

There has also been energetic organization of Christian workers in Cooke's Church. There is the Ladies' Aid Society, Mrs. Wallace, president, which meets in the church on the afternoon of the first Monday of every month. It has for its object the furnishing of the church, and helping to relieve the wants of the poor. The Young People's Association, of which Mr. Wallace is president, meets in the lecture room of the church every alternate Tuesday evening. An interesting programme is presented each evening by the members of the association. A visiting committee has been appointed to call on the people of the congregation; a reception committee to welcome strangers to the church, and to obtain their names and addresses; a temperance committee to aid in the promotion of the cause of temperance. The society is in a flourishing condition.

The Earnest Helpers was organized a short time ago by Mrs. Patterson, who meets with the members every Saturday afternoon, at half-past two, and gives them instructions in Scripture and on missions. The society—of which Mrs. Thomas Allison is president—is composed of the children of the congregation. At present the membership numbers fifty-two. The money which they contribute has to be earned by themselves, and it is to be voted by the children to some missionary scheme. An auxiliary to the Woman's Foreign Missionary Society, with Mrs. Patterson as president and a membership of thirty-four, was organized on the 4th of November, and has agreed to meet on the second Thursday of each month, afternoon and evening alternately. Since last August, forty-three new members have been received into the fellowship of the church. The trustees are about to make extensive alterations in the building. The whole interior will be reconstructed in modern style. A new schoolroom, to seat from 300 to 400, will be erected at the north end of the church. There will be commodious class rooms for the accommodation of the various societies in connection with the church. The managers, through their architect, Mr. W. R. Gregg, are making every effort to make this one of the most commodious churches of our city. As the membership is increasing very encouragingly, there is every hope that a bright future, spiritually and temporarily, may be confidently expected. The estimated cost of the improvements is from \$12,000 to \$13,000. Cooke's Church is to be congratulated on its brightening prospects, and its numerous well wishers cherish the hope that it will continue to be, with growing influence, an effective agency in the promotion of moral and spiritual well-being in the city of Toronto.

SOMETHING THAT OUGHT TO BE DONE.

MR. EDITOR,—Amongst the various sects into which the Christian Church is unhappily divided, there exists a sort of conviction in each of them that they are the real followers of Christ, while all others are more or less in error. This conviction must be founded for the greater part in error, as it is not possible that each one is right. The only sure test is the Bible, and while they, as with one voice, appeal to it, they come in many cases to different conclusions as to what it teaches. And again, if they apply the test of the fruits they severally bear, they point to the numbers that adhere to them as a sure evidence that they are owned of God. Or, should their followers be few as to numbers and even low in the scale of piety, they have some excuse to plead as to that: statistics are in this case not to be relied on. Yet, setting all these reasonings aside, Christ's words must hold true, "By their fruits ye shall know them." This is a certain test; but it is one that most Churches would rather see applied to others than themselves.

There are some points on which Churches may be tested that will show in a clear light the influence their own peculiar tenets, discipline, and worship, are having on themselves and the world around them, and these are where they are in close contiguity to each other and have been so for a considerable time. The attendance on public worship is one of these, where the adherents of the sect are not under outward influence to insure their attendance. If the attendance is regular, yet few; if worship is reverent and intelligent, and if the lives of the members give clear evidence of a true piety, then there are sure proofs that religion is in them a living principle. Where these are lacking or only existing in a languid state, the claim of that Church to being Christ's is

questionable. And where Churches have only a name to live, but are spiritually dead, it is time for them to make a rigid self-examination.

Some light may be thrown on what is here suggested by a consideration of the attendance on worship of three Churches, which have existed in a rural village for the past twenty-five years. Subjoined is a list of that, premising that the regular attendants are meant to include families as units and individuals, while the irregulars are those who nominally belong to them, but seldom or ever are present at public worship: Episcopal, regular, sixteen, irregular, thirty; Methodist, regular, thirty-eight, irregular, thirty-eight; Presbyterian, regular, twenty-six, irregular, ten. The pastors of these congregations are exemplary and diligent in their work, and have other charges besides.

There are at the same time, in the same locality thirty-three individuals, heads of family, or adults, who go nowhere and make no profession, and are practically outside the Church.

The numbers given are under, rather than over, but they are sufficiently correct to give an idea of the influence for good that they are exercising in that locality.

Were similar statistics furnished from a wide extent of Canada, they would furnish data on which to form a judgment as to which religious sect was acting upon the lines of the New Testament Church. The thing could be done, nay ought to be done, in the interest of Christianity. Who is to set the matter in motion?

It is not the number that is on the pay rolls of an army that gives a true idea of its strength; it is the men who are fit for duty, and answer to their names on the call of their officers. The men who are not at their posts are rather a hindrance than a help. It is much the same with the Churches, as those who are not in their places in the Church may be said to have no love for the worship of God.

