

Our Contributors.

CACKLING OVER CONVERTS.

BY KNOXONIAN.

During the heat of the Free Church controversy in Scotland a young man who had just left the kirk waxed eloquent over the shortcomings of the old Church, and the immense superiority of the new. His father, who had not joined in the movement, met the torrent of eloquence by saying "Wait a little, my son. By the time your lum has reeked as lang as ours it'll need sweepin' just as bad."

There was a world of sound sense in that remark. The new ecclesiastical lum has not reeked for fifty years, and the Highland battalions think it needs sweeping badly at the present time. Mr. McCaskill and a few stalwart men are trying to go up the chimney, broom in hand, but they find the work somewhat difficult, and the chances at present seem to be that they will be smoked out. Possibly the lum does not need sweeping as badly as the Gaelic men think. It may, however, need sweeping several times before it has reeked as long as the kirk lum has. The unexpected is what generally happens.

That old kirk man might teach most of us a useful lesson. Many of us are too prone to make a noise over new movements and new converts. Of course a man can easily go to the other extreme and refuse to believe in any new man or new movement. It is just as easy to imitate the qualities of the ass as the qualities of the goose. A human mule is not any more lovely than a shouting fool. To refuse to be glad over anybody or anything is just as unlovely as to cackle loudly over everybody and everything new. There is a good medium somewhere between the mouth that never opens and the mouth that is always open and ready to shout for every new man and new thing.

There was a tremendous amount of shouting over the Scott Act a few years ago. No doubt much of it was natural, and perhaps a part of it was proper enough. What friend of temperance does not feel at the present time that the cause would stand better if there had been less shouting. There was nothing gained by kicking the liquor men when they were down. And as matters turned out, they were not very badly down. And apart altogether from exasperating unnecessarily the liquor influence, the shouting showed that temperance men were ready to shout long before they were sure that there was any real and lasting good to shout about. Moral: Never shout until you are sure there is something worth shouting about and very seldom even then.

It is quite useless perhaps to say to most Protestants that cackling over converts, or alleged converts from the Roman Catholic Church should be given up. An ex-monk, or ex-priest, or escaped nun will always be received with open arms. The ex-monk may be a vile scoundrel, but he can always find a pulpit to preach in and an audience to listen to his black-guardism. Among his audience you may often find class-leaders and a stray Presbyterian elder. The fair sex are always well represented so far as numbers are concerned. The last ex-monk that figured in Ontario pulpits and drew admiring thousands is serving his time in a penitentiary in England. His term will soon expire, and if he comes back to Canada, no doubt pulpits will be open to him. If he makes up a good story to the effect that the Jesuits conspired against him in England and put him into the penitentiary, he can draw better than Sam Jones. Glory awaits the penitentiary bird in Ontario if he just strikes the proper line, and most likely he will.

Next to a live ex-monk, the convert greeted with the loudest cackle is an ex-priest. Alleged ex-priests, however, don't arouse the enthusiasm that they once did. The ex-priest business has been overdone. There has been over-production in the ex-priest line. Perhaps the business may adjust itself after a time to the law of supply and demand.

For ability to raise a loud, ecstatic, long-continued cackle an escaped nun occupies a first place. The trifling fact that she may never have seen the inside of a convent is neither here nor there in the matter. She is always sure of an audience, composed largely of bald-headed men, provided she has a strong story to tell about the inside work of convents.

The worst foes of our French work in Quebec have always been the frauds who perambulate the country making money out of their alleged former connection with Rome. If the work had not been a good one their combined hypocrisy and rascality would have killed it long ago.

Converts from Rome, however, are not by any means the only ones whose coming raises a cackle. Protestant Churches sometimes so far forget decency and dignity as to cackle loudly over every new comer. In the case of clergymen such cackling is very unwise. A clergyman who is worth anything does not want to be cackled over. In leaving his own Church, if he amounted to anything in it, he rent many tender ties in leaving. He may be following his convictions, but his heart is sore. He does not want any fuss made over him nor noise made about him. There is some evidence that new man had grave doubts about his course in joining the Church of Rome. Whether he had or not many a good minister has had doubts long years after he left his own communion, and not infrequently the doubts are increased and intensified by time.

Of course a minister that his own Church is glad to get rid of will always want a shout raised when he jumps the

fence. It might be as well not to cackle until he spends some time in his new pasture.

