

silly, singular people as I am acquainted with, who believe in this doctrine, whose lives are marked by such devotedness to Christ's cause as should make many Christians blush. Your own city of Toronto can boast of most earnest, active workers, who believe in, and have experienced, this "faith-cure."

A few weeks ago I asked through your columns that yourself, or some reader who had studied the work with God's Word as their stand-point, should give the benefit of their study through THE PRESBYTERIAN. No reply has appeared as yet, but little articles such as the above have appeared, whose tenor is calculated to bring the matter into ridicule and contempt. Something more convincing than these are necessary before the subject can be dismissed as an imposture, a silly, or a singular doctrine. Gamaliel's advice to the Jewish Council in discussing this same "faith-cure," has wisdom in it: "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God." Acts v. 38-39. Again, would I ask, does the Bible teach us to expect such occurrences? Are they in harmony with or opposed to the genius of the gospel of Jesus Christ? F. B. A.

"MARMION" IN THE HIGH SCHOOLS

MR. EDITOR,—I am very much surprised at the wonderful fuss that has been raised about the use of "Marmion" as a text-book in our High Schools, and I highly approve of your editorial in your issue of the 4th inst. I think, however, there is one view of the subject that might have been noticed. I have had a good deal to do with High School teachers, and I think it a very poor opinion of them to believe that the analysis of any improper passage in "Marmion," or any other book would be permitted. From my own experience I don't think it would. Therefore I consider Mr. Crooks' injunction quite uncalled for. As to Dr. King's letter in your issue of the 11th, it is a very good specimen of special pleading in favour of Mr. Crooks and Archbishop Lynch. Then in the last weekly of the "Globe" what a sweet like sermon we have! Well do I remember when the "Globe" was started, it was to be conducted on "Broad Protestant Principles;" but that won't do now, it is better policy to support "Broad Catholic principles" including the word "Roman." And as to morality just look at some of the advertisements in every "Globe," and all the records of atrocious crime in every shape. I don't think they would bear analysis very well. After all "Marmion" is in good company, for the general use of the Bible itself has long been condemned as improper by such folks as Archbishop Lynch and his correspondents. CANADIAN PRESBYTERIAN.

16th October, 1882.

THE CONFESSION OF FAITH.

MR. EDITOR,—I wish to draw the attention of your readers to the desirableness of our having, as a Church, a cheap edition of "The Confession of Faith," for the use of Bible classes, and of the members of our congregations generally. We are continually reminded that our people, especially those born and bred in Canada, are deplorably ignorant of what the Confession really teaches. The charge is probably too true; but why do our people not know what is contained in our subordinate standards, as well as the members of the Church of England know the XXXIX. articles? One reason, I believe, is that the Confession is bound up in the same lids with the Catechisms, the Sum of Saving Knowledge, and the Form of Church Government. Besides, the proofs, cited in support of the several propositions of the Confession, are given at length, filling far more space than the propositions themselves. It is sometimes brought as a charge against the Confession of Faith, that it is altogether too bulky a document to require the office-bearers of the Church to subscribe. The best answer to this charge is to count the number of lines required to set it forth. I dare say most persons will be surprised to see in what small compass it can be presented, without the proofs. And the proofs do not of necessity belong to it. Every one acquainted with the history of the Westminster Assembly, knows that the divines at first drew up the propositions as we have them, without the subjoined proofs. It was the Houses of Parliament that insisted upon the production of texts, in

support of the propositions. But the divines understood their business better than the statesmen. The text of the Confession presents the sum of the teaching of Scripture, on the several points stated, as it was understood by the members of the Assembly; but while the general scope may support the propositions laid down, it may not always be easy to address single texts, definitely upholding them, as the divines found out when they had to address themselves to the task. Consequently, it is not surprising that, in the judgment of no unfriendly critics, some of the texts cited do not appear to cover the statements of the Confession. At all events it ought to be enough to give chapter and verse for those texts, and leave the students to find the words for himself in his Bible.

I spoke to our enterprising young publisher, Mr. D. Drysdale, on the subject, and he has entered heartily into the project; and already he has put in hand a cheap edition, such as I have indicated. He hopes to be able to furnish them in quantities to Bible classes and congregations, at ten cents a copy. If he can do so, he will confer an unspeakable boon upon our Church. I call the attention of my brethren in the ministry to this matter, in the confidence that they will encourage an enterprise which cannot fail to promote a more solid and intelligent piety among our people. ROBERT CAMPBELL.

Montreal, October 2nd, 1882.

A WATCHMAN FALLEN.

On Saturday, October 7th, shortly after noon, Mr. John Hanna, a ruling elder of Cooke's Church, Toronto, passed to his everlasting rest. The intelligence, which was first given to the public in the evening papers, took every one by surprise, as Mr. Hanna, who had just passed safely through a mild attack of typhoid fever, had so far recovered as to be about and attending to business. A few days before his death, however, unfavourable symptoms returned. These developed fresh troubles of a serious nature under which the patient gradually sank until death released him. In his last moments he was absolutely free from suffering, and cheerfully anticipated his great change. Very early in the morning when he felt persuaded the messenger had come, he sent for his pastor and immediate friends. He spent about two hours speaking with them of things concerning the Kingdom of God, formally taking leave of each in turn, and addressing to them a few appropriate words of parting counsel and blessing. It was a scene never to be forgotten. He seemed like one who spoke from the very judgment seat. His mind was so clear and his strength so wonderful, that he seemed to proceed without an effort, and none could realize but himself that death was so near. After a hymn had been sung at his request, a portion of Scripture was read and prayer offered, when he sank into a quiet slumber, and became apparently oblivious to all his outward surroundings. He had spoken his last words, and in a short while after without the least indication of pain or discomfort, he gently breathed his last. To those who stood around him his departure looked more like a translation than anything else.

