

attaching himself to any particular sect, and conscious of his popular gifts as a preacher, he visited many places in the rôle of an evangelist, without ever attempting to form any new organization. He had a delightful summer residence in Wales, whence he made "gospel tours" into all parts of the country. He made three visits to Scotland. In Edinburgh he preached to audiences of ten, fifteen, and even twenty thousand persons. In Glasgow he preached in the graveyard of the High Church, paved with flat tombstones. He describes the scene there as "most solemn. Under us were the remains of, I may say, millions waiting for the resurrection, with five thousand at the least of the living—all immortals—around me. Who is sufficient for these things?" At Paisley he preached to an assembly nearly as large as that of Glasgow.

But these passing showers of gospel truth, refreshing as they were to many at the time, were insufficient to slake the thirst which they created for the Water of Life. Calvinist though he was, his eccentricities did not take with the dour people of Scotland, and gave offence to many—though his irrepressible humour was doubtless one of his most popular attractions. He offended some of the Presbyterians by kneeling when he entered the pulpit, and scandalized a family of seceders, with whom he was staying, by praying for his horse, which had become lame! Worse than all, on his return to England he published a journal of his Scottish tour, in which he denounced the Scotch clergy indiscriminately in sweeping terms which so excited their resentment that acts were passed by the General Assembly and Synods of the Dissenters closing their pulpits against him and all other ministers and licentiates save their own, and warning the people to keep aloof from such erratic evangelists as Hill and the Haldanes. The Anti-Burgher Synod even excommunicated one of its ministers for having heard these men preach.*

Rowland Hill's labours for the last fifty years of his life were chiefly in London, but he made frequent incursions into the "devil's territories"—preaching in prisons and the highways with unabated zeal and surpassing

eloquence. He was often mobbed; saluted with the beating of pans and shovels, blowing of horns, ringing of bells and derisive cheers. He was pelted with mud and rotten eggs, and often was in peril of his life. But he used to say, as the tears fell down his aged cheeks,— "All these things were for the cause of my God." He frequently occupied Whitefield's pulpit in Tottenham Court Road Tabernacle, where the effect of his sermons was said to be "extraordinary in the extreme." He died on the 11th of April, 1833, in the 88th year of his age. During his last illness he often repeated these lines, expressive of his child-like faith in Christ as his Saviour:—

"And when I'm to die,
Receive me, I'll cry,
For Jesus has loved me, I cannot tell why."

Many amusing anecdotes are related of Rowland Hill, most of which are to be received with caution; the following, however, told by Dr. Guthrie, is eminently characteristic of his well-known catholicity:—"On one occasion he was summoned to the death-bed of a lady belonging to the Church of England. Among other things for which this pious woman gave thanks to God was, that she had all her days been kept from the company of 'those Methodists.' What was Rowland to do? He did not tell her she was wrong; no, he said to himself, 'She will be in the Kingdom of Heaven in half-an-hour, and she will find out her mistake there.'"

Presbyterianism on the Prairie.

PRESBYTERY OF CALGARY.

IN July, 1887, the "Presbytery of Calgary" was formed out of the western portions of the then Presbytery of Regina. Calgary Presbytery includes now sixteen separate charges; five years ago there were but four missionaries all told. Our work extends this summer from Rush Lake on the east to Shuswap Lake on the West, a stretch of over 700 miles; and from Fort McLeod in the south to Fort Saskatchewan in the north, 300 miles. Within the bounds are comprised such towns as Lethbridge, seat of the Galt coal industry; Medicine Hat, a leading divisional point of the Canadian Pacific Railway; Fort McLeod, centre of the ranching interests of Southern Alberta, Calgary, Edmonton, Banff in the National Park; the young mining villages of Anthracite and Canmore, along with several of the trading, railroading or mining centres

* This was the Rev. George Cowie of Huntly, of whom it was said, by Rev. Dr. Morrison, that "he had no competitor, no equal in the north of Scotland—a man at least half a century before the ecclesiastics of the day."