

of others, but none of them ever created such an impression as Cook. With almost every one of the others a ver, short course of lectures drew smaller and smaller audiences every night. The last time Beecher was in Halifax, he lectured to a mere handful of people. Cook had a full house the first night of the course, and the last night crowds were glad to get standing room. I suppose we are old-fashioned people down here, but we do like to listen to a man who believes something definitely. His last lecture, "Does Death End All?" which I suppose is one of his best, was one of the most popular lectures ever delivered in Halifax. The lecturer was evidently in "good trim" for work and he kept a densely packed audience fairly entranced for nearly three hours. He has made hosts of friends during his short visit and is sure of a warm welcome whenever he returns.

Halifax, N. S.

A.

PRESBYTERIANISM.

BY REV. R. WALLACE.

Continued.

But after all we only claim to be one of the Churches of Christ. The different churches are like the different branches on the vine; but some branches may be more healthy and vigorous and bear larger clusters than others. The different churches are like the different regiments of the same army. While they all march under one general, some may have obtained prouder trophies than others. We claim that the old blue banner of Presbyterianism has earned the right to wear the emblems of noble honour which she has achieved in the many and sore conflicts through which she has passed in the wars of the Lord. We claim that the church of prophecy, the church in the wilderness, so long persecuted by Rome, the Waldenses, and Albigenses, and Paulicians were Presbyterians. For the great body of martyrs from the beginning held the Presbyterian polity which had been handed down to them from the time of the Apostles. The Churches of the Reformation, with the single exception of the Church of England, adopted the Presbyterian polity, for the Lutheran Church is a modified Presbyterianism. Not only did the Protestants of Scotland and Ireland adopt the Presbyterian system, but at one time about half the Protestants of England were Presbyterians. In 1562, 2,000 Presbyterian ministers were driven out of the Church of England by the Act of uniformity, and the Congregational Church of England is virtually Presbyterian in scattered, as they were not allowed to hold Presbyteries or Synods. The Reformed Churches of France, Holland, Switzerland, Bohemia, Italy, and Spain were purely Presbyterian, and suffered much for their faith. Hundreds of thousands of their members sealed their testimony with their blood and vast numbers preferred to endure all the privations of exile from their own lands, rather than deny their Lord. And at the present time the new Reformed Churches in Italy and Spain are adopting the Presbyterian Church government, as that which their leaders believe to be most in accordance with the Word of God. The new converts in Spain have formed a General Assembly, and adopted the Westminster Confession of Faith as their Creed and Code. The Methodist Church in Britain and in the Colonies is substantially Presbyterian in their district meeting corresponding to our Presbytery and their yearly Conferences to our Synods and their General Conference to our General Assembly. They have also lay delegates corresponding to our elders and even their superintendents are similar to the superintendents which Knox at first introduced. According to Dr. Blaikie, of Edinburgh, there are over 8,000,000 of Presbyterian communicants and over 33,000,000 of adherents young and old, that is about twice as many as the Protestant Episcopal Churches. Then if we add some 24,000,000 for the Lutheran Church and about 6,000,000 for the British and Colonial Methodist Church, we have over 60,000,000 who follow the Presbyterian system of church polity, or the great majority of the Protestants of the world.

Yet no church is perfect. All need to study the divine model with a humble and sincere desire to know and do the will of the Lord. In proportion as earnest, enlightened Christians do this, will they draw nearer to Christ, and therefore to each other, for Christ is the centre of unity, the living head of every true church. He is the vine and they only the branches in Him, the source of their vitality and usefulness. Each church may learn something from the other. Yea, the

Master has equally blessed each of the churches in the conversion of the heathen. "Let us keep the unity of spirit in the bond of peace." "Let us provoke one another only to love and good works." Let our rivalry be as to which shall win most souls to Jesus and do most for the glory of God, and thus hasten the fulfilment of the prayer of the Master, even in its more literal sense, that they all may be one," etc. At the same time I do not believe that the Christian Church working in separate sections is only an evil. If it had been so it would not have been permitted by Christ for that would imply that Satan is stronger than Christ. I believe that it has been overruled for great good, and that they have stirred each other up to greater earnestness in working for Jesus, and the conversion of the world, and that the whole Christian Church has been kept purer thereby.

We have only space for a few words on the qualifications of elders. (1) These we find in 1 Tim. iii. 2-7; Titus i. 6-8. The most important one is grace or piety, for how can an elder direct others to a Saviour whom he does not know or love himself; and how can he guide others in the paths of holiness if he does not walk in them? (2) Elders need wisdom; in Acts vi. we are told that the deacons were full of the Holy Ghost and wisdom. Much wisdom is needed by those who are to rule in God's house, so that they may discharge their duties with prudence, firmness and steadiness. (3) Meekness and freedom from all self-seeking is needed by elders. Some have said that if an elder can do nothing else he can object, that is put hindrances in the way of the pastor, just like a wicked person putting obstructions on a railway track. Such elders are a curse and not a blessing. What would have been thought of Aaron and Hur had they instead of holding up the hands of Moses offered objections as to his authority, or the efficacy of his prayer. They would have hindered the cause of God and prevented the victory of Israel. (4) They should be men of good report in the world for honesty and truthfulness and sobriety, etc. People judge of a church specially by its office-bearers, and if they are not men of blameless character Christ will be wounded in the house of His friends. (5) They should be men of public spirit. This is expected of a civil magistrate and political leaders, how much more necessary is it in Christ's higher spiritual kingdom. The tendency of man is to selfishness and this evil spirit showed itself from the first, for Paul says that all sought their own, not the things that were Jesus Christ's. Christ sought not his own things, but the glory of the Father and the good of men, and He expects his servants to imitate Him. Elders should therefore set an example of liberality in supporting the cause of God, and in diffusing His truth. Many a church suffers, because it lacks leaders of public spirit who will set an example of generous liberality in devising liberal things for the glory of God and the good of His cause, and by thus following the example of Christ they become sharers of His blessedness (Acts xx. 35). (6) Elders should be men of prayer in private, in the family and as much as possible at the prayer meeting. The elder's reward is success in his work, the esteem of all good men, and the crown of glory (Daniel xii. 2).

In Mr. Wallace's paper which appeared last week, the reference to "Arminianism" in Ireland should read "Arianism."

THE END.

NOTES FROM BRITISH COLUMBIA.

BY REV. J. S. MACKAY, M.A.

Perhaps a few items from the far west may not be uninteresting to your numerous readers.

How far west we are will be apparent to all when I state that your issue of the 10th December came to hand only last night, on account of a snow blockade on the Northern Pacific. We were nearly four weeks without a scrap of news from the east.

We have been treated lately to a bit of genuine Ontario winter. There was good sleighing for two weeks; the Fraser River was frozen so that teams could cross with safety, and the thermometer went down to three degrees below zero. The "oldest inhabitant" solemnly assured me that "it is quite exceptional weather," and I am disposed to believe him, until an older inhabitant gravely asserts that the weather here is always exceptional. I have not been here six months yet, and in that short period, I have seen the "hottest" and the "coldest" and "wettest" (and I was going to add the driest, but I am not so

sure of this) weather that has ever been experienced in this Province. The Chinese are blamed for the most of the irregularities that have taken place here, but the freaks of the weather are attributed to the influx of eastern people.

Business has been very dull since the river became closed, but last week a ripple of excitement went through the city caused by the whistle of an American boat, the *Idaho*, which with true American pluck forced her way through the ice, winding from one side of the river to the other to avoid the large masses that were floating down, and even blasting a way through one or two places until she reached the wharf. The enthusiastic citizens were on hand with three rousing cheers. The captain was presented with an address and several valuable pieces of silver and for the time being was the hero of the situation.

In church matters things are very encouraging. The week of prayer was observed, meetings being held every night. Although the weather was very disagreeable on some of the evenings the attendance averaged over fifty.

On Sabbath we had our communion, when fifty-five persons commemorated the dying love of our Saviour. Three months ago, eight new members joined us by certificate and one by profession; on this occasion seven joined by certificate, and two by profession, making in all eighteen.

The temperance outlook is not very promising at present. The news of the great victories in the east cheers us and keeps us from being altogether discouraged, but the state of affairs here is deplorable. Should the Dominion Act be declared unconstitutional, we shall have nothing to restrict the traffic. So strong is the liquor interest that it will be many a day before a Provincial temperance measure can be carried. In the meantime hotels and saloon-keepers are plying their business without license and without limitation.

New Westminster, B.C., Jan. 13th, 1885.

PRESBYTERY BUSINESS.

MR. EDITOR,—The notice of a motion in the Presbytery of Toronto to erect a new Presbytery to be called the Presbytery of Orangeville may do some good. I do not wish to see the Presbytery of Toronto divided into two presbyteries, for that would weaken its influence and usefulness, while the facilities for travel between Toronto and all other points, would serve the members of Presbytery who live furthest from Toronto best to continue to meet there. The expense of travel for attending church courts should be furnished by the congregations as provided by the Book of Forms, or a Presbytery fund provided for this purpose. This would be a relief and convenience to ministers whose stipends are small. Another improvement would be to observe some sort of order in the transaction of business, such as only allowing a member to speak once on the same subject. Some members seem to think it their duty to have something to say on every matter that comes up, thus crowding others out and prolonging the proceedings. A reasonable consideration on this point would do much to facilitate the business of the Presbytery. Sometimes a discussion takes place about which of two matters should be taken up first and occupies as much time as is required to dispose of one of them, thus adding needlessly to the length of the meeting. If members of Presbytery were informed through your paper what matters would come up at the meetings they would always know whether the meeting was an important one, and be able to govern themselves accordingly. When the motion comes up for discussion it will be well to consider things of the nature I have mentioned.

POMONA.

MR. AND MISS RUDELL, the esteemed leaders of the psalmody in the Presbyterian Church, St. George, met with a very agreeable surprise on Friday evening the 16th ult., when a goodly number of the members and adherents of the church, forgetting that the night was very cold and stormy, quietly gathered at Mr. Rudell's residence when Mr. Warren Turnbull, and Mr. German, on behalf of the congregation, presented Miss Rudell with a very complimentary address and a well filled purse. Amid songs, addresses, the disappearance of coffee and cake and social chat the evening passed pleasantly, all evidently concluding that such gatherings promote kindly feelings, and brotherly love, and strengthen the desire of the people to work together, prayerfully trusting that soon God in His providence may place over them a shepherd to rejoice with them in social, financial, and spiritual growth and prosperity.