

NOTES TO CORRESPONDENTS.

We again entreat our correspondents to cultivate brevity. Let their communications be sharp, short, and to the point at once.

A PRESBYTERIAN from Glenoco must excuse us. We are pleased that he should have been so delighted with the minister from the country, whom he heard in Chatham, but that gentleman would be the last to thank us for publishing the obituary of his very ardent admirer.

British American Presbyterian.

FRIDAY, NOVEMBER 23, 1874.

NEW SUBSCRIBERS.

Now is the time to subscribe for the PRESBYTERIAN. We shall mail to all who now send in \$2 a copy of the PRESBYTERIAN from this time to the end of 1874.

TOPICS OF THE WEEK.

The civil war in Spain still goes on without any very marked success on either side.

Canadian politics have sunk into a comparative calm. The new ministers are getting re-elected, and the new Opposition is doing pretty well in the way of abuse.

The French have received in Marshal McMahon a President for seven years. It is to be hoped he will not in good faith for the support of the Republic and the general well-being of the country.

The excitement over the Virginia outrage is quieting down. Of course there was a great outcry among a certain class of United States journalists, but the position they assumed was soon seen to be untenable, and all are now agreed that there is no necessity for war between the United States and Spain, and that there is no likelihood of its taking place.

There are naturally great rejoicings over the condemnation of Tweed for his gigantic frauds in connection with the New York Board of Works. He has been sentenced to imprisonment for 12 years, as well as to a fine of \$13,750.

FOREIGN MISSIONS.

There are times in the history of Churches, as of individuals, when the very success which has crowned previous efforts makes still greater exertion necessary if the results of that success are not to be almost all thrown away.

HOSPITALITY IN THE CHURCH.

We commend the following remarks of the Western Christian Advocate to the perusal of both young and old in many of our Presbyterian Churches:—

As proving that persons at an early age may be trained to do good Church work, at a social in Trinity Methodist Episcopal Church one evening, a young miss who happened in with an adult friend was met almost on her entrance into the Sunday school room by two young misses, near her own age, one of whom said, 'You are a stranger here—allow us to take your things, and then we will introduce you to members of our school and the church.'

DR. ALEXANDER, EDINBURGH.

Dr. W. Lindsay Alexander, minister of the Augustine Congregational Church, Edinburgh, is scarcely second to any preacher in Scotland. He is well known as a ripe and accomplished scholar, and he had attained this reputation so long ago as the time of the publication of the first edition of the Encyclopedia Britannica, for he was selected for the treatment of several important topics in that great work, in which he displayed rare ability, as well as much learning.

in which the aroma and airiness of the original are beautifully preserved. As one would say that a lady was dressed in perfect taste, when the impression produced by her whole outfit was one of completeness, no one article of her apparel being so prominent that it was specially remembered, there being no loud colors, no glaring mishapes, but all in elegant harmony, giving a sense of neatness and beauty to the beholder, although in such a way that, if called upon to describe it afterward, he may utterly fail, for the want of any singularity or remarkable characteristic by which to recall it; the same may be said of Dr. Alexander as a preacher.

He is rather cosmopolitan in his tastes and sympathies, and hence he stands on a footing of the friendliest relations with the good men in every Church, and is held to belong to Edinburgh, or to the world at large, rather than to the Congregational Church.

Montreal, Oct. 30, 1874.

IN MEMORIAM.

In the death of the Rev. James Barron, the Canada Presbyterian Church has lost one of her most promising young ministers. His superior intellect, his deep piety, and his earnestness gave bright promises of the future. But God has decreed otherwise, and has brought him home to his eternal rest.

Mr. Barron was born in Glasgow, in the year 1844. His earlier days were spent near Waterdown, where his father had settled. He graduated in the University of Toronto in 1869; he was then the first man of his years, having won, after close competition, the Prince of Wales Prize, and also the Gold Medal in Metaphysics and Ethics. His honor is the greater that he was indeed a self-made man, and that even when at College he suffered from the disease that at last brought him to his grave.

His reverence to the Bible was something very remarkable. His love for his blessed Saviour was strong. He was humble, unassuming, a warm friend and always ready to help. His mind was vigorous, and at the same time his faith was as firm as a rock, and simple as that of a child.

He took a deep interest in the welfare of his fellow students, and often has he wrestled with God in prayer on their behalf. He has now died as he lived, a child of God. The sun of his life has set, but we are sure it will shine with a greater and brighter glory in heaven.

