

other organization, and has been of inestimable advantage to the spiritual interests of the congregation, especially among our young people.

I might go on with the rehearsal of such facts, but will not.

I refer to them, most of all, in order to emphasize the fact to our remembrance that all this is not of man, not of us, but of God. He who in such a peculiarly manifest way brought about in His providence the pastorate now closing, has in this given us evidence that He has continued to lead us all these years. Let us all thankfully join then in the ascription: "Not unto us, O Lord, not unto us, but unto Thy name be the glory." This is the first lesson I would draw from this remembrance of the way in which the Lord our God has led us these six years. Let us then be thankful. Not to the pastor, not to the people, be the praise, but unto our faithful God who alone "worketh in us to will and to do of His good pleasure."

And the retrospect also suggests, very naturally, occasion for humility. For we have, at the best, been so unworthy of His goodness. While we thank God for blessing on our efforts, we cannot help remembering that in the service of these years, much very much needs to be forgiven. I am sure many of you will deeply feel with your pastor, that notwithstanding all that has been said, yet for other work which might have been done but has not, and especially for defect in work actually done, the whole record of these years needs to be placed in the hands of our heavenly High Priest, that He may present it for acceptance, only with His own atoning blood, before the throne. I know that many of us find that the longer we live, the deeper becomes our sense of imperfection in all our best works. We are all day by day steadily approaching the great white throne, and more and more we must needs see our works in its clear and holy light. Let us cherish this feeling; for there is reason for it; and let us beware, above all things, lest such a retrospect puff us up, or cause us to think of ourselves more highly than we ought to think.

If this retrospect of the way in which God has led us shall be profitable to this and other spiritual ends, I may add that it will lead us as we stand at this conspicuous mile-stone in your way and mine, to very definite reconsecration, with high resolution to more faithful service, more self-denial and self-sacrifice to the blessed Lord who bought us with His blood and whom we serve. Let us not for a moment become content with that which we have already attained in any Christian grace, but "forgetting the things which are behind, press forward unto those which are before." Only always with utter distrust of the flesh and full confidence alone in the proffered grace of Jesus Christ.

Finally, this retrospect may well lead us to look forward toward the unknown future with confident hope. So David was affected. As he thankfully remembered how the good Shepherd had been leading him beside the still waters and to green pastures, here and now he rightly argued with great joy: "Surely goodness and mercy shall follow me all the days of my life." We may then, in the light of God's so gracious leading presence and blessing in the past, look forward to all the earthly future with quiet confidence and hope. He who has led, and led so well, will continue to lead, and that no less well, so we cleave to Him in faith. We all need the reminder. For we are naturally more or less unbelieving, apprehensive creatures.

As regards yourselves, I know many of you are filled with apprehension regarding the effect this sundering of the pastoral relation may have upon the interest of the congregation. I enter into no argument on the subject, but simply ask you, to remember for your reassurance the way in which the Lord has led you as a congregation in all time past.

But one's thoughts on such an occasion inevitably go forward beyond the earthly, to the eternal future. For nothing is more certain than this that whether the Lord come soon or tarry long, your work here and mine in India will soon be ended; and then we have to present the result of the earthly life before God. Perhaps this thought may oppress some of us greatly. Of what I have preached from this pulpit, of what I have done as pastor, I must soon give account; and on your part of what you have heard of God's truth from this pulpit in these six years, as to how you have heard and how you have sought to live according to what you have heard, of this you too are soon to give account to God. And the more clearly that we see the holiness of Him who is to be our Judge, the more shall we all be constrained to confess,

The best obedience of my hands,  
Dares not appear before Thy throne.

But may we then have grace to add in the words of that same precious hymn:—

But faith can answer Thy demands.  
By pleading what my Lord hath done.

And faith thus to plead the atoning merit our Lord will gather strength, the more that we remember the loving patience, long suffering, and pardoning mercy, which the Lord has shown toward us His servants in all past years; apart from that, I do not see how any man who will honestly judge himself can have any hope for the coming day, when sinful men shall come to stand before his God to answer for all done in the body.

And so my last exhortation to you all must be only the repetition of what you have often heard from this pulpit in these years. Some of you, despite much instruction and exhortation, are not in Christ, and are going on to judgment, absolutely just and heart searching, without a Saviour, without an atonement. I beseech you, take this time to do what

you know you ought to have done long ago; obey the Gospel and in believing, grateful recognition of the redeeming love of Christ, turn from sin with faith in Christ to God, and begin at last to live for Him. I take you to witness to-day, that if you are found at the last on the left hand of the Judge, it will not be because I have kept back from you any saving truth, promise or warning that I have found in God's unerring Word. I think I can with good conscience say that "I have not shunned to declare unto you all the whole counsel of God," so far as apprehended and understood by me.

