

other things excite the most intense interest and give abundant evidence of the genius and skill of Irishmen.

PRESBYTERIANISM.

To those who have been brought up in the North, Presbyterianism in Dublin presents a striking contrast, but not the less creditable to the faithful, able men who have raised it to the position which it occupies to-day. As compared with the North it has not made such rapid progress. Still, amid much opposition from Prelacy on the one side, and Catholicism on the other, it has maintained a name and a place among the denominations in Dublin. Irwin, in his History, says Ormond Quay Church is the oldest in Dublin. In 1773 Plunket Street and Usher's Quay were united, and were in existence a century before the present church was built. The first minister was William Jacque, and the name of the congregation was then Bell Alley, and the congregation was in existence since 1660. Usher's Quay proper originated in 1684 in a split from Capel Street, afterwards known as Mary's Abbey, and at present considered the handsomest building in Rutland Square. The first minister was Rev. A. O. Walker. Rev. Dr. Black, now of Inverness, Scotland, Rev. James Cargin, now of first Derry, Saml. Prenter, late of Bolton, England, have successively held the pastorate. Mr. Prenter is a licentiate of the Irish Presbyterian Church, and is held in high esteem in the metropolis. He is an able exponent of Presbyterian doctrine, and takes much interest in social questions. The church is rather old-fashioned, but there is nothing old-fashioned from the pulpit. The sermon was clear and vigorous, and held the attention of the audience to the close. It was one of a series on social questions, and if the preceding ones were equal to this one I am quite sure that if there are any defects in Ormond Quay they will not be in the pulpit.

This is the church where the great Dr. Richard Dill preached. As a debater in Church Courts he held a foremost place, and it was chiefly through his influence that Magee College was located in Derry. It was also the church in which Mrs. Magee, the founder of Magee College, worshipped. I well remember the prolonged and heated controversy over the Magee College question between what was then known as the Derry and Belfast parties in the Assembly. The former were victorious under the leadership of such men as Dill, Brown, of Aghadoc, Goudy, of Strabane, Brown, of Limavady, now Dr. Brown, the present Moderator of the General Assembly, Rogers, of Comber, and others. The Belfast party was led by Dr. Cooke, a debater in Church Courts without an equal. The College, as is well known, was placed in Derry, and Mrs. Magee has conferred a lasting benefit on the Church of her fathers by this very liberal gift.

There are many members in the Presbyterian Church in Canada who may not be able to build Colleges, but who could endow chairs, or establish Lectureships, or defray the expense of a missionary to the North-West or to British Columbia. Such effort would be far better than even Mrs. Magee's action, since Magee College only profited when she died. It sometimes happens, as in her case, that the courts are occupied for nearly twenty years in litigation as to the precise meaning of the terms of the bequest. I would appeal to wealthy Christian men to be their own executors by disposing of their money while they live. We have many members in our communion who could follow the example of Mrs. Magee, and more recently that of Mr. Carey, of Antrim, who gave liberally while he lived, and left nearly all he possessed when he died to the Irish Presbyterian Church. Presbyterians have a noble ancestry and Presbyterianism a noble history. In days gone by its members gave not only the spoiling of their goods, but their own lives also, for the cause which they held dear.

RUTLAND SQUARE CHURCH.

The Rev. Mr. Jacque aforesaid was the first minister, and the congregation was organized in Capel Street in 1667. In 1777 the church was rebuilt and known as Mary's Abbey until Rutland Square Church was built in 1864. The Rev. Dr. John Hall, now of New York, was minister from 1858 to 1867, when he responded to the call from New York. The Ministers who succeeded Dr. Hall were David McKee, Dr. A. C. Murphy, now of Belfast, John S. Hamilton and the present pastor, J. D. Osborne. The present church is a handsome building, and was erected at the expense of Alex. Findlater at a cost of \$70,000, the congregation paying for the site, which cost \$13,000.

I attended the morning service, which was conducted by the pastor, Rev. Mr. Osborne, who preached an able discourse. He is in every way well fitted to occupy the commanding position he is expected to fill in Dublin. There are other prominent men connected with our Church there, but as my time was limited I had not an opportunity of hearing them.

I might refer to Rathgar, in which Church the much-lamented Dr. Stevenson ministered, whose name had become a household word throughout the Irish Church and who was well and widely known wherever missionary operations are carried on.

K.

Toronto, December, 1891.

RELIGIOUS TRAINING IN UPPER CANADA COLLEGE.