A widowed mother, a loving wife, and kind brothers are left to mourn his loss. Only eleven months before him, his father passed away. His death has been making havoc in that home of sorrow. But God is the husband of the widow and the friend of the fatherless.

His physicians did not anticipate any danger. When death was at hand, however, a telegram was sent to his mother and brothers, owing to an accident, however, it did not reach them in time to see him alive. Thus, it was added to their affliction to be deprived of witnessing a dear son and a Christian minister pass away into the home of the blessed, where the wicked cease from troubling and the weary are at rest.

A few moments before his death when asked how he felt, he replied, "In body I am not easy, in soul, yes."

One request he made was, "Remember me to my poor brothers and to my dear, dear mother." He bade farewell to his weeping friends, saying, "We will meet again." He then repeated that hymn, so precious to the dying, "Rock of ages cleft for me, let me hide myself in Thee." And thus passed away into eternity. A noble child of God, made meet for the inheritance of the saints in light, a vessel fitted for the Master's use; not on earth but in heaven.

The Judge of all the earth will do right. We bow to his Sovereign will. We give Him all glory. Our prayer is that God will be a protector of the widow and mother and brothers of our deceased co-worker in the Church of Christ. And that, when we have fought the good fight, and finished our course we may join him serving the Lamb of God through eternity.

Through an perplexing path of life, Our wandering footsteps guide; Give us each day our daily bread, And refreshment fit provide. O spread the covering wings around Till all our wanderings cease, And at our Father's loved abode Our souls arrive in peace.

GEORGE BURNFIELD.

Scarboro, Nov. 25th, 1874.

Ministers and Churches.

COOK'S CHURCH.—We are glad to announce that Rev. John James, of Albany, will D.V., preach next Lord's Day in Cook's Church, morning and evening. The rev. gentleman is well and most favorably known in Canada as a popular preacher and faithful pastor. He now ministers to the largest and most important Presbyterian Church in Albany, where, since his induction, his success has been very great. We only wish our Canadian Church could soon number him again among its ministers.

SURPRISE PARTY AND PRESENTATION.—A number of the friends of the Rev. Mr. Dawson, in Ashburn, met on the 14th inst., at the manse, to bid their beloved pastor farewell on his removal to Bezmerville. A very pleasant evening was spent, in the course of which a very kind and friendly address, accompanied with a purse containing seventy dollars, was presented to Mr. Dawson, who made a suitable and feeling reply. Mr. Dawson goes to his new field of labor with the hearty good wishes and prayers of his late flock in Ashburn. His pastorate among them will be long remembered with affectionate gratitude.

An old country paper gives the following statement of fact vouched for by a reliable correspondent. It shows the arrogant folly and assumption of certain churchmen of the present day:—"At a depot for the Promotion of Christian Knowledge, in the principal street of Great Malvern, I purchased a large card, with red Oxford border and red centre cross, containing 'Rules for children who are trying to serve God.' Among the rules for the children so included I found the following:—Avoid altogether Dissenting places of worship."

Among the Japanese of all classes there is a universal desire for acquiring foreign language, especially English and other branches of learning. The principal establishment where foreign instruction is given is the Kaisiojo (school), under the superintendence of the Rev. Mr. Verbeck, an American missionary. The numbers of pupils is about 400, of whom 200 are instructed in English, and the other 200, in about equal proportions, in the French and German languages. There are also a number of independent schools, both under native and foreign management, in which foreign languages and mathematics are taught.

UNITED PRESBYTERIAN THEOLOGICAL HALL, SCOTLAND.—A largely attended meeting of the United Presbyterian Synod Committee was lately held in the Synod Offices, Queen Street, Edinburgh, to consider various proposals for remodelling the Divinity Hall. There was a general feeling in favour of adopting the plan of winter sessions, as in the Established and Free Churches. It is believed that three of the Professors—Drs. Harper, Macmichael, and Cairns—will resign their pastorates, but Dr. Eadie is understood to relinquish his connection with Lansdowne Church, Glasgow. It is considered not unlikely that the senior or junior division of the Hall will meet in Glasgow, whence a large number of all the students are drawn. It is proposed to raise a large sum of money to defray the costs of these changes and extensions.