Too many congregations are ready to cackle over every convert from neighbouring congregations. They should remember that in many instances it is more blessed to give than receive.

In a town we know well half-a-dozen people who had a difficulty in their own Church went over to a Church of another denomination. A tremendous cackle was raised over them. The new comers were compelled to say that they had not come of choice or to stay, but merely as a matter of convenience until things settled down in their own Church. The cackling stopped suddenly. It is no great compliment to be told that a man worships in your Church simply because he has a row with his own.

Cackling over a convert is as dangerous as undignified because a convert who likes cackling will expect you to cackle over him all the time. When the cackling stops, as stop it must, you may be in trouble.

Politicians are shrewd men, but they sometimes make the mistake of cackling too much over converts. Sometimes the fellow who comes over from the other party is no great gain. Perhaps the other party gained by losing him. Probably he comes because he wants an office. Possibly he had some trouble in his own party about the amount given him at the last election to defray legitimate expenses.

The fact that a man has a quarrel with his own Church or party is no evidence that he loves yours. Perhaps he dislikes yours only a little less than he dislikes his own. When he cools down a little he may dislike yours most.

Let it be granted that men sometimes change their Church or their political party from the highest motives. Men of that kind don't want any cackling over them.

THE SYNOD OF COLORADO.

On Tuesday, October 21, 1890, the Synod of Colorado met within the First Presbyterian Church, Pueblo. Pueblo is a large and rapidly-growing city, the second largest in the State. The opening sermon, a very excellent one, was preached by the retiring Moderator, the Rev. Thomas M. Hopkins, D.D., of the Capital Avenue Church, Denver. The Rev. T. C. Kirkwood, D.D., the very efficient and genial Synodical Superintendent, whose office is similar to that of the Rev. J. Robertson, D.D., of the Canadian North-West, acted as Clerk, with the assistance of two other gentlemen. The church in which the Synod met is a new building, only just completed, with all modern improvements, and would do credit to cities like Montreal or Toronto. The Rev. E. Trumbull Lee, D.D., the popular and successful minister of the congregation, was chosen as Dr. Hopkins' successor in the Moderator's chair, and made a model presiding officer. What struck a Canadian was the absence of the clerical gown and bands—in fact several of the ministers present would not have been known as clergymen by their dress. The writer cannot say that he was favourably impressed with this, what appeared to him, an innovation. The gown is endeared to us by many tender associations; may it never disappear from our Canadian Church. The entire meeting of the Synod was most harmonious and inspiring. With very few exceptions there was progress reported all along the line. There would have been no exceptions at all but for the straitened condition of the Home Mission Board, which is labouring under a debt of about \$140,000, and which, on account of its financial condition, had to give the order not to undertake any new work, and the consequent heavy demands made upon the committee. Before the end of the year it is confidently expected by those who know that the debt will be extinguished, and the Church be able to go forward in her Christian work. Each sederunt was opened by half-an-hour's devotional exercises, which were well attended and helpful. In addition to these meetings, on two evenings prayer-meetings were held for a special outpouring of the spirit of consecration upon the Kirk Sessions, and were seasons of peculiar sacredness. Wednesday and Thursday evenings were set apart for popular meetings, at which large congregations were present. On Wednesday evening the Rev. W. Phraner, D.D., for thirty-five years minister of Sing Sing, N.Y., congregation, gave the address. The Rev. Doctor had recently gone forth on a tour round the world, inspecting the different Foreign Mission Stations in Japan, China, Siam, India, etc. For over an hour he gave an interesting and stimulating account of his tour round the world. Thursday evening the Rev. Theodore Crowl, of Salida, Colorado, gave the address on foreign work, and the Rev. Richard E. Field, of Cheyenne, Wyoming, on Home Missions. Both addresses were well received, worthy of the gentlemen and of the large congregation present.

During the sitting of the Synod the Ladies Foreign and Home Missionary Societies of the Synod held their meetings in the chapel attached to the church. From what we heard the ladies say, their meetings were well attended and enthusiastic. What rather surprised, if not startled, an old-fashioned Canadian was the fact that the reports were publicly read at a popular meeting held in the church, presided over by the Moderator, by the secretaries of the respective societies. It must be confessed that the ladies read their reports far better than we have heard similar reports read by "lords of creation" in some of our Canadian Presbyteries. At the same time, with all due deference to the ladies who did so well, their appearance in public created, at least in one per-

son present, a most uncomfortable feeling. It is an "innovation" which we would not like to see introduced in the beloved Canadian Church.

