

Here Jesus tells me to give Him a place in my memory. When I look at Him I see that He is "a Man of sorrows." I see Him crushed, bruised and bleeding under a heavy burden—the burden of my sins. This Man of sorrows is with me day and night. When I see my sins on Jesus I can weep and do weep, but I cannot dance. The dancing Christian speaks of her feelings. I here speak of mine. When I see my sins on Jesus I feel the strength of sin in my soul. I feel at times as if the devil had me in his grasp to carry me down to hell. Even when Jesus says to me: "Son, be of good cheer: thy sins be forgiven thee," my indwelling sin seems to gather fresh strength, and it often forces from me the bitter cry: "O wretched man that I am! Who shall deliver me out of the body of this death?" (R. V.)

3. When I received Jesus as my Saviour He put into my hands a sword and a trowel. At the same time He gave me a book of instructions that I might learn how to use them. My book tells me that I must not lay down either sword or trowel till Jesus sends for me to go and dwell with Him. I could not go to a dancing party with my sword and trowel. And I must not lay them down; so I cannot dance.

4. Were I going to a dancing party it would mar my communion with God; add to that I have no time for such work. So many are going down to hell. Jesus weeps over them. He would save them, but when they reject Him He weeps. When I see Him weeping over the impenitent, I cannot dance. I could give many more reasons for not dancing. I pray that some dancing Christians may think of those reasons. And may God in His mercy open their eyes before it be too late.

SCARCELY SAVED.

A SKETCH OF THE LATE JESSE KETCHUM, SR.

It is a pleasure to me to write a sketch of the life of the above eminent man, formerly so well known in Toronto and latterly well known in the city of Buffalo, where he died.

Jesse Ketchum was a very early settler in Toronto, rather in the old town of York. He came to York as nearly as I can find out about the year 1800 when about twenty years old, from Spencertown, Columbia County, in the State of New York, where he was born on the 31st of March, 1782, and at an early age was placed by his father with a tanner there to learn the trade which he afterwards followed with success in the old town of York.

He is said to have lost his mother when he was six years old, a very unfortunate thing often for a boy. He remained with the tanner in Spencertown until he was nineteen, then emigrated to Canada and opened a tannery, which I often saw, on the south corner of Adelaide and Yonge Streets, occupying land extending up Adelaide, then south along Yonge Street, covering the ground where the Tract and Bible house stands, and even now, when digging down, the old vats can be discovered, I am told. The tannery grounds also extended still further up Yonge Street to Richmond Street, and the sidewalk in 1835, and perhaps after, on the west side was covered with tan bark, forming a good walk in wet weather. Our worthy friend, Mr. Edward Morphy, lately told me he recollected very well that this tan bark sidewalk was opposite his present store on Yonge Street in 1835. I observed lately in the *Telegram* a copy of an old will registered in our Surrogate Court records, made by a person named Joseph Ketchum, whether any relative of Jesse Ketchum or not, I don't know. He had two brothers and one sister (so far as I can ascertain). One of them named Seneca, who came to the county of York and settled on a farm for a time up Yonge Street near Orge-hollow at a very early date and afterwards removed to Orangeville, where he bought a very large farm of beautiful land, covering the town site of this now flourishing town, and improved it, building mills there. The other brother I am informed settled in the then village (now city of Buffalo) and acquired large quantities of land, where he died over forty years ago and Jesse Ketchum seems to have inherited the property which ultimately became immensely valuable. The disposition of this property I will afterwards refer to. In consequence of this he removed to Buffalo about the year 1850. It matters very little from whom we are descended so long as the actions of our lives are good, such as was the case of him whose history I am now describing to you.

It seems to have been the aim and final resolution of Mr. Ketchum not only to live aright, to live nobly, but to make others do so and leave a line of gifts and benefactions from his property which would for generations bless others in this great city and in Buffalo.

Before mentioning particularly these gifts, I must refer to his social and political life in Canada a little. He was a noted Reformer in his politics—not violent—but moderate and sensible, ever ready to advocate the most necessary reforms—reforms such as the Responsible Government we now possess, the educational institutions with which this great country is now blessed, and temperance principles so necessary to family life and social happiness.

He was elected in the county of York as a colleague of William Lyon Mackenzie in the most troublous and trying political era of Ontario, then Upper Canada, when great political issues were agitated and when the great majority of our people were in favour of Responsible Government but could not obtain it from England or the then governing classes in Canada and when we wanted County Councils to manage our affairs, reform in the Jury laws and Civil laws (We were then striving to amend our marriage laws so as to allow all ministers of the Gospel to marry the people of their own denomi-

nations, then refused to some) and to put in operation a noble system of education, such as we now have from secularizing the clergy reserves, devoting them to educational purposes, so as to make all classes contented and happy. These great measures prior to 1830 he advocated in conjunction with Mr. W. L. Mackenzie and other then leading reformers.

