

MORE GOOD WORDS.

A professor in a United States Theological seminary concludes a note with these words: I am much pleased with the enlarged form of the PRESBYTERIAN.

A worthy pastor in Eastern Ontario writes: THE CANADA PRESBYTERIAN is a credit to the church in Canada, the principles and polity of which it has ever been an able exponent.

A correspondent favours us with the following: Permit me also to offer my congratulations on the great improvement in the paper, I have been a subscriber since first number and rejoice in this sign of prosperity.

A gentleman who conducted a large and successful business in a Western Ontario town and who has now taken up his residence in Scotland writes: As you know I have been a subscriber to the PRESBYTERIAN from its first appearance, and it is my intention—even at this distance—to continue a subscriber. Your manly editorials on important and often delicate questions invariably commended themselves to your humble subscriber. It is to me a hopeful sign of the progress Presbyterianism is making in your great Dominion, that you have been able from time to time to improve the quality of the PRESBYTERIAN editorially and mechanically, and the recent enlargement and improvement in all departments of the paper are to me a clinching proof of its healthful progress. Those few Presbyterians—I hope they are few—who do not take your paper, do not know how much they are the losers. I am delighted with the new dress of the paper.

Conducted with Tact, Taste, and Ability.

THE CANADA PRESBYTERIAN, now entering on its seventeenth year of publication, has come out in a new and enlarged form, which enhances its hitherto attractive appearance. It is conducted with taste, tact and ability, and deserves the cordial support of the influential denomination in whose interest it is published.—*Empire*.

Has a look of Prosperity about it.

THE CANADA PRESBYTERIAN begins the new year with a handsome new re-arrangement of its make-up and an increase in size. THE PRESBYTERIAN has a look of prosperity about it.—*Toronto World*.

A Financial Success.

THE CANADA PRESBYTERIAN opened the new year with a new dress. The paper is as bright and newsy as ever, and we are pleased to know it is proving a financial success.—*Napanee Express*.

A Credit to Presbyterianism.

THE CANADA PRESBYTERIAN comes to hand commencing with the New Year, in an enlarged and greatly improved form. It is a credit to Presbyterians and the publisher.—*Barrie Gazette*.

"Knoxonian's" Papers a Valued Feature.

There is no better denominational paper in the Dominion than THE CANADA PRESBYTERIAN, which celebrates the holiday season by appearing in an enlarged form and a new dress. Fully fifty per cent. more matter is given than formerly, and every line of it is the very best. The papers by "Knoxonian" are alone worth the subscription price, and they are only one of many valuable features. No Presbyterian family should be without a copy.—*Cornwall Freeholder*.

A Manly and Judicious Exponent

THE CANADA PRESBYTERIAN, the leading Church paper of the Presbyterian body in Canada, has been greatly enlarged and improved. It contains fifty per cent. more reading matter than it did before, and is now equal to the best church paper published on either side of the Atlantic. THE CANADA PRESBYTERIAN has always been an able, manly and judicious exponent of the principles and polity of Presbyterianism, and should have the hearty support of every one belonging to the denomination.—*Stratford Beacon*.

Deserves to Have a Large Circulation.

THE CANADA PRESBYTERIAN comes to us enlarged and improved with the new year. It is an excellent paper and deserves to have a large circulation.—*Brockville Recorder*.

Accurate and Comprehensive

This old established and popular paper begins the New Year greatly enlarged and otherwise improved. It is ably edited and its news of church work, both at home and abroad, is accurate and comprehensive. It is now more deserving of support than ever from the Presbyterians of Canada.—*Dunfries Reformer*.

Ablly Edited in all its Departments.

THE CANADA PRESBYTERIAN is one of the best of church papers, and is ably edited in all the departments, making it a fine and interesting paper, not alone to Presbyterians, but to all.—*Kincardine Reporter*.

A Valued Exchange.

Our valued exchange, THE CANADA PRESBYTERIAN, comes to us considerably enlarged, and otherwise improved. We congratulate our contemporary on these evidences of prosperity, and wish it every success in its important work.—*Canadian Baptist*.

A Most Creditable Organ.

THE CANADA PRESBYTERIAN comes to hand this week greatly enlarged and improved in appearance, being changed to a three column paper. It is in its seventeenth year, and is conducted with tact, taste and ability, in fact a most creditable organ in the interests of the body it represents.—*Wingham Times*.

A Popular Religious Weekly.

This popular religious weekly begins the New Year enlarged and much improved. Ablly edited and containing accurate and comprehensive news of all church work, at home and abroad, it is more deserving of support than ever from the Presbyterians of Canada.—*Waterloo Chronicle*.

Notes of the Week.

IN the first list of subscriptions in answer to the Lord Mayor of London's appeal in regard to the famine in China, we observe that Messrs. Matheson & Co. contribute \$5,000. The head of this firm is one of the most active office-bearers in the Presbyterian Church in England.

OF the new professor of English literature in Toronto University, the *Halifax Presbyterian Witness*, says: Professor Alexander, of Dalhousie College, has accepted the Chair of English Literature in Toronto University. Mr. Alexander's services in Dalhousie are very highly valued, and his leaving us will be much regretted. All the same, we congratulate him on his appointment to the chair in Toronto.

THE last issue of the *Interior* is as bright as new type and eminent editorial ability can make it; yet it has an ingenuously modest way of calling its readers' attention to the mechanical improvement. We have put off putting in new type as long as possible, because we do not like the brilliance which, for a time, it gives to the page. But we shall knock off the new quickly, and get the typography down to harmonious editorial prosiness.