Who shall give in a correct return of the attendance, and non attendance of the various sections of the Christian Church in their locality? Such returns will, in a large measure, indicate their usefulness, and may furnish a clue to the causes of efficiency or failure.

QUERIST.

A RECENT PRESBYTERIAL ACTION

MR. EDITOR,—Will you allow a little space for a few words regarding the conclusion come to by the Presbytery of Toronto a short time ago in the matter of the Rev. William Inglis. The brother named, no doubt, has an incisive pen and a tongue to match, and can promptly make it uncomfortable for those who say or do things of which he disapproves. Possibly he has been troubling some brethren lately. Whether he has or no, serious accusations have been flung so nearly in his direction that he and others think they were intended for him, and that there is need for inquiry as to whence these have proceeded and what are their grounds.

Mr. Inglis had good cause for soliciting the interference of the Presbytery. He is a member of the court, or at least under its supervision, and supposes that his brethren are interested in his good name.

Indeed he had no other course open to him as a defence against a covert and insidious attack, and that in the columns of a paper for which the Church has assumed some sort of responsibility. An appeal from him to the editor of the paper was replied to in a style which perhaps might be expected of a great cavalier, but for that very reason could not be very satisfactory or comforting to a Presbyterian minister. The demand which he made of the editor was sufficiently fair and simple, and should have been easily and readily complied with. He, in effect, said, "You have published a very large and very odious accusation which, amongst others, includes me. Please condescend to particulars." It is but natural that Mr. Inglis should like the odium rightly divided at least, or, better still, that it should be all returned on the shoulders of those who were the authors of it, and perhaps it was also natural that the editor should not wish to comply with either alternative.

Mr. Inglis could obtain from that source no means of clearing himself of an imputation which he felt to be injurious and hateful, and so, his assailants being members and ministers of the Church, he, conceiving that they have wronged him, comes and "tells it to the Church." There is good authority for that course. It seems that under the circumstances the "Church"

should not have put him out of doors. The Presbytery did so, and further, on the whole question, gave a most dubious deliverance, which, by those opposed to Mr. Inglis in this matter, will certainly be appealed to as meaning more than seems to have been the mind of the Presbytery.

The expressed desire of the Presbytery for editorial reform was no doubt well intended, but at the same time Mr. Inglis seems suspiciously looked at, and it cannot be a matter of surprise if, conscious of his integrity, he is dissatisfied with the dealings in his case so far.

AN ELDER.

ROMAN CATHOLICS ON HIGH SCHOOL BOARDS.

MR. EDITOR,—Can you explain the reason why the trustees of a Roman Catholic Separate School have been given the right to select a High School trustee, to represent them on the board of Education, while the Public Schools in the riding have no such privilege? We have a High School which has been managed by six trustees—three of whom have been selected by the county council, and three by the town council. At the beginning of the present year Vicar-General Dowling, secretary of the Separate School Board, sent in a communication which informed the Board of Education that a certain Roman Catholic had been chosen to represent the Roman Catholic school, and the gentleman appeared and took his seat, which, it seems, is in accordance with the law as it now stands. The question is: "Were not the Roman Catholics represented through the county and town councils, as well as the rest of the community?" If so, why have they been granted this additional privilege? In numbers and wealth we have a dozen Public Schools, whose supporters more than equal those of the Separate School, and yet they have not this privilege.

PRESBYTER.

South Dumfries, November, 1886.

[In a recent speech the Minister of Education gave the following explanation of the point raised by our correspondent. It is said Catholics are allowed representation on the Board of High School Trustees, a privilege denied to other denominations. The same objection applies to the whole separate school system. But why was this representation allowed? Catholics complain that they were very often ignored in the appointments made to the High School Boards, and that as a consequence they were unable to excite that degree of interest in higher education among their separate school supporters that was desirable. They felt, by their exclusion from these boards, that Protestants regarded the High School as something in regard to which they should not be consulted, notwithstanding that they paid for their support as others did. Now, I am not saying that this was a justifiable feeling, although in many instances there was substantial ground for it. They represented to the Government that they believed the confidence which would be felt in High School management by their people, by the proposed representation, would be helpful to the separate school, and with this object in view their request was granted. Now, in proof of their sincerity, it has been found that in some instances, when they were already represented on High School Boards, by appointments previously made, they have not availed themselves of the privilege conferred upon them by the law. In other cases they made the Catholic appointee on the board their representative, leaving the local authorities to fill his place as they deemed best.]

THE Presbytery of Dallas, in Texas, discussed the subject of the organic union of the Presbyterian Churches, North and South, with an earnestness which showed how deep was the underlying feeling. A majority report from a special committee favoured the union without naming "insuperable" barriers, going straight to the end sought—reunion. The minority saw the "barriers," denominated them "insuperable," but were hopeful that they might be removed. The subject made so distinct a division among the members of the Presbytery that as a method of easing the most the whole subject was postponed until the next meeting of the Presbytery.

It is cause enough for humility to know that we are not humble.

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