

Fifty years ago Presbyterians "knew their Bible," the text of it, even, if not the spirit; pastoral visits were not social calls to "get acquainted" or to keep the adherents in good humor, but occasions for testing how parents were performing the duty of instructing their children in the Bible and the Shorter Catechism. Though the Sunday Schools were fewer, smaller and meagerly equipped, according to present-day ideas, they were useful in supplementing home instruction, not substituted therefor, and the teachers were men and women of experience, as well as "mighty in the Scriptures." Let those past middle-life look back to those days, then at the present, and tell me whether all the "progress" of which one hears and reads is "upward and onward." If not, let the remedy be sought prayerfully, and applied lovingly but firmly.

SUCCESS.

By Rusticus.

This is the great god to whom men bow down. His pedigree no man knoweth. Success is not to be enquired into. It is: Let us prostrate ourselves. Inscrutable it is, let us not search further.

It has its tragedies, the worship of this deity. It has a car of Juggernaut that rolls remorselessly over those that trip in its vicinity. But their blood is soon wiped up and their memory lost from the world of man.

It has a silly, smirking face for the most part, this huge idol. "That which make it are like to it," too, "so is every one that trusteth in it."

"He is not successful somehow—has made no money and is never heard of." Leave him, then, severely alone. How just a test of a life's worth is that!

It has its sacrifices to offer, this popular success. In "The light that failed" Kipling has told what an artist surrendered of inner rectitude to win the god's smile.

"Born a man; died a grocer" means a man was bartered away for a shadow in this quest.

This religion has its sacred books, as Carlyle says: "The Dandiacal bodies" had theirs. The books are such as Smiles on "Thrift," and "Self-help," and Benny's "How to Make the Best of Both Worlds." By this standard judged what a failure was Christ!

They have sententious maxims, too, such as "Do others, or they'll do you, and do them first." "If I rest I rust, but if I trust I bust." "Count every man a rogue till he proves himself a gentleman."

They have their sacred shrines, the devotees of this strange religion—their Meccas, to which they heavily plod their way, sleeplessly, wearily, make their way.

But the shrines are a story by themselves. And many never reach them, but are as the pilgrims over the faulty bridge in Addison's "Vision of Mirza."

My readers have doubtless heard of the peasant in the French poem who jogged on, making his way to the town of Carcassonne, but died on the road. It is touchingly close to this: He never got to Carcassonne; each mortal has his Carcassonne.

Young people especially need to get old-time Gospel of work thoroughly into their thought of life. Many blows forge the anvil; many a thought works out the plan; many an upward step brings us at last to the summit. We must throw ourselves into life, determined to make a noble thing of it, for ourselves and for every fellow mortal whose path touches ours, and then work. Listen to the music of the world's looms and hammers and wheels. Hear in them the music of heaven, God's call to faithful service. Get this thought within us, and then work it out, trusting God for the issues.—Episcopal Recorder.

PRESBYTERIANISM IN OXFORD.

Rev. Louis H. Jordan, B.D., in the Scottish Review of the 5th inst., gives "Post Graduates Views," on this interesting subject, as follows:—

A suggestion made by a contributor in your issue of February 27—namely, that a Presbyterian "House" should be established at Oxford without undue delay—is deserving of cordial commendation. It is a practical proposal. Moreover, meanwhile at least, it promises to achieve much more than would likely be gained by the planting of a Presbyterian congregation.

For many years I have had occasion to spend three or four months annually in Oxford, and I have greatly wondered why Presbyterianism has allowed itself to remain so long without official representation. One of the colleges of the university is so largely attended by men from the North that it is commonly known as the "Scotch" College. Distinguished teachers on the university staff are Presbyterians. The Rhodes Scholarships ensure the coming every year of scores of Presbyterian students from America and from the remoter parts of the Empire. Among the townspeople, also, in a city whose permanent population is steadily increasing, and which naturally attracts a superior class of residents, the Scottish element is unmistakably in evidence.