He was elected in the large county of York prior to 1830 I think twice, being one of the most popular men in the county with Mr. Mackenzie. But, although a politician to the extent mentioned, he was an orderly, quiet man, loyal to the country of his adoption, and although here during the war of 1812-14 and, during the very troublesome time of the rising in rebellion at Toronto of Mackenzie, Lount, Mathews, Duncombe, and others, I have never heard that he acted in any other way than as a quiet, peaceable man in society, although his old colleague and many of his old county of York friends were involved in this hasty rising. But he never changed his reform principles to which as well as his religious and temperance principles he was always firm and steadfast and lived to see these cherished principles carried out.

In 1856 at his instance, I drew a trust deed making the late Andrew T. McCord, formerly treasurer of Toronto City, and the late Mr. James J. Howard, then treasurer for the county of York, trustees to carry out his purpose, conveying a most valuable landed property on Yonge Street on which the Bible and Tract building stands and the *News* printing office; these lots run back to the Grand Opera House about 200 feet deep and along Yonge Street sixty feet. He conveyed the Bible and Tract building ground by a perpetual lease amounting to a freehold at a rent of \$128 fixed, and the other lot where the *News* office stands he leased at a rent of the same amount at first, renewable, and which was renewed last year on reference to arbitrators at a rental of \$1,500 a year for twenty-one years.

The proceeds of the rent of the Bible and Tract Society House were given for the special purpose of distributing religious tracts, Bibles and religious books and the rent of the other lot now renewed was to be devoted to Sunday school literature among all the Christian Churches of Toronto and the Yorkville public school forever, making no distinction as to Churches. A noted trait in this gentleman's character in all things was a benevolent toleration in religion, as well as a wide view of temperance principles.

There must be a distribution of this last fund for Sunday schools at once (now advertised in the papers in Toronto) and a like distribution after this every year. There was a distribution I am told by Mr. Harvie five years ago, when the number of Sunday school scholars was 15,000, the number now being probably 30,000. It can be seen what a benefit to the schools such distribution would be, increasing with time as to amount.

In his life time Mr. Ketchum was in the habit of visiting all the common schools, giving the children books. A few days ago I visited the large public school, called the Jesse Ketchum School, after him, in St. Paul's Ward, and was delighted to see the manner in which it is conducted, its order and commodious rooms. The head master and very efficient conductor is Mr. W. J. Hendry. There are 953 scholars taught in it by twenty-one teachers, male and female, in eighteen different rooms beautifully arranged and heated, having fine comfortable seats and desks for the children. In every room I saw the picture of Jesse Ketchum hung up in a gilt frame, his face as natural as when in life, with hoary hair and an aged but pleasant look, seeming to gaze upon the children at their lessons.

This immense and beautiful school house stands on ground given in 1856 by this generous man for a public school, to the then village of Yorkville, adjoining to which he also gave one acre and one rood and dedicated it forever for a city playground or park for all the school children of the city of Toronto and Yorkville, thinking that in summer it would be delightful for them to assemble there (as it were in the country) and enjoy themselves in the fresh country air. Yorkville was then, it must be remembered, only a village, and quite rural in appearance. Since then, within some twenty years past, the trustees of this school have added to the grounds about three acres by purchase. In the same vicinity on Davenport Road, Mr. Ketchum gave a lot about the year 1848 to the friends of temperance on which to build a hall, vested in trustees, I believe, and which has been since and is now used for a temperance hall by the Sons of Temperance. A new brick addition was put to it. These properties so given away are now worth a great sum of money, millions of dollars. He also gave for general temperance purposes about fifty years ago in the city a large plot of ground on which, what has long been known to the city as Temperance Hall on Temperance Street, a plot of great value, where since then temperance societies have constantly met, and where I used to meet with the Sons of Temperance in 1851, and some years after. It was the meeting place of the Ontario Division of Sons who were in number nearly 400 strong. It is difficult to estimate the moral good flowing from this gift, to a past and the present generation of Toronto citizens, where the friends of temperance are now constantly meeting.

About 1850 Mr. Ketchum, having inherited a large landed property in Buffalo, before mentioned, went there to reside and gave out of this property great gifts to the public and city of a kind only larger than what I have just described given to Toronto, to some of which I will again allude.