Besides the writer two other Canadians were present, one the Rev. James McFarland, an old Montreal student, now doing successful work in Idaho Springs, Colorado, and Mr. Logie, B.A., of Knox College, now a licentiate of the American Church, who is not unknown to several of our congregations in the neighbourhood of Toronto. His last mission field was, we believe, in Mimico. Mr. Logie is here for his health, and, like many of us, receiving benefit from the sunny climate of Colorado. Another of our clergymen is in the State, though not present at the Synod, viz., the Rev. W. H. W. Boyle, B.A., of St. Thomas, Ontario. Many of your readers will be glad to learn that he is improving fast, and receiving great benefit from his stay in Colorado Springs. Already by his kind, Christian, gentlemanly behaviour he has endeared himself to those who have become acquainted with him and his excellent wife. But Mr. and Mrs. Boyle, as well as others, who in the providence of God have to be out here, are longing for the time to come when our days of exile shall be over, and we can return, with thankful hearts for the benefits received from our stay in the United States, to the beloved Canadian Church, which is dearer to us than ever before, and the country where waves the flag of good Queen Victoria.

The Synod of Colorado embraces a large territory of country, and is largely a missionary Synod. Great credit is due to the Rev. Dr. Kirkwood, the Superintendent of Missions, for the work accomplished under his wise and kind administration. A kinder-hearted gentleman than the Doctor it would be hard to find. The Synod has four Presbyteries and eighty congregations under its care. There are seventy ministers within the bounds, of whom only twenty-two are regularly inducted ministers. Our college at Longmont, of which the Rev. George C. Crittenden is the principal, is also under the care of the Synod.

The Presbyterian Church of the United States of America has an enormous task before her, but she is a grand Church, doing her work nobly, and although not the best Church in the Republic, yet wielding an influence for good second to none, we believe.

According to the statistical report in this year's minutes there are under the care of the General Assembly thirty Synods, 213 Presbyteries, 6,158 ministers, 403 licentiates and 1,235 candidates for the holy ministry, an eldership of 23,809; 6,894 congregations, of which 222 were organized last year, and a communion roll of 775,903; 867,463 scholars and teachers in the Sabbath schools, and a sum of \$14,368,131 was raised last year for all purposes. To God be all the glory.

THE PUNDITA RAMABAI.

This accomplished lady who visited Toronto about two years ago is carrying on her work in India with remarkable success. As might be expected, her new departure has roused bitter antagonism, and has been assailed unscrupulously. The following from the pen of Mrs. J. W. Andrews, president of the Executive Committee of the Boston Ramabai Association, will be read with interest:—

Having learned that cruelly untrue statements in regard to Pundita Ramabai and her work have been circulated in America, the Executive Committee of the Ramabai Association makes haste to correct them.

Ramabai came to Philadelphia in March, 1886, her fame as a scholar and reformer having preceded her. During the two and a-half years that she was in this country she so interested the public in her effort to elevate her countrywomen that when she sailed from San Francisco for India in November, 1888, she did so as the representative of an association bearing her name, pledged to the support of her reform, with Edward Everett Hale as its president, and Dr. Lyman Abbott and Phillips Brooks among its vice-presidents. In India an Advisory Board of influential Hindus, endorsed by Englishmen of the highest standing, had promised their support, and in March, '89, the school opened in Bombay with two pupils, one a child-widow and one an unmarried girl. It will be remembered that according to the Hindu religion a widow is considered responsible for the death of her husband, because of sin committed by her in a previous existence; this is particularly the case if she is without a son. Therefore upon the unfortunate child-widow is heaped every indignity and curse. It is for this oppressed class among the high castes, where superstition is most powerful, the Ramabai provides this home and school, feeling convinced that with education they will become self-supporting and happy, and in time a source of blessing to their country. In March 1890, one year from its opening, the school numbered twenty-seven pupils, twelve of them being high-caste child-widows, and dependent upon the Association. Five child-widows have been added since then. Instruction is given in Marathi, English and Sanskrit, and besides the curriculum common in this country, the pupils have lessons in sewing, embroidery and gymnastics. At stated intervals the classes are examined by the Government Inspector of Schools, thus far with very gratifying results, and the quarterly accounts of the school, after being audited there, are submitted to the Executive Committee in Boston.

Ramabai asks the assistance of this country for ten years only, believing that by the end of that time India will adopt