

scenes in which Papineau and Chiniquy so recently figured we have a true state of Quebec at the present moment, which ought to move to pity and to deeds.

The Chiniquy Fund. "A Friend," Toronto sends the sum of two dollars to the Chiniquy Fund, which is hereby acknowledged with thanks.

Notice to Office Bearers. As most of the congregations have held or are about to hold their annual meetings, the Treasurer of the Church, earnestly requests that the moneys for the several missions be remitted as soon as possible. There is no reason why the moneys should not be promptly paid, so that debts may be wiped out, and interest reduced.

Reports on Statistics. Rev. Dr. Torrance, Convener of the General Assembly's Committee on Statistics, wishes us to announce that slips for congregations and sheets for presbyteries were sent out in November and December last. The parcels containing these were addressed to Presbytery Clerks. Should any not have reached, or should an additional number of blanks be needed, application should be at once made for them.

Rev. A. T. Pierson, D.D. Early next month the world-wide known Dr. A. Pierson, of Philadelphia, Editor of the *Missionary Review of the World*, who supplied the pulpit of Rev. C. H. Spurgeon, after the death of the great divine, will visit Toronto, and deliver an address at the twenty-ninth anniversary of the Young Men's Christian Association. His subject will be "the seven modern wonders of the world as related to the opportunity and privilege of young men."

Late Rev. Dr. Morrison, Owen Sound. One of the fathers of the Church, and of the old familiar landmarks of Owen Sound, has been removed by the death of Rev. Dr. Duncan Morrison after an illness contracted in December. He was born in Glasgow in 1816 and having taken his arts course with great credit, came to Canada in 1843, entering Queen's College for his theological studies. He was ordained minister of Beckwith in 1851, of Knox Church Brockville in 1856, and of Knox Church Owen Sound, about ten years later. He retired from the work of the active ministry in 1884. He had occupied many positions of responsibility and influence in the Church. His literary tastes found an outlet in a number of books and pamphlets. In 1890 he received the degree of D.D., from the Montreal Presbyterian College.

Episcopal Church in New York. The Episcopal Church grows very rapidly in New York City. Trinity Church, which would not permit a Presbyterian Church to hold property until after the Revolution of 1776, has property worth \$150,000,000. They are able to buy sites for churches and put three or four workers into each pulpit where we only put one. They also have free pews. They are also receiving men from our ranks, who are weary of personal quarrels. The growth of the Episcopalians elsewhere is not so remarkable, but in New York they have increased from 170 churches and chapels in 1873 to 224. During the last twenty years the numbers of Sabbath school scholars has doubled; communicants have more than doubled, being 57,639; and contributions have trebled, going up from \$949,061 to \$2,864,480. The population of the city has increased but forty per cent. The Presbyterians had

thirty-nine churches in 1874, fifty-five last year; the membership has increased from 15,838 to 23,944, over fifty per cent, or ten per cent more than the population, but the funds increased only from \$727,788 to \$867,628. The funds for congregational expenses and home missions have kept pace with the growth, but otherwise they have fallen off.

Women and the Ballot. Commenting on the recent plebiscite vote in Toronto the New York Evangelist says:—It would be too hasty a judgment to conclude that women in general do not care for the ballot, because only one fifth of the women entitled to the franchise in Toronto voted last week on the liquor question. It takes time for any new departure to make headway; the habit of generations is not to be overcome in a day. It is, in fact, a very significant showing that out of 5,000 women possessing certain property qualifications there were 1,107 who had thought deeply enough upon the question of their duty as "citizens" to induce them to act at the very first opportunity. Judging from a recent census of the upper quarters of our own city, it is more than could be said of the leisured class of men in New York.

A Lesson to Both Churches. In the course of a recent sermon Rev. W. T. Herridge, of St. Andrews' church, Ottawa, said the admission of Mr. Papineau to the Presbyterian Church had been a lesson to both Churches. The Church Papineau had left should not impugn his motives as if they were of an improper character. The lesson to the Church, that he had joined was that its adherents should not make too much fuss over the matter and parade him before the public as though for the first time he had become an honest man. This sentiment is admirable. Of course the position of Mr. Papineau, bearing as he does an historic Canadian name, drew more than ordinary attention to his case, but were it not for the venomous and most unjustifiable attack of the Church, it is not likely much fuss would have been made over the event by the Presbyterian Church, where equality is a first law, and a conversion is hailed with joy, be it habitant or seigneur.

Attracting a Crowd. There is much truth in the following sentences extracted from an Exchange: There is such a thing as "relying upon the simple Gospel to attract the people," but it were better for a lazy man not to urge this defence for his inefficiency. The servants of the king whose invitations to the great feast were spurned, were not bidden to sit down now as those who had done all that could be expected. "Go out and compel them to come in," was the next command. Compelling must be added to opening the doors. The big drum of the Salvationist is not so dignified an instrument of music as the herald's silver trumpet, but if it "compels" them to come in, it is worth more. The minister who sleeps too soundly in his bed is likely to have a people who will sleep too readily in his pews. Armies are not recruited by running the flag to the top of the court house; it requires a personal canvass for new enlistments from hamlet to hamlet and from house to house. No "preaching the simple Gospel" is of much effectiveness, unless supplemented by a faithful "shepherding the flock of God" as pastor. In the Gospel plan the drawing power of Christ is ever to be supplemented by the compelling power of the disciple.