But this list of benevolent acts would be quite incomplete were I to omit to mention his gift of over two acres for church purposes including the site and the ground adjacent to Knox

Church, near the corner of Yonge and Queen Streets, on which Knox Presbyterian Church stands and the ground annexed, being now rented for the use of the church. I remember this plot of ground very well in 1836-7. On the plot Mr. Ketchum built a small brick church for his son-in-law, Rev. James Harris, who was the first Presbyterian minister, who stately held service in Toronto, then York. He came to Canada in 1820 and was inducted into this small church and held the first service on the 18th February, 1822. There were trees standing near the old church and it stood on the site of the present one. In 1827 the Kirk of Scotland people built a church on the corner of Church and Adelaide Streets. Mr. Harris came from the north of Ireland and was connected with the Irish Presbyterian Church. Our aged friend Mr. James Stitt and his family attended there. Now this little brick church was the nucleus of all the present churches of that denomination in our city. Branches have spread from this root until this body of Christians is one of the most powerful and useful in Toronto. Mr. Harris preached in the church, and in a new one built on its site, for about twenty years and until his place was taken by the late Rev. Dr. Burns. I called upon Mr. Harris in April, 1837, at this plot of ground and his residence near the church to attend at the house of the late Mrs. Sarah Bostwick, and celebrate my marriage with her daughter, in the presence of some of the old residents of Toronto, among them Mr. Marshall, Mr. S. Bidwell and old Mr. Ross of the firm of Ross, Mitchell, merchants. In 1828 Mr. Harris became the secretary of the York Auxiliary Bible Society, which Mr. Ketchum patronized and assisted, and from it great blessings have issued for Christianity in this city.

The fact is that Mr. Ketchum owned the whole square of land now comprising that land from the south corner of Yonge and Queen to the corner of Bay on the south side, thence to Adelaide Street, opposite the lot owned by the late Mr. John Doel, Sr., where his brewery was, and where the old homestead, which is probably near seventy years old, now stands. This last is one of the oldest and most perfect houses in Toronto, in old days one of the best known localities. Then Mr. Ketchum also owned if not all a considerable portion of the land south of Adelaide on Yonge towards King Street. In the deeds given for land on Temperance Street, which was named by him, I think he caused to be inserted a covenant that no licensed inn or place where spirituous liquors might be sold should be built or allowed to exist, and none have ever been except that of the Messrs. Shields—formerly there but objected to and now discontinued.

Mr. Ketchum pursued the same course of life in Buffalo that he did in Toronto, for some twenty years, and died there on the 7th of September, 1867, having it is said caught a severe cold whilst visiting the schools, the fondest object of his life, the patronage and visitation of schools. The Common Council of Buffalo attended his funeral in a body as did the Principals of the public schools and the children of the Westminster Sunday School. All the public schools were closed on that day. His great gifts to Buffalo consisted of a lot on Delaware Street, which he presented to Westminster Presbyterian Church with a money gift of \$5,000—a tract of land worth then \$30,000 for a Normal School site. Also in 1871 his executors according to his will founded by deed what is there called, "The Jesse Ketchum Memorial Fund," conveying to Buffalo \$10,000 as a perpetual memorial for the purpose of education and morals, the distribution of medals and prizes among children and students in the schools and other objects. He used in Buffalo for twenty years to visit annually all the public schools as he did in Toronto, and carry with him books and gifts to the children and teachers.

Now from all these facts in the life of Mr. Ketchum we may justly draw the conclusion that he was a truly Christian and benevolent as well as a patriotic man—an example to be imitated by all men who have the means of usefully distributing their wealth—in order to benefit their posterity everywhere and to please that great Almighty Spirit whom we all ought to love and adore, Almighty God to whom be glory ever more. In the language of the Book of Revelations I add: "And I heard a voice from heaven saying unto me write—Blessed are the dead which die in the Lord from henceforth"; "Yea, saith the Spirit that they may rest from their labours; and their works do follow them." CHARLES DURAND.

Toronto, February, 1891.

PRESBYTERY OR BISHOP.

MR. EDITOR.—In a late issue I noticed a letter signed "Enquirer," which demands a passing notice. The writer asks whether the Presbytery has the power in regard to removing ministers which is exercised by the bishop in the Episcopal Church. There is but one opinion in the Presbyterian Church on this matter; and while all agree that the Presbytery has the power to remove any minister within its bounds, it must be exercised only for good and sufficient reason. In the case mentioned by your correspondent it would have been well for the pastors to have consulted over the matter first and then called their congregations together separately; if a desire for union was manifested by a respectable majority in each, delegates might be appointed from each charge to frame terms of union after which it would be necessary to consider whether one or both pastors should resign. In the case referred to, the resignation of the one pastor seems to have been premature.

JUDEX.