

work in the Antipodes: "Seeing that at present there is no Organizing Secretary, we commend this plan to the careful consideration of the General Assembly. When a promising place is in view and a promising young man lands from the steamer, the Committee should send one of our ablest and most experienced ministers to the promising place for not less than three months, and send the promising young man to fill his pulpit and carry on the work of his parish. That would be nice for the promising young man. He would gain colonial experience after a fashion not altogether detrimental to his self-respect. He would have the opportunity of studying the machinery of our Church in full working order, and would before long get to understand thoroughly how it is put together and how it is worked. Meanwhile the able and experienced minister would be out in the promising field working with energy and speaking with authority, especially on financial matters. He would get the necessary officers appointed. He would go round among the people, pointing out to each individual his financial duty, and getting financial promises duly recorded in black and white. He would feel no shyness about this part of the work, as he would not be canvassing for his own stipend. Whereas the more promising a young man was, the more would he be likely to shrink sensitively from doing the commercial part of the work with the boldness and directness that is absolutely necessary in a new field. The Committee leaves him to sink or swim financially. It is not surprising that a young man gifted with unselfishness and having a proper spirit, sinks rather than swims under such natatory conditions. The able and experienced minister would, on the other hand, go about his work with all the authority of the Church behind him, and no suspicion of self-seeking attaching to him, and would do what was required of him in that manly, independent fashion which tells best with the manly, independent and straightforward Australian."

Greek and Latin Churches. One difficulty in the way of uniting the Greek and Latin Churches lies in the fact that the former is dependent on the state. In Russia, the Czar is the head of the church. In Turkey, the Sultan appoints the patriarchs and bishops, though he is a Mohammedan. That is a shameful fact, but the states concerned would not care to surrender their power, nor to enter into a contest with Roman diplomats from the papal courts. The schism of ten centuries will not be easily healed.

Acerbity of Speech. It was to be expected that in the heat of controversy hard words would be spoken by the opposing forces on the question of Disestablishment in Scotland. But the following specimens are beyond the severities of speech usually indulged in by cultured ministers of the Gospel. Rev. Dr. Marshall Lang says that Prof. Marcus Dod's remark that Christianity is first of all a spiritual force is "nonsense." Rev. Prof. Story speaking to sons of ministers says that Mr. Munro Ferguson, M.P.'s, language was mendacious slander; was that of a costermonger who knew enough of the Bible to add a tinge of gross profanity to the original, and essential brutality to his own vocabulary. Rev. Principal Rainy says he has never seen the time nor cause in which there could be a union on State grounds without plainly betraying Free Church principles. The

Marquis of Tweeddale remarks of Lord Roseberry's Edinburgh speech that cynicism had never in the history of the country reached a deeper depth than on the occasion of the prime minister's extraordinary avowal. And Sir D. C. Buchanan, another eminent layman, taking another view of the situation wisely adds that church defence meetings do little good. The best defence is the preaching of the gospel in the true evangelical sense and so reach the spiritual needs and the hearts of the people.

Rev. John Heron's A visit made recently by Rev. Dr. Views. Heron to Montreal has stirred up much criticism among the Protestant ministers of that city. The opinion expressed by Dr. Heron was formally discussed at a meeting of ministers held in that city on Monday when Rev. Principal McVicar is reported to have objected to a large part of Dr. Heron's teaching. He found in it pantheism, mysticism and socialism. He believed sociology needed attention. It was no crime to be rich. All the saints were not poor, nor were all the sinners rich. He deprecated the stirring up of workmen against capital. What was needed to restore man and society was the faithful preaching of the pure love of God.

Mr. Gordon's Good Work. The phenomenal success of Rev. C. W. Gordon in Scotland on behalf of the North-West, referred to repeatedly in our columns, is further borne testimony to by the following from the Record of the Free Church:—Presbyterianism is said to be growing at a remarkable rate in Canada. It is calculated that it is adding to its strength about 10,000 members a year. In British Columbia, for example, three presbyteries now exist where, twelve years ago, there was only a single minister. Twenty-eight per cent. of the population is reported, in the statistical returns, to be Presbyterian. We are glad to learn that Mr. Gordon has been so successful in inducing such a number of congregations in Scotland to undertake to help effectively for some years.

Getting Even With the Flock. A clergyman in the southern part of New Jersey was forced by his parishioners to resign the charge of his church. In his farewell discourse he addressed the following brief, pointed words to the people of his church: *Dearly Beloved*—Our parting does not seem hard to me, for three reasons; you do not love me, you do not love each other, and the Lord does not love you. If you had loved me you would have paid me for my services during the last two years; you do not love each other, otherwise I should have had more marriages to celebrate; and, in conclusion, the Lord does not love you, for otherwise He would call more of you to Him." This reminds us, says the *Mid-Continent*, of the minister we once heard of whose resignation was insisted upon by a number of his people. Their opposition to their pastor was very determined and they evinced it in many ways. The pastor having secured an appointment as chaplain of the state penitentiary, announced to his people that at such a time he would preach his farewell sermon. The church was crowded on this interesting occasion. The dissatisfied ones showed their meanness, as the pastor anticipated, by coming out in full force. He very solemnly arose and announced the text: "I go to prepare a place for you." This minister was evidently one ahead.