MR. EDITOR,—The home religious training of the boys of Upper Canada College is receiving special attention. A syllabus of Scripture study has been prepared by the Principal and masters as a basis of the instruction given. Recently Mr. D. Graham, President of Merchants' Shipping Co., Mon-

treah, has offered an annual prize of \$20 for the best examination on the work prescribed. The boys in residence have, in addition to the daily devotional services in the school, regular instruction in Scripture history; they are divided into five Sunday school classes, graded according to proficiency, and are taught by the resident masters. They attend divine services at the Churches to which they belong, accompanied by one of the masters. A special service, chiefly musical, is held in the large Hall Sunday evenings at nine o'clock. An effort is being made to place in the Assembly Hall an organ of sufficient capacity to enable the musical instructors to teach the instrument thoroughly and to assist in the school service. The following is the syllabus referred to:—

THE GRAHAM GOLD MEDAL.—UPPER CANADA COLLEGE.

The Course prescribed for a Knowledge of Scripture History.—Lower School. (Forms 1 and 2.)

AUTUMN TERM—Memorize Exodus xx. 1-17; Matt. v. 1-12; Psalms i. and xix. Study lives of Adam, Noah, Abraham; also Matt., chaps. i.-xii. and Acts i.-iv.

WINTER TERM—Memorize limit prescribed for Autumn Term and take, in addition, Psalms xlvii.; 1 Cor. xiii.; order of Books of N. T. Study—Review work prescribed for the Autumn Term; lives of Joseph and Moses; whole of Matt. and Acts i.-xv.

SPRING TERM—Memorize—Review the limit prescribed for Autumn and Winter Terms. Psalms xlv.; John xiv.; Prov. i. to iv.; order of Books of Bible. Study—Review the limits prescribed for Autumn and Winter Terms; lives of Samuel, David, Solomon, Elijah, Daniel; whole of Matt. and Acts.

MIDDLE SCHOOL—(Forms 3, 4, Lower M. and U. M.)

AUTUMN TERM—Memorize Exodus xx. 1-17; Matt. v. 1-12; Matt. vi. 9-13; Psalm xxiii. and xxv. Study lives of Adam, Noah, Abraham; Luke i.-x.; Acts i.-iv.

WINTER TERM—Memorize all the work prescribed for the Autumn Term and, in addition, Psalms xxxi. and xxxii.; 1 Cor. xiii.; order of Books of N. T. Study—Review the work prescribed for Autumn Term; lives of Joseph and Moses; Luke x. xviii., and Acts i.-xv.

SPRING TERM—Memorize—Review the limit prescribed for the Autumn and Winter Terms; Psalms xxxiv., xcv.; Proverbs i., ii., iii., iv.; order of Books of Bible. Study—Review the limits prescribed for Autumn and Winter Terms; lives of Samuel, David, Solomon and Daniel; whole of Luke and whole of Acts.

UPPER SCHOOL—(Forms 5 and 6 and U. 6.)

AUTUMN TERM—Memorize Exodus xx. 1-17; Matt. v. 1-12; Psalms xxxii. and cxi. Study lives of Adam, Noah, Abraham; John i.-xii.; Acts i.-iv.

WINTER TERM—Memorize all the work prescribed for Autumn Term and, in addition, Matt. vi. 1-12; Psalms xli., cxi., ciii.; 1 Cor. xiii.; order of Books of Bible. Study—Review work of Autumn Term; lives of Joseph and Moses; John and Acts i.-xv.

SPRING TERM—Memorize—Review work prescribed for Autumn and Winter Terms; Psalms xc. and xcv.; Proverbs i., ii., iii., iv.; order of Books of Bible. Study—Review the limits prescribed for Autumn and Winter Terms; lives of Samuel, David, Solomon, Elijah and Daniel; whole of John and Acts.

FINE CHURCHES—A CRITICISM.

MR. EDITOR,—The question is often asked, why are the Christian Churches not a greater power in the land for good? why, in a nominal Christian country are there so many people who never enter a church? and why are many of its actual members Christian only in name?

Without pretending to answer these questions, I wish to portray the condition of some of our Churches as it appears to me, and possibly some explanation may be found there; at any rate if this state of affairs is not confined to the cities then surely the Presbyterian Church needs a new reformation. In the first place, the pastor has almost disappeared; preachers (there are in plenty and good ones too, but the pastor, the overseer, who visits his flock and is in sympathy with them, knows them personally, their hopes and fears, joys and sorrows, and who can by reason of his knowledge speak to their hearts and not over their heads, is gone.

In past years the pastor was the trusted friend and counsellor of all who were in trouble of any kind, and did not need always to be sent for, but himself sought the absent or erring and visited the sick, and, like the Master he served, pleaded with the one and gave consolation to the other. Now all this is changed. Many ministers in a large city do not know all the members by sight, and few have time from their other work to make more than one call in six months, and some don't do even that. I know of one minister who has not called on some families in his church for years, some never at all; sickness and death may enter these homes but, unless specially sent for, he will never come. I have even known one who refused, pleading "business." Too busy to feed the sheep; too busy to console the dying, will they be too busy to give an account of their stewardship?

I have been told that many persons enter the ministry to escape the hard work of the farm. I hope this is not true, but I fear there are those who look on the Church as their

private property, existing for the sole purpose of giving them a comfortable living. It is not so long since the pastor of one of our city Churches closed up a mission of a sister Church which was doing a good work and one too he could not or would not do himself, because, "It was poaching on his parish." The work was carried on by another denomination for a while and then they gave it up; subsequently the pastor before mentioned relented so far as to allow the original workers to conduct a Sunday school and prayer meeting on the distinct understanding there was to be no preaching. What a beautiful example of the spirit which said, "Go ye into all the world and preach the Gospel to every creature" and again "To the poor the Gospel is preached."

If the minister does not find time to visit the congregation, surely his assistants, the elders, will do what they can to overtake this part of the work and thus prove themselves overseers indeed. Alas, no, they appear to be actually more ignorant of the congregation, if that were possible, than the minister. I never heard of an elder seeking to get acquainted with the people of his district. I never had my elder come to see me except to call at the house with the communion card, and never had two minutes' conversation with him on religion in my life, or had him take the slightest notice of my daily employment. How seldom do we hear of any elder taking sufficient interest in the young people under him to trouble himself about the fitness of their work for professing Christians, or when it is not consistent with that profession, aiding them in getting employment more suitable or less exposed to temptation!

On the contrary, the majority never visit in their districts except to leave the communion cards; one I know of sends his office boy; another has his wife call; another sends his by post, and still another leaves them with whoever answers the door, whether child or servant, and without enquiry for the master or mistress hurries on to finish his "job." Truly the duties of the eldership is a subject needing new light. If the elders neglect their duty the managers do not put their whole energy into the by no means easy task of obtaining revenue enough to pay necessary expenses, including the interest on the big debt into which only too often pride and worldliness has plunged the Church. It is hardly to be wondered at that the financial question should be the question with them, and we hear such remarks as this "Mr. So-and-so has one of the best seats in the church and only gives so much, if he can't pay more he must go into the gallery or leave, and if he goes, small loss."

When the Tabernacle was built the whole congregation gave so liberally they had to be told when to stop, but now the people give a little, promise a little more, and raise the rest by a mortgage. Just think of it, a mortgage on the house of God and that too to a money lending concern or a whiskey maker. If our consciences were not so seared by custom we would stand aghast at the sacrilege; we would pay for our churches as we built them, and then a fine church would represent self-denial for God's glory instead of a big mortgage and an annual deficit.

With so much indifference in high places it is not to be expected that the ordinary member would be any better, and so we find an almost total lack of Christian fellowship, and the interest taken in each other's welfare temporal or spiritual is usually limited to personal friends and there is seldom any effort to widen the circle. How seldom do they linger after the service to greet the stranger or encourage a burdened brother. They may be Christians, but they do not get the good from the church organization they should. They seem to be an aggregation of separate interests, rather than a community of souls with a common faith and object. The fire of love may be in their breasts but it is not warm enough to create a glow in another's bosom. How dull and profitless often is the prayer meeting, how seldom do any volunteer to take part; and if constrained to help, the effort is so apparent and so much from the lips and so little from the heart that few are helped thereby. It is this lack that is responsible for the Christian Endeavour movement, but why should there be any need for such a society? Is not their pledge the same that we all took when we joined the Church; is not the whole Church supposed to be at work for Christ; then why should any section be consecrated in any special sense?

If the Church was fully awake, more in earnest and less given to vanity and worldliness, there might indeed be fewer fine Churches, there would be fewer mortgages, but its power consecrated by the Holy Spirit would be felt through the length and breadth of the land. Then indeed would be fulfilled the prophecy of Isaiah "the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

Toronto, December, 1891.

LAICUS.

TORONTO is in every way the most prosperous and the pleasantest of Canadian cities. I have no time now to speak of Montreal, which presents an entire contrast. It is significant that the names of the streets are given in both French and English. But Toronto has a homogeneous English population, and is a city where an Englishman could easily settle, with no painful sense of difference to anything which he had left, and a very pleasant sense of improvement in his general environment. Bright, pleasant, hopeful, with its multitude of pretty houses ranged round the curve of its blue waters, with its cheerful prosperity and light-hearted population, Toronto is one of the most delightful cities on earth.—Rev. W. J. Dawson.