THE twentieth annual Sunday-school convention of Brant County will be held in the Congregational Church, Burford village, on the 7th and 8th of March. Judging from the programme issued it looks as if this convention will equal any that has gone before, and indicates the thorough organization that has been attained; even the Indian Township has its local association, represented by its president, Mr. J. Jamieson, of Onondaga, who is to submit a report on the work among the Indians.

THE authorities at the Vatican are making quiet, but persistent efforts to bring about a friendly understanding between the Bulgarian clergy and the Roman See. There are already some Greek churches that acknowledge the Pope while retaining their own liturgy. The fact that Prince Ferdinand is himself a Roman Catholic seems to present a favourable opportunity for extending Papal influence, and the Princess Clementine is a devoted advocate of the policy of reconciliation with Rome.

AT the social meeting held in Chalmers' Church, Dundee, to welcome their new minister, the Rev. John McNeill was one of the speakers. He said that in regard to their new minister, he did not wish that congregation to do as some people—true to the Scotch instincts of being cautious and long-headed—did. He hoped they would not be so cautious. He did not find that Scotch caution was one of the fruits of the Spirit, and it was not mentioned in the original or revised versions. Instead of walking round their minister with caution, they should make up their minds from that night forward to rally round him. They should open their arms to him, every man and woman of them—the latter proceeding might give him a great scare—take him right to their arms at once, and the day would never come when they would reopen their bosom to cast him out. He was not a prophet nor the son of a prophet, but he was willing to stake his reputation on that prophecy.

A CORRESPONDENT of the *Christian Leader* concludes a vivid description of Dr. Parker's Monday conferences with working-men with the following: The meeting fairly managed itself; any proser was pulled up sharp; even the doctor's occasional parrying created some impatience, the men best like a straight question and a straight answer, as the doctor said, a public meeting can always be trusted to its own contents. That these conferences will do much towards the solution of the problems raised in the audiences, is very doubtful; that they will contribute largely to the dissolution of the barrier between some pulpits and many working-men, is evident enough. It ought not to be possible for any to ask the question which, however met with no reply: "How is it that the majority of working-men think parsons thieves or knaves?" The alienation under such a question is the seriously grave feeling which Drs. Parker, Clifford and others are trying to realize and then to dissipate and destroy.

DR. PARKER, says the *British Weekly*, deserves great credit for the earnestness with which he is trying to get at the real working men. It is lamentably true that these are not to be found to any great extent in London churches and chapels. He has succeeded these last two Mondays beyond expectation in getting the very men wanted to come and listen to him and speak to him. He has been at his best on both occasions, as he always is when really put on his mettle. Nearly everything he said has been true, relevant, bold, and, at the same time, charitable. His replies to questions have also been very effective, both in what he has declined to discuss and in what he has actually said. The impatience of the audience with Established churches is exceedingly noticeable. The questions have largely turned upon the enormous incomes of the Archbishops and Bishops. The question of religious equality has been forced upon the speaker, and he seems to us to have dealt with it in a large spirit, and without bitterness.

EDINBURGH Free Presbytery have had an important heresy case before them. Rev. James Stewart, who was licensed in 1885, has published a book on "The Principles of Christianity," the views in which traverse the teaching of the Confession on the doctrine of imputation; original constitution of human nature; the human nature assumed by our Lord; and justification. Mr. Stewart in his first written statement admitted that his views are not those of the Confession, but in his second statement thought that on the third point he does not differ save in the language employed from the doctrine of the Confession. Mr. R. G. Balfour moved that Mr. Stewart's license be suspended and the case referred to the Synod, but on suggestion he altered the motion to one of suspension alone. Mr. Stewart said that in these days it was impossible for a young man to go deep into the Bible and see eye to eye on all points with the Confession. Why did they not put out Dr. Blaikie, who was not satisfied with the Confession and was about to bring forward a motion on the subject? The motion to suspend his license was adopted without discussion, and he appealed to the Synod. Prof. Blaikie then moved his overture on the Confession, after a long discussion of which an adjournment was made.

IN referring to the spiritual history of the late Laurence Oliphant, the *Christian Leader* says: Lady Grant Duff, in whose house at Twickenham poor Laurence Oliphant died, does not add much in her *Contemporary* article to our knowledge of that strangely compounded mixture of man-of-the-world and mystic. He began life, she says, as "a strict Presbyterian," a statement we are inclined to question; and it is added that he "suffered from the not uncommon recoil produced by that faith." Sir Thomas Wade knocks the "strict Presbyterian" theory on the head when he remarks that Oliphant, whom he knew intimately from babyhood, "began to rove early," and had acquired even in youth "a great indifference for forms of any kind." When he arrived in China with Lord Elgin in 1857, he "seemed to have persuaded himself that revealed religion was an imposture." That he should take to spiritualism, while rejecting the miracles of the Bible, need not surprise us; but the credulity that placed such a shallow impostor as T. L. Harris, with his high-faluting rhetoric, on the same platform with Jesus Christ, is surely unparalleled. Nothing could be more sane and wholesome than Oliphant's early travel books, and he was a highly accomplished diplomatist and man of the world; yet there must have been a crack somewhere. His mother shared, perhaps she may have inspired, his fanaticism. When he slipped out of parliamentary life, leaving his constituents in complete darkness as to his whereabouts, he took up his abode in a remote village not far from Lake Eric, where he peddled cakes and fruits in American villages; and his mother lived a similar life, at one time taking in washing, at another cooking for twenty-five Japanese coolies. Oliphant actually remained under the control of the Yankee charlatan for fifteen years. It is a pleasant relief to turn to Sir Thomas Wade's testimony as to the beauty of his character, and to the pathetic account which Lady Grant Duff gives of his deathbed. It was cancer of the lungs that carried him off.