The time is not distant when the Presbyterian Church of England will find it to be to its advantage to organize a local congregation at Oxford. If the success of the Cambridge cause is no longer problematical, it cannot be overlooked that the older university will always hold out special inducements to Non-conformists, whether householders or students. But something may and ought to be done without further hesitation. Your correspondent's "Presbyterian House" scheme embodies in large part an idea which I have often warmly advocated; but if he will allow me to say it, I think his proposal is not sufficiently comprehensive. In addition to a capable warden, a library, occasional special lectures, and an "upper room" in which to celebrate, in accordance with the Presbyterian form, the feast of the Lord's Supper, I would suggest the incorporation of two or three quite accessible adjuncts. There should be attached to the premises a good-sized hall, in which a short course of lectures should be given each term. Scholars from America or from the Continent, often in actual residence, could be induced to furnish this assistance. In the majority of cases, however, the English and Scottish universities would be invited to lend their help. Then, as many of the local colleges are overcrowded and scores of the undergraduates have to take "digs" in a licensed lodging-house, the Presbyterian building should include a hostel under its roof. Yet further, on Sundays—say at three o'clock—a religious service might be held in the hall. The selection of this hour would avoid conflict with the numerous existing services. It would be for many a pleasing reminiscence of similar assemblies in their former Scottish home, and its summons would incidentally demonstrate the strength of the Presbyterian sentiment in the city. The preacher in every case, as at Mansfield College, should, if possible, be one who represented fitly the flower of the ecclesiastical unit to which he belonged; but this requirement could be quite satisfactorily met. The warden also, besides giving much valuable advice to those who might desire it, ought to conduct each term a "seminar" through which he could get into touch with some of the more studious men. Further, the House should be the official rallying centre of the denomination, a sort of Presbyterian club; and I would also like

to see the hall used occasionally in a strictly academic manner—namely, as a dining-hall—say on two or three evenings each week—when Presbyterians could ask their visiting friends, whether residents or strangers, to join them as their guests.

But I have said enough. The idea your correspondent has brought forward would need to be carefully worked out in all its details, and a guarantee fund would have to be subscribed in order to secure the necessary financial backing. The scheme might be developed gradually as funds were forthcoming, and it is capable of a good deal wider development than I have paused to indicate. Would it be investment pay? I am confident it would pay, and pay splendidly, in the long run. The experiment is worth making. It is entirely feasible. If it succeeded, it would give visibility and a greatly increased influence to a communion which, even already, constitutes a not inconsiderable factor in the life of the city and of the university.

TORONTO.

Rev. Dr. Patterson, of Bethany church, Philadelphia, was the preacher in Cooke's church last Sunday to the great delight of the congregation.

At the meeting of the Home Mission Committee last week, after considering Rev. Dr. Somerville's statement as treasurer, a resolution was adopted in favor of doing whatever is possible to get all the congregations to adopt the plan of weekly, or, at any rate, monthly contributions to the schemes of the church, and for the treasurers of sessions to remit at least quarterly to the treasurer of the church. It was decided to transfer from the reserve fund sufficient to cover the deficit of about \$6,000. Legacies coming in during the year, which go into the reserve, will reduce this amount by some \$4,000, so that the actual deficit to be made good by temporary loan from the reserve fund stands at only some \$2,000. Rev. Dr. Andrew Patterson of Quebec was appointed immigration chaplain for the port of Quebec. After hearing from Rev. Dr. A. S. Grant, late of the Yukon, of the conditions and needs of the work in that territory, the committee agreed to ask Rev. George A. Wilson, superintendent of missions for British Columbia, to visit the Yukon as early as possible and report. As the population is dwindling, and the Presbyterians are about the last on the field, they are considering withdrawing some of their men, and so will get information. Leave of absence was granted to Rev. Dr. Carmichael of Winnipeg, superintendent of missions for Manitoba and Saskatchewan, to visit the old land with a view to securing men for the mission fields. A report was received from the Women's Home Missionary Society that the contributions to the funds of that society during the past year amounted to \$18,224. The following was elected the executive committee for the ensuing year: Rev. Dr. E. D. McLaren, convener, Toronto; Rev. Drs. John Somerville, Toronto; J. Carmichael, Winnipeg; A. Findlay, Barrie; S. Lyle, Hamilton; W. D. Armstrong, Ottawa; Alex. Gilray, Toronto; John Neil, Toronto; Revs. G. A. Wilson, Vancouver; A. A. Scott, Carleton Place; S. Childerose, Parry Sound; James Binnie, Tweed; Mr. R. Kilgour, Toronto, and Lieut. Col. McCrae, Guelph.

The Catholics in London have lately spent about \$500,000 for the improvement of their schools.

The First Friends' Church of Los Angeles has decided to admit to full membership any man, woman or child who is an adherent of the church, and they will hereafter have a part in the conduct of affairs.