As for you all, dear Christian friends, I desire to commit you one and all, as individuals and as a congregation, "unto God and to the word of His grace; which is able to build you up and to give you an inheritance among them that are sanctified." I shall always hold you all in loving and prayerful remembrance. I remember gratefully the spirit with which you received me, a stranger; and the tokens, far more than I can number, of loyal affection and regard which have often encouraged my heart among you; and I now thank God for the spirit in which you gave me up.

And as a mighty inspiration to all this, I charge you that you keep in mind what you have heard me teach from God's word concerning the future glorious appearing and kingdom of the Lord Jesus Christ. We may not all agree in many of the details of this matter; but never forget that to love the Lord's appearing is a necessary mark of a true Christian. Remember that it is the Holy Spirit of God who, speaking by the apostle, has said that "the grace of God which bringeth salvation hath appeared," teaching us that we should live soberly, righteously and godly in this present world, looking for that blessed hope, even the glorious appearing of our great God and Saviour, Jesus Christ." It is a magnificent hope! The hope of the Church. And I take this opportunity to say that in this work to which I go, I have found this hope of the Lord's appearing a mighty inspiring motive. For I go, that if so be, some may, through me, in India hear the gospel, who as yet have not heard it, and that so I may more hasten the glorious return of the kingdom of the Lord, than if I remained the pastor of this church. Let us then look for Him continually; even as they that watch for the morning; for at the appointed time He shall surely come and will no longer tarry. And then at last our earthly work and trial, the tears and the sorrows and the partings, all behind, and only the deathless resurrection life before us; if faithful here, abiding in Christ, we shall together all rejoice throughout the eternal ages in the beautiful presence of our ever adorable Redeemer: "who died for us that whether we wake or sleep," whether we labour or rest from our labour, "we shall live together with Him." Amen! Even so come, Lord Jesus!

And "now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever, Amen."

#### OUR RAILROADS AND THE CLERGY.

MR. EDITOR,—Permit me to direct the attention of the public through the medium of your journal to what appears to me to be a gross injustice. Why is it, I ask, that our large railroad corporations like the C. P. R. and the G. T. R. discriminate against the clergy of Ontario? That they do so is quite obvious. For instance, a clergyman living in Windsor wants to go to Chicago by the Grand Trunk, he must pay full fare like an ordinary sinner, but a clergyman living just across the river, in the city of Detroit, although perhaps in the receipt of a stipend of \$5,000 a year, can go to Chicago by the G. T. R. for half fare. Probably this is a way the Grand Trunk has of appreciating our loyalty. This summer I took a trip to the Pacific Coast over the C. P. R. I paid full fare for my ticket. On the same train with me there was a clergyman from Chicago, also travelling to the Coast, but travelling on a half-fare ticket. But then, you see, he purchased his ticket in Chicago, while I got mine in Toronto; that's what made all the difference. This is, I suppose, a way the C. P. R. has of appreciating our loyalty. Now, Mr. Editor, the clergymen of this Province are not cringing sycophants, but some of them, at least, fail to see the principle of fair play in being thus discriminated against. Moreover, the clergymen of Manitoba and British Columbia all travel on half-fare certificates, but just as soon as you step over the boundary line and get into Ontario, then you pay full fare. Why is this? Who can tell? Now, sir, I happen at present to live a few miles to the north of Toronto. In leaving home for my trip to the west I purchased a return ticket to Toronto, at the ordinary rate, and because the Grand Trunk thought proper to print upon that ticket "good for one month only," and as I did not happen to get back within the month, the ticket is discarded, and full fare charged, with an additional ten cents, as a slight expression of the displeasure of the Grand Trunk officials at my temerity in presuming to ask them to carry me over a certain number of miles for which I had already paid them. Now, sir, I know well enough, for the fact has been demonstrated over and over again in the courts, that railway companies may print what they please on their tickets, but all the same a ticket is good until used. I say I know that well enough, but then I am only a poor country parson, "passing rich on forty pounds a year," and am not, therefore, in a position to fight a huge corporation like the Grand Trunk, and must, therefore, quietly submit to be robbed by them. Truly, "man's inhumanity to man makes countless thousands mourn." This is especially true of railroad magnates and the clergy of Ontario.

EPISCOPOS.

#### KNOXONIAN ON CANADIANS.

MR. EDITOR,—Your usually entertaining correspondent Knoxonian, in your issue of the 27th July, has written an article on what he styled "Clever Fellows." With perhaps most of his remarks I would agree—but decidedly disagree with him when at the end of his article he imputes to native Canadians weaknesses—inability to appreciate true genius or ability, and want of judgment in selecting men to govern and, as I understand him, to preach, teach or speak acceptably. He also speaks very highly of Edward Blake and of the late Alexander Mackenzie. The first he speaks of as if he were an old countryman, whereas a truer representative Canadian you cannot find, with the exception of his cautious manners and unapproachableness. This is a weakness he and his brother too seem to have inherited from their parents—especially their father.