By the removal of Mr. Hanna Cooke's Church has sustained the loss of one of its most faithful and efficient officers. Humanly speaking, his place will be hard to fill, as he took an active part in every department of the church's work. He will be missed not only in the Session, but in the Sabbath school where he was a teacher, in the Young People's Association of which he was a member, and in the choir.

In his death at the age of thirty-five there is a loud call to all the younger members of the Church, especially to consecrate themselves to the service of God. Mr. Hanna was brought up in the Episcopal Church. When he came to this country some thirteen years ago, he identified himself with Cooke's Church, and entered at once into the work as a Sabbath school teacher. He took an active part also in the weekly prayer-meeting, from which he was seldom absent. He so commended himself to his brethren in these and other services, that in the early part of Dr. Robb's ministry he was called to the eldership, in which capacity he has since served the Church with the utmost diligence and faithfulness. He was a man who made conscience of doing his duty in every way. His visitation of the sick and his interest in the poor of the congregation were services especially acceptable to him. He was treasurer of the funds for the benefit of the latter class, and it might truly be said that "the

blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy."

On the Sabbath following his death a devotional meeting was held after Divine service in the church, under the auspices of the Young People's Association and Sabbath school Teachers' Association. The presence of God was felt to be very near to all, and the expressions of respect for his memory were numerous and cordial. In token of these a wreath was put upon the coffin containing the words "at rest."

On Monday, the 9th inst., a large company gathered to his funeral, and his remains were borne to the grave by six of his brethren in the eldership.

On Sabbath, the 15th inst., a memorial service was held in Cooke's Church, when the pastor, Rev. J. Kirkpatrick, preached from the words, "A man full of faith and of the Holy Ghost," Acts vi. 5.

These words he said beautifully described the character of the departed. He was indeed a "man of God." He earnestly counselled the young to lay to heart the solemn providence by which they had been visited, and to emulate the virtues and labours of the deceased. He strongly urged on all present the importance of entire consecration in heart and life to the service of God, and in closing paid a tribute to the memory of the departed, in whom he said he had ever found a wise counsellor, a willing helper, and a warm friend. His death was like his life—for he was full of a faith that triumphed over death, and the joy of the Holy Ghost was with him.

"Servant of Christ, well done,
Rest from thy loved employ;
The battle's fought, the victory's won,
Enter thy Saviour's joy."

THE LATE REV. W. B. KIRKPATRICK, D.D., OF MARY'S ABBEY, DUBLIN.

In our last issue we referred to the death of this esteemed and admirable minister, and now give a few particulars of his life and labours. He was a native of County Down, North of Ireland. Having received an excellent school education, he turned his knowledge to good account, and delighted in imparting to others what he had himself with painstaking acquired. As a teacher in the Royal Belfast Academical Institution, he was beloved and respected. It could not be otherwise, for William Kirkpatrick was uniformly kind and considerate towards his pupils. He was unassuming in manner, and yet most decided in character. The influence which he exerted as a teacher is felt to this day. As a preacher he was refined in style, clear and persuasive in stating the way of salvation, and particularly strong in the application of his text to the spiritual wants of his hearers. His scholarship could have secured for him, on more than one occasion, a professorship in some of the leading American Colleges, but he preferred to proclaim the everlasting Gospel. And here he was, indeed, "a workman that needeth not to be ashamed," a most edifying preacher and a true "son of consolation." No one, especially a young man or woman, could be long in his society without receiving spiritual benefit from his conversation. His prayers were very remarkable for their classical beauty, spirituality, and fervour. During life he kept up his study of the Bible in the original Hebrew and Greek. His sermons were not distinguished for rich imagination or glowing eloquence, but for usefulness, solidity, instruction, and edification, he was "facile princeps." In a city where Anglicanism and Romanism were so influential, Dr. Kirkpatrick maintained well, during a ministry of fifty-three years, the credit of the Presbyterian cause. In unspotted purity of character, scholarship, and ministerial zeal, Dr. Kirkpatrick has left behind him few equals in the Presbyterian Church of Ireland. He impressed all who came within the circle of his influence with the conviction that he lived very near to God. Moreover, he took the deepest interest in everything pertaining to the advancement of personal religion, to missions, and to education. He has left behind him a widow, two sons and six daughters. One of his sons, who is a rising barrister, is Professor of Law in a Government College in India, and the other is connected with a banking establishment in Australia. As one standard bearer after another is removed, we are reminded of the words of the Psalmist, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

We understand that the Fisk University Jubilee Singers have kindly consented to give a grand concert in Shaftesbury Hall on Monday evening, November 6th. Proceeds in aid of the Queen street Baptist Church.