The Presbyterian manse at Cobourg has undergone thorough repairs and enlargement at the hands of the congregation. Its whole internal aspect is fresh, commodious and comfortable; in every way meeting the wants of their pastors family, whose necessities and happiness they soon duly to study. We understand that the friends, through the exertions of the ladies, have shown their liberality and attachment to their minister by providing carpets and numerous valuable articles of furniture to the extent of three hundred dollars. The congregation at Baltimore have also put their manse under extensive repairs in view of the late induction and settlement of their pastor among them. All this is interesting in the way of progress, but also as exhibiting the fact that Christianity embraced in these days is not devoid of the signs and blessed fruits of the Spirit that should follow.—CON.

MR. KNIGHT, DUNDEE, SCOTLAND.—The appeal of those who objected to the deliverance of the Presbytery of Dundee in regard to the case of the Rev. Mr. Knight came up before the Synod of Angus and Mearns at Arbroath. After all the papers had been read and pleadings heard, the Synod decided in the following terms:—"The Synod having heard parties at the bar dismisses the dissent and complaint as incompetent, because founded upon charges contained in a form of libel which has not been found relevant by the Presbytery, and remit to the Presbytery to deal with the case as they shall see cause." As Mr. Knight has laid the demission of his charge on this Presbytery's table it is understood that the appeal having been disposed of, the resignation will be accepted at next Presbytery meeting, and Mr. K. to be declared no longer a minister or member of the Free Church. The rumor goes that he and his congregation mean to make application for admission to the Established Church.

The funeral of the late Dr. Candler was one of the largest ever seen in Edinburgh. The procession was upwards of a mile in length. About a thousand mourners walked, and there were besides twenty mourning carriages and twenty-nine private carriages. Dr. Candler lies in the Calton Burying Ground, very near the spot where David Hume is buried, and under the shadow of the monument raised to the memory of the political martyrs of 1794.

At Xeres, the fine Protestant temple which was being erected is now completed, and on each side two magnificent school-houses have been built by the United Presbyterian Church of Scotland. The cost of the temple and of the schoolhouses amounts to about £40,000. At Seville another school has been opened, and a temple, in addition to the one already completed. At San Fernando, near Cadiz, a house has been taken for purposes of religious worship and for a school, with a view to beginning a mission in that town, which, according to past experiences, is likely to be a success. The work was begun at Alicante, where a little flock, led by the Bible and other religious books to the knowledge of the Gospel, assemble around a railway labourer, who expends to them the Gospel according to his ability. He is himself conscious of the weakness of his efforts, and earnestly asks for a Spanish pastor.

The rumor went lately that Dr. Dollinger had submitted to the Holy See. In contradiction of this, Professor Huber, of Munich, writes to a friend as follows: "I hasten to declare to you from Dr. Dollinger's own lips that the rumor of his submission is simply a foolish invention. Dr. Dollinger stands as firm and decided as ever." At the same time Dr. D. is in a difficulty. He is not enthusiastic about the old Catholic movement. He is credited with saying some short time ago:—"No one events place me in this position, that I must sin either against my judgment or against my conscience. It is against my judgment that the Old Catholic movement has now become organic. It is against my conscience to retrace my steps and submit to Rome." How he will settle this difficulty remains to be seen. In the meantime it is satisfactory to know that his hostility to the dogma of Infallibility is as great as ever.

At a meeting of the Montreal Presbytery of the Presbyterian Church of Canada, in connection with the Church of Scotland, the question of union with the Canada Presbyterian Church came up. On motion of Rev. Dr. Clark that the basis of union as regulated by the remit of last Synod be now discussed article by article. Rev. Gavin Lang moved in amendment that previous to any action being taken on the subject of union, requisite legislative action be procured in reference to the property of the Church and the temporalities fund. He said that he considered that there were several objections to the unions which were of importance. The first was that the movement was a clerical one, and that the laity had not had a chance of expressing themselves on the question. His objection might be classed as, first, sentimental, and second, ecclesiastical. The first forced itself on his mind as he thought of the good old Church of Scotland, the Church of his fathers, and reflected on the fact that this movement was calculated to sever him for ever from it; the second, that by this union we would be swamped as a Church, and would be outnumbered on every issue that might arise in the united body. There was also a want of cordiality shown in the manner this question had been discussed by the other negotiating Church, and a want of enthusiasm on the part of both. Our advances had not been met in a right spirit. Rev. Dr. Jenkins moved that the basis of union be now agreed upon, leaving the question of the temporalities fund for consideration at the next meeting of the Presbytery in February next. Mr. Lang's amendment was then allowed to drop, and the motion of Dr. