, instructive and eloquent, and the intelligent members of the church soon began to prophesy that they had in their young minister another professor. These predictions were soon fulfilled for the chair of Biblical Criticism in Belfast College became vacant by the appointment of Professor Porter to the Presidency of Queen's University, then Mr. Leitch was appointed to this most important chair. As a Professor Dr. Leitch has the confidence of the entire Church, whilst as a preacher he renders valuable service in supplying pulpits, and conducts a weekly Bible class for Sunday School Teachers. Dr. Leitch married Miss Barkley, of Maghera, daughter of the late James Barkley, and sister of Judge Barkley, LL.D., who is joint-convenor of the Foreign Mission Committee, and the first layman who has been appointed to this office. Being a resident of India for nearly twenty-five years, Judge Barkley is intimately acquainted with the wants of the country. As the Rev. William Patterson was brought up under the pastorate of Dr. Leitch, the learned Professor is expected to preach in Cooke's Church.

THE REV. WILLIAM PARK, M.A., BELFAST.

Mr. Park is one of the best known ministers in Belfast and throughout the Irish Assembly, is joint-convenor of the Foreign Mission Committee, and an ex-Moderator of the General Assembly. William Park was born in the city of Armagh, and was brought up under the ministry of the late Rev. J. R. McAllister. At college Mr. Park distinguished himself, being a gold medalist of the university, and is to day regarded as among the most scholarly men in the Church.

After leaving college he at once attracted attention as a preacher, and I well remember the youthful probationer preaching in a vacancy in the town where I lived, and although he was of youthful appearance the opinion was general that he would make his mark in the Church of his fathers. First Ballymena became vacant by the removal of Rev. Dr. Dill to the Theological chair in Magee College and Mr. Park was called to this important charge, where he more than realized the expectations of his friends. The congregation of Rosemary Street, Belfast, filled by Rev. Dr. Hanna, who was succeeded by the Rev. John Macnaughton, formerly of Paisley, whose brilliant eloquence shed lustre on the preaching power of the Belfast pulpit, invited Mr. Park to be the assistant and successor of Rev. Mr. Macnaughton, and the entire Church to-day knows and acknowledges the fitness he has for the high position he occupies. As the year of Jubilee approached the General Assembly called him to the moderator's chair, and never were the duties of that exalted position filled with more dignity or ability.

As a preacher and lecturer Mr. Park holds a high place, whilst as a platform speaker on missionary and general subjects he has few superiors in the august Assembly of the Irish Presbyterian Church. During his stay in Toronto Mr. Park will be the guest of Mr. T. A. Lytle, of Huron Street.

THE REV. R. J. LYND, B.A., D.D.

The subject of this brief notice is regarded as one of the most eloquent ministers in the Irish Presbyterian Church; indeed some go so far as to say that he is the most eloquent speaker in the Church. At all events Dr. Lynd holds the pulpit of the foremost congregation in Ireland, his pre-

decessors being the great Dr. Cooke, for whom the congregation was originally founded, and the Rev. Dr. Mackintosh, of Philadelphia. Robert John Lynd was born near Coleraine, County Derry. His father was a farmer, and his mother was the eldest daughter of the Rev. William Wilson, of Crossgar, and sister of the late Rev. Dr. Wilson, Professor of Biblical Criticism in Belfast College, and author of the great work on Infant Baptism in reply to Rev. Dr. Carson.

Mr. Lynd, while a youth, attended the National School in the neighbourhood, but when about twelve years old removed to Belfast. He returned to his former home, and had for teachers such men as Rev. James Gilmore, Joveedy, and Rev. John Wilson, Killymurris, both known to this writer, and also the Rev. Dr. Irwin, of Castlerock, the latter well known as a leading man in the church.

A large portion of the earlier life of young Lynd was given to teaching, and among his pupils was his predecessor in May Street Church, Rev. Dr. Mackintosh, of Philadelphia, well-known in Toronto.

It was the year of grace 1859, which brought Lynd to the front when he was a student. Touched by the fire of this great movement he threw himself into it, and became the most prominent figure in that part of the country, and, thrilled by his eloquence, great crowds followed him wherever he spoke. In 1860 he was licensed to preach and was soon settled in Whiteabbey, near Belfast, where at once he attracted attention as a preacher. In 1875 Mr. Lynd was called to Berry Street Church, Belfast, where his popularity still increased, large crowds waiting on his ministry; in fact any meeting or pulpit where "Lynd," as he was called, was expected to appear, was sure to "draw."

In 1882 Rev. Dr. Mackintosh responded to a call from Philadelphia; and after serious consideration and reflection the pastor of Berry Street was invited to May Street. Mr. Lynd for ten years has occupied the pulpit with great acceptance, where the stalwart form of Dr. Cooke for so many years was wont to stand. It is most gratifying to the Church and Dr. Lynd's friends that the congregation was never more prosperous than at present, although numbers of new churches have been organized which are being filled speedily.

As a mark of his great abilities, the Assembly called him to the Moderator's chair, and the United Faculties of Belfast and Derry Colleges conferred on him the honorary degree of D.D.

As a lecturer and platform speaker Dr. Lynd is in great demand. His most popular lectures are the "Divorce of Queen Catharine," and "Mary Stuart of Darnley." The latter address this correspondent had the pleasure of hearing, which for beauty of diction and elocutionary effect would compare favourably with the best efforts of Punshon. Dr. Lynd is a strong advocate of Temperance, and one of the most effective speakers on the Home Rule question. I should like to hear Lynd handle Mr. Blake on the great need which Ireland at present has for Home Rule, as promised by the faction to whom the Canadian lawyer has pinned his political fortunes. Mr. Blake has already done what poor Parnell did not do, that is—attended a political meeting on Sunday.

Ireland would present a poor picture if separated from England, and it is to be hoped that the people of Great Britain will not consider that Blake has the sympathy of any considerable number of Canadians in his silly efforts to dissolve that bond which—even so bad as Ireland is pictured to be, she would then be completely annihilated.

There are other important delegates expected who have made their mark in the Church in Ireland, such as Rev. K. McCheyne Edgar, the Moderator of the Irish Presbyterian Church; Rev. Jonathan Simpson, senior pastor of Portrush, where he has succeeded in building up a strong and vigorous congregation from a small beginning. Mr. Simpson has several times crossed the Atlantic, and I well remember the thrilling descriptions which he gave of his travels on this side of the Atlantic. He contemplates a trip around the world, and is the guest of the Rev. William Patterson, Pembroke Street.

Toronto, September, 1892.

INTEREST IN BIBLE STUDY INCREASING.

It is a most significant and promising fact in the religious world that individual interest in Bible study is increasing with every year. It is difficult to prove this by statistics, but some statements made by the American Institute of Sacred Literature bear strongly upon the question.

Since the organization of that institution, whose sole aim is to advance Bible study, thousands of students have been enrolled for individual instruction in the English Bible and the original tongues. This work has not been confined to the United States or even to America. Missionaries in foreign fields and others who by circumstances are placed beyond the reach of good instruction, have availed themselves of this help. Students in appreciable numbers are enrolled from Great Britain, Italy, India, Japan, Corea, China, Hawaii, South Africa, Burmah, Assam, Australia, Bermuda, besides Mexico, South America and the Canadian Provinces on this continent.

Since the organization of the Hebrew schools in 1878, and the New Testament Greek department some years later, 3,000 persons have enrolled for thorough study of these languages, and a fair proportion have graduated after attaining ease and facility in reading the Scriptural tongues.