

NOTES BY THE WAY.

BY REV. JOHN BURTON, D.D.

The view from the citadel hill of Halifax is one of great range and beauty. Comparisons are invidious, and depend in the matter of judgment largely upon our changing moods. Few can look down and away from the Montreal mountain, with the city spread out beneath, and the wide expanse of field and hills, without admiration; or stand unmoved on the edge of the Quebec terrace, as isle and cataract, rock and forest, quaint old streets, ships and wharves stand boldly forth. Each has a glory of its own. So with Halifax. The citadel hill is about two hundred feet above the sea level—we write guessingly—and is a uniform mound of about a mile in circumference, where it gently slopes to the bay, which forms the famed harbour, the city stands with streets generally at right angles, and buildings old and new; the old almost wholly frame. On the opposite side of the harbour, clinging to the rising ground, is Dartmouth; on its bosom lay two of Her Majesty's iron-clads, with their dread possibilities slumbering peacefully as the waters which rippled in the sunlight as a silver sea. Following the harbour to its entrance guarded by an island fortress, the eye wandered over the broad Atlantic, its waters gleaming far away till the horizon line melted into the soft blue sky, whose bright clouds flecked with their mottled brightness the sunlit sea. Turning to the right, the headland, two miles off, stretched out to distant hills, whose blue heights, clear cut against the sky, enclosed a panorama of field and wood, yellow grain, green meadows, homesteads, roads and spires, ending at the citadel base in park and garden, with a level field in which the cricketers were intent upon their innings. How changed the scene when the God of heaven thunders and His tempest winds sweep over the land and raise the billowy waters on high! Let Thy peace, O Lord, be ever ours; or should the waters roar and be troubled, and the mountains shake with the swelling thereof, command Thy loving kindness on the day time, and in the night may our songs be of Thee!

Halifax is much influenced by the military being quartered there, and the Church life is affected thereby. The officers moving in "society" call out a continued round of pleasure, excursions in summer, balls in winter, and the privates are, when off duty, in for a "good time." Thus church is attended for respectability's sake, and little work otherwise done by the fashionables. Seated in the waiting room of the Intercolonial, we observed a score or more private soldiers gathering for a train that took them to some shooting ground. We heard their greetings to each other, and are prepared sorrowfully to say, that with few exceptions, they were unmitigated blackguards, they were manifest in their talk and actions. It should be said, however, this was all kept to themselves, they molested none, nor did they address their vile speech to any passer-by; it was talk and action among themselves, and that was shameless. "Jack," too, when ashore, could be seen rolling along with a motion somewhat more marked than that gained by walking along the rolling deck of his ship. Much has been done, and is being done effectually to reach both army and navy, but garrison life and furloughs on shore, are still problems the Christian worker has not fully solved. Is it capable of solution till swords are turned to ploughshares, and spears into pruning-hooks?

May we say that a call was made upon our kind and genial friend, Mr. Murray, editor of the Presbyterian Witness. He was found at his desk busy and courteous. We can but wish him many years of useful activity and comfort.

Our journey down saw a comfortable

number on the cars; returning those cars were crowded, the Montreal, Toronto, and Chicago fairs, with reduced rates, calling out a large number of unwonted travellers. It is both interesting and instructive to study a crowd. We have no unkind thought to womankind, none can who have experienced what is contained in the two words, mother and wife. Yet we can but notice how readily on entering a car, ladies' wares fill up two extra seats, and how grudgingly to even one of the same sex, those are squeezed up one seat for room. But the smoker's habit savours none the less of selfishness; the grip will occupy a seat upon which a weary one casts a longing glance, while for hour after hour the traveller has his seat unquestioned in the smoking apartment. To me at least, the Old Country custom is the better; the smoker has his smoking carriage, and he may stay there. Why should he have two seats and some by-station traveller find none?