The words in this article I take decided exception to are as follows:—

"It is not a little ominous that the nice fellow is influential in Canada just in proportion as the community is Canadian. Select any community or congregation in which 'is he nice?' is a more important question than 'is he able?' or 'is he capable?' or 'is he brainy?' or 'is he influential?' and you will be certain to find a community or congregation nine-tenths Canadian. Dr. Chalmers never asked, is he nice? He always asked, has he weight? Palmerston always asked, has he resources? When a majority of our people ask nothing more than 'is he nice?' Macaulay's New Zealander may pack his grip-sack and take a ticket for Canada instead of London."

Now this is decidedly hard on Canadians, who I see by a late analysis of our population compose ten in every twelve of our people—counting, I suppose, the children of emigrants, such as Mr. Edward Blake and myself. My father was as genuine an Englishman as ever emigrated to any country; yet I claim to be a Canadian, and never wish to be called anything else. So Mr. Blake is a genuine Canadian and always felt proud of the name. His father, whom I knew well from the year 1833-4, was a genuine Protestant Irish gentleman. Well, I take strong exception to Knoxonian's, shall I say, slander of Canadians—although I think perhaps not so intended. Since the year 1825, certainly in Canada I have been well acquainted with all our people, and the emigrants who have come to us from England, Ireland and Scotland. The year 1832 was a great one for emigration from these three kingdoms; 1828 also was a year of emigration. My father came to Canada in 1800 as a scholar and merchant with much property, and was a large owner of land and otherwise up to his death, in 1833, acting at times as agriculturist, merchant, legislator between 1814 and 1822, and as a captain and military man in 1812 and 1815. Such a family necessarily mingled with people of all ranks.

Now I have known professionally all the lawyers of any note in Canada since 1828 up to the present time, and all the ministers of all the Churches more or less, commencing with the late Dr. Strachan, the Ryerson family and first Presbyterian ministers, Methodist and Roman Catholics who exercised influence in Upper Canada for over seventy years. Well, what is my observation of native Canadians as to talent and influence in that time? It is that they have exercised far more influence, have exhibited more talent and weight in the Canadian community in Upper and Lower Canada than emigrants of any kind. Some of them might be called "nice fellows," with much ability and weight added. "Knoxonian" some time since, if I mistake not, wrote an article on the talents and influence of the late Sir John A. Macdonald, who was eminently in his manners a Canadian and prided himself on it—what is called a "nice fellow." This writer greatly eulogized him for his talents, particularly his "tact and power over men." I don't say this writer eulogized (as few would) all his political conduct, but he said he was eminently a man of talent. Now Sir John claimed to be, if any man ever did, a true Canadian, and such he was in heart, soul and mind. His great merit was his love for Canada; his great defect, want of deep, fixed political principle. Canadians in all the departments of life-work have excelled mere new emigrants, as preachers, lawyers, orators and teachers, and I might say as poets and authors. Where, then, does this condemnation of "Knoxonian" come in or apply? The Congregationalists and Baptists have also had some clever men in Canada. I believe Dr. Wild is a Canadian. We never had lawyers in Canada equal to Marshall S. Bidwell, Wm. Henry Draper, John Beverley Robinson, Robert Baldwin, Alex. Hagarman, J. B. Macaulay, Henry Sherwood, the two Camerons, B. B. Osler, Eccles and others. We never had ministers of the Gospel to excel Dr. Strachan, the Bethunes or the Ryersons. We have had no educationalists to excel Dr. Egerton Ryerson. We have had no Presbyterian minister to excel Dr. Ormiston and others I might name. Mr. Burns, of Halifax, is a better preacher than his father and may be properly called Canadian. We have many Canadians like Macdonnell and Oliver Mowat to be proud of. Dr. Willis was a scholar, but not a good preacher. Louis Joseph Papineau was the greatest man and orator Canada has produced, and John Hilliard Cameron was one of our profoundest lawyers. When did we ever have an emigrant equal to Joseph Howe of Nova Scotia? All these persons were Canadians, many nice fellows among them too, but not by any means deserving of the low estimate put on them by "Knoxonian." Haliburton and Frechette were Canadians; some of our local poetesses of merit are Canadians. One of my earliest friends and acquaintances in 1832-4-7 was Stephen Randal of Hamilton, a Canadian of Quebec, a scholar, teacher and genuine poet and prose writer. William Hamilton Merritt, author of the Welland Canal scheme and Drs. Charles Duncombe and John Rolph, scholars and orators, eminent doctors, were if anything Canadians. The father of the Blakes was a very clever man and orator, but not equal to many Canadians. If we are the sons of emigrants, yet we are proud to be called Canadians.

We have a rising and now well-known poetess, Miss Johnson, daughter of the late Head Chief of the Mohawk Grand River, Six Nations Indians, of talent, who is of course a Canadian of Canadians, and will make her mark some day in Canada.

CHARLES DURAND.

Toronto, August, 1892.