

effect: 1. That in view of the announcement that the Board of Management of Knox College have nominated a Professor, the Presbytery reaffirms its former motion. 2. In amendment, that Dr. Stalker, of Glasgow, be nominated for the chair. The amendment was carried by the casting vote of the moderator. Messrs. R. Pogue, A. W. Craw, B.A., W. G. Smith and L. McLean, graduates in theology, were licensed to preach the Gospel. A number of circulars were read intimating the intention of other Presbyteries to apply to the General Assembly for leave to receive ministers of other churches to the ministry of this Church. It was agreed at the instance of the managers of the Barrie congregation to overture the Assembly "That the rules of the Church be amended so that all Church officials who are paid a salary, shall be appointed by the deacons' or managers' board with the approval of the kirk session."—*Rev. Moonie, Clerk.*

Obituary.

On Tuesday, May 7th, the Rev. George Burson, for nearly twenty-eight years the beloved pastor of Knox church, St. Catharines, was called to his rest and reward. The end was sudden though not unexpected, as his ultimate recovery was scarcely looked for. On March 24th he occupied his pulpit in the morning but was not able to take the evening service. He continued feeble for some time, but on Easter Sabbath he again and for the last time met his people. On the following Wednesday night he had a bad turn with his heart from which he never recovered. There seemed to be improvement, the heart's action becoming stronger and more regular, and he was able to take more nourishment, but it was not lasting, and about 2 p.m. on Tuesday, May 7, he passed into the presence of the Master.

Mr. Burson was born at Childray, Berks, England, September 24, 1833.

The story of his conversion which the writer has heard from his own lips more than once, is interesting although not particularly remarkable. He was brought under deep conviction, but the truth did not at once break upon him. One day, while praying in a loft, the words of Isaiah liii. 5, came to him with peculiar force, and he was led by the Spirit to appropriate Christ and say "with His stripes I am healed." In this truth he found peace. He was but a lad, yet he began to present Christ to others in private and ere long to preach in the neighboring villages, and had the joy of being used of God in leading more than one to accept Jesus Christ.

Mr. Burson came to Canada in the year 1859, and on June 6, 1863, was ordained a minister of the Wesleyan Methodist Church in Canada. In the year 1867 he was received as a minister of the Canada Presbyterian Church, and on October 22nd of the same year was inducted into the pastoral charge of Knox church, St. Catharines, succeeding the Rev. R. F. Burns, D.D. In the following year he married Miss Esther Qua, of Paris, who, with three sons and one daughter, survives him.

As a preacher Mr. Burson was forcible and evangelical. He was loyal to the Word and had no sympathy with the new theology. He preached Christ crucified the sinner's only hope, and in his ministry honored the person and work of the Holy Spirit.

He was diligent in pastoral work, especially in visiting the sick and sorrowing. His uniform kindness to those in trouble was very marked throughout his whole ministry.

He was a faithful member of Presbytery and was ever ready to do the work assigned him.

In his home he will be greatly missed, and the sympathy of all who knew him goes out to the stricken family. His old charge will miss him, to the families of which he ministered so faithfully. The whole city in which his form was so familiar will feel the loss. But all must bow before the Sovereign Ruler who doeth all things well.

His last service was on Easter Sabbath, and his last text "Come, see the place where the Lord lay." What more fitting close could there be to a faithful ministry? He rests from his labors deeply lamented and greatly beloved.—*CON.*

Correspondence.

Mr. Scott's Reply.

Editor PRESBYTERIAN REVIEW:

SIR,—A considerable part of the letter of Rev. J. W. Mitchell, in your last issue, is personal; and in that part of it speaking of me, he says:—"renewing his attack on Dr. Paton";—"this renewal of hostilities";—"Mr. Scott's course has been marked by strong bias against Dr. Paton, and unfair treatment of him";—"the present attack is in keeping with those that have gone before";—"important facts are held back";—"the impression made is entirely misleading";—"grossly erroneous statements which his letter contains";—"the object of these exaggerations is apparent";—"aspersions cast upon him (Dr. Paton) by Mr. Scott." The use of such language pleases Mr. Mitchell, best expresses his thoughts and feelings, and suits his taste; I shall not trespass upon his monopoly of it.

"ATTACKING" DR. PATON.

So far as I am aware, I have no "bias" against Dr. Paton, or any other true missionary. It would be all the worse for myself. I regard the missionaries with an honor and admiration proportioned to what I see of their devotion to the cause. I know no class of men and women, who, as a whole, surrender so much for Christ and their fellow-men. But my opinion of a man's excellence does not mean that I shall follow his judgment.

Neither have I attacked Dr. Paton. I never referred to the steamship matter in public until after it had been agitated and pressed upon our Church for months, by circular, by pamphlet, and correspondence, and address; and then I felt it my duty to call attention to it. That what Dr. Paton so earnestly wished, was by many deemed unwise, and had been decided upon by no church connected with the mission. Again, at the present time, I was reluctant to write about the matter, and would not have done so but for the frequency with which Mr. Mitchell has kept one aspect of it before the public in the press. In anything I have written I have neither used an improper word, nor made an incorrect statement about Dr. Paton, and would ask any one who may think otherwise, not to indulge in general charges, but to point out, if they can, a single instance of such word or statement.