Windsor boasts a chartered university, one of, if not the oldest in the Dominion. King's College has celebrated its centennial. The building is plain, extended on a pleasant height, clap-boarded, brick-lined: good, seemingly for another century, unless modern improvements demand a change. It is Anglican in its constitution, though we believe the religious test is not required now of its students. A plain, gothic building of stone, without spire or tower, near to the main building, forms a library and museum. A few articles of interest met our hurried glance as we passed through: old copper plate engravings of Nova Scotia celebrities in early times, some reminiscences of Gen. Williams, the hero of Kars, Indian remains, etc. The library possesses some rare old copies of the classics and fathers, and is wonderfully free from taints of recent philosophy and criticism. One could readily accept apostolic succession, exclusive ecclesiasticism, by confining oneself within its scope, stay! We saw Lightfoot's commentaries there. Well, reverence the old, and rest there who can therein, the world moves on, and some must be carried along with its enchanting restless tide.

Our friends of the Maritime Provinces seem far away both socially and ecclesiastically, but not as far as formerly; the union of the Churches, we believe, has done much to draw together the scattered parts of our Dominion. We congratulate our Anglican friends upon their recent happy consolidation in one General Synod, and we ought to cherish all means that lead to that intercommunion which strengthens the brotherhood of those who claim a common faith and brotherhood. We have made our humble contribution meanwhile thereto; and may Church and State in their respective spheres hasten on a more thorough consolidation of the peoples who claim half a continent for their own under the folds of a flag whose flutterings circle the earth and dot the seas.

VACANCIES.

What is to be done with our vacancies? What sense is there in so many vacancies taking a whole year and sometimes more to find a pastor? There is not one vacancy in ten need be vacant more than three months if only a little more common sense were exercised.

The first half dozen men heard are usually the best they are ever going to hear. Why, then, not select a man from the first half dozen? Instead of doing this, how often the first half dozen are passed by, and someone suddenly called many months subsequently who is not to be compared with some who were passed over.

Are Moderators of Session doing all they might do to bring about earlier settlement? Why not arrange to have a vote of the congregation taken after every three or four men have been heard, and while the men are fresh in memory,

Should none of those be acceptable, hear other three or four and pass upon them in like manner. How much better this would be than going on hearing dozens before the people are given an opportunity to express their mind, when by that time many have forgotten the very names of some of the very best preachers, or have got names and faces jumbled up.

To get the mind of the people as here suggested, it would not be necessary to have a formal edict read. Let it be announced that at the close of a specified service on Sabbath the people's mind would be asked for by nomination and show of hands. Should some one be selected, moderation in a call could be proceeded with according to law afterward. ON-LOOKER.

A WELCOME HOME.

On the evening of Thursday, the 12th inst., a social gathering of the Presbyterian church, Cote St. Antoine, was held to welcome home their esteemed pastor, the Rev. John MacGillivray, accompanied by his bride, formerly Miss Telfer, of this city. Mr. Robert Hanover occupied the chair, and there were present, besides a large number of the members and adherents of the congregation, the Rev. E. Bushell, Episcopalian, Rev. Mr. Graham, Baptist, Rev. Prof. Fenwick and Rev. Prof. Ross, of Montreal Presbyterian College. After some time had been taken up with addresses and music, Mr. A. C. Hutchison, architect, after giving some items showing the growth and continued progress of the Church, since Mr. MacGillivray became pastor, over six years ago, presented him with a purse of \$400, as a slight token of the esteem and affection of the congregation. Mr. MacGillivray feelingly responded, returning thanks on behalf of Mrs. MacGillivray and himself for the gift and the cordial reception given them by the congregation. A committee of ladies assisted by a willing staff of young men, dispensed refreshments to the large audience, and an enjoyable hour was spent in social converse, during which Mrs. MacGillivray was introduced personally to the people, who were all evidently charmed by her amiability.

On Sabbath last, the first Presbyterian church, Vancouver, of which the Rev. Geo. Maxwell is pastor, took possession of their new and beautiful building, on the corner of Gore Avenue and Hastings St. From the Vancouver Daily World we condense the following account of this new church. "It is of the new American style of ecclesiastical architecture, having a bell tower 20 feet square and 64 feet high, supporting a spire, the total height from ground level to the top of the gilded weather-vane being 120 feet. The elevation conveys to the eye a very striking appearance, the harmonious combination of the tower and spire, dome, turret, the geometrical tracery in the rose windows, and the general symmetrical appearance, all tending to produce an effect most imposing. The auditorium is octagonal shaped, each side being 26 feet, or a diameter of 60 feet. It is laid out in the popular amphitheatre style, having 18 rows of seats. On the southeast side of the octagon is the semi-circular tribune, 6 by 24 feet, with a neat balustrade. Behind it is the apse, in which will be located the organ and choir. The seats are of ash with cherry trimmings, upholstered. The reading desk and chair are of carved oak, to the former being fixed an electric lamp. The south side of the octagon is constructed with a movable partition, which can be, in case of emergency, raised, and the Sunday school room, 39 by 45 feet, added to the seating capacity of the church. The finish of the interior, which is of British Columbia cedar, stained, adds to the generally beautiful appearance, and reflects to advantage the properties of the native wood. Combination gas and electric light fixtures are employed throughout, and are of handsome design and finish, calling for special notice. Due regard has been paid throughout to the heating and ventilation of the structure, everything being so arranged as to provide an even temperature in cold and wet weather, and a free but draughtless circulation of fresh air in summer. In general appearance and appointments it will be one of the most handsome and comfortable churches in Vancouver. The land whereon the structure stands was purchased for \$6,000; the construction has cost \$18,000. Seating accommodation is provided in the auditorium for 600, in the gallery for 300, and when the school room is called into service over 200 more can be comfortably seated.

Christian Endeavor.

OUR RESPONSIBILITY FOR OTHERS.

BY REV. W. S. M'TAVISH, B.D., ST. GEORGE.

Oct. 29.—1 Cor. 8: 10, 11; Rom. 14: 12-19.

Cain asked "Am I my brother's keeper?" Whether he actually felt so or not, he spoke as though he repudiated all responsibility in reference to his brother. We who have been instructed under the gospel, recognize the fact that we are responsible for the influence we exert upon those with whom we associate. It may be that we do not always act as if we realized our responsibility, nevertheless we know and believe that no man lives to himself, and that no man dies to himself.

I. We are responsible for what we teach others. Through the prophet Jeremiah the Lord sent a most solemn warning to the false prophets and covetous priests in Israel, and He also sharply rebuked them because they had healed the hurt of His people slightly saying "peace, peace" when there was no peace (Jer. 8, 11; 14, 13-15). Christ denounced the hypocrites for teaching as doctrine the commandments of men, (Matt. 15, 9; Matt. 23, 15). So, if we assume the office of teacher in the pulpit, in the Sabbath School, in the Christian Endeavor Society, or indeed anywhere, we must be careful as to what we say—careful as to the instruction we impart.

We are responsible, also, for what we fail to teach. We would consider him blameworthy who, knowing that a switch was misplaced and seeing that a train thundering on to certain destruction, neglected to warn the engineer of his danger. It is the truest kindness to swing the red light of danger before those who are rushing heedlessly to perdition, and it is a shirking of responsibility to neglect to do so. Ezekiel was reminded that he had been set as a watchman over the house of Israel; that it was his duty to warn men of impending danger, and that if he failed to do so, the blood of those who perished through his neglect would be required at his hand.

II. The words of the text specially imply that we are responsible for the example we set before others. In Paul's day there were some weak Christians who were offended when they saw their fellow Christians eating meat which had been offered in sacrifice to idols. Paul felt that the meat was neither the better nor the worse for having been thus offered, and that the Christian who partook of it was neither the better nor the worse for having done so. But, so far as he was personally concerned, he resolved that he would not eat such meat, lest his weak brother should be offended. He cheerfully granted that Christians had been called unto liberty, and that they might partake of such food or decline; yet he pointed out that they should be guided by the greater principle of love, and if they were so guided, they would decline such meat, because of their regard for their weaker brethren. Such, in general, is the principle involved, but its application is far reaching.

There are questions which agitate the conscience of the Church to-day, just as the question of meat offered to idols agitated the conscience of the Church in the first century. Such for example, is the question, May a man use intoxicants moderately? There are few if any who will say that it is a sin in itself to take a glass of wine. Now, the Christian who can use wine moderately may argue that Christ has called him unto liberty, and that he is under no obligation to forego his favorite beverage. But if he is actuated by the spirit of love, and if he realizes his responsibility for others, he will say, "If, by my abstinence, I can save even one from becoming a drunkard—one man for whom Christ died—then I will drink no more wine while the world standeth."