REFUSING PUBLICATION IN THE RECORD.

Mr. Mitchell says:—"He began the attack in the columns of the Record. He refused to admit Dr. Paton's reply, and later, when the vindication of the Victorian Church was sent for insertion, he ignored it."

Let us see how that statement looks with a little more filling out. The full facts are as follows:—In view of the persistent pressing of the steamship upon our Church, I took the liberty of stating in the Record that although "Dr. Paton would like that there should be one, thus far none of the Churches at work there had authorized such a movement or appeal." In making this statement I used neither improper word nor incorrect statement, except a mistake in date.

When Dr. Paton's reply came it charged me with "malicious misrepresentation" with being "untrue," etc., and while I at once corrected the slight error in date and expressed regret for it, I certainly declined to print correspondence addressed to me in such terms as the above. The letter was then sent to the PRESBYTERIAN REVIEW, Canada Presbyterian, Globe and Mail.

Since that time, to avoid even the appearance of ground for a charge of unfairness, I have refrained from discussing the matter in the Record. Anything I have written on the subject has been to other papers where all are on the same footing. When Mr. Mitchell, a few weeks ago, sent me a paper on the subject, which had already appeared in other periodicals, I did not print it for two reasons, (1) I had kept the matter out of the Record for more than a year; and (2) the heading of it, affixed I know not by whom, I did not consider correct. I could not publish it without reply, and I preferred having it discussed elsewhere.

A TOUCHING PICTURE.

Mr. Mitchell says:—"This venerable and

beloved father of the New Hebrides Mission staff is now in the midst of the naked savages for whose evangelization he has so devotedly and successfully laboured for thirty-seven years. It will be months before he learns of this renewal of hostilities. He is where he cannot defend himself or his project."

It seems a pity to spoil the effect of that touching picture, but when one paints such pictures for the public he must run the risk of having them handled, and if in the process the paint gets rubbed off, the fault is not mine.

Dr. Paton's work on the Islands, in common with that of the other missionaries there, was well and faithfully done. Some of the other missionaries have been there a shorter time than he, some longer. Our own three devoted men have each been there longer than Dr. Paton, and he, and they, and others are deserving of all honor for their noble, self-sacrificing work in the interests of their fellow men.

But of the thirty-seven years which stand out so prominently in the picture, only fifteen or sixteen were spent on the Islands, viz.: nearly four years, 1858-1862, on Tanna, and part of fifteen years, 1866 to 1881, on Aniwa, and in every official list of the N. H. Mission Synod, for the past few years, there is a note appended to Dr. Paton's name "on furlough since 1881, now Mission Agent, etc."

With regard to "naked savages" unfortunately for the picture they are now clad, for in 1874, more than twenty years ago, Dr. Steele, describing his visit to Dr. Paton, on his Island of Aniwa, says of the Sabbath he was there, that "over one hundred" out of 124, the total population of the Island, were present at the Sabbath service, and that "almost all the congregation were decently clad." Mr. Gray, of Tanna, who had charge of Aniwa, and visited frequently, says in a recent report, that of the whole population of the Island, now 153, sixty-eight were communicants, and all attend the services of the native teachers.

Then as to the "months that must elapse." There is steam communication with the Island every three weeks. Letters often reach Canada from the New Hebrides in five or six weeks, and Mr. Mitchell will be able to send word of "this renewal of hostilities" in about the same time.

Lastly, the notices in the press are that "Dr. Paton has gone on a six months' visit to the Island."

"MISLEADING AND ERRONEOUS STATEMENTS."

Mr. Mitchell proceeds to point out "a number of grossly erroneous statements" and enters upon the work under the outstanding headlines given above. Permit me to refer to one as a sample of all.

I stated in my former letter that Dr. Paton on his return presented his own Church "for their ordinary Foreign Mission Fund, with the enormous sum of £25,000 (one hundred and twenty-five thousand dollars) which he had collected in Britain, Canada, and the United States."

Concerning that statement Mr. Mitchell says:—"Mr. Scott has doubled the sum, £11,527, actually handed over by Dr. Paton to the ordinary Foreign Mission Fund of his Church. The object of these exaggerations is apparent."

With reference to the above, I shall limit myself to three quotations. The first is the commission given by the Victorian F. M. Committee, viz:—

"That any money which may be sent to Dr. Paton during his American tour, be received only on condition that it be sent to the committee to be used for such mission purposes as the committee may approve."

My second quotation is from a letter by Rev. J. Mitchell, of Thorold, in the Globe of 6th March, and other papers, stating that:—

"Dr. Paton met with a very enthusiastic reception when he appeared before his Assembly, to report regarding his visit to Canada, the United States and Britain. He was able to report that during his two years absence from Australia he received for Mission purposes, without personal solicitations, the sum of £25,432."

If Dr. Paton's commission were carried out he must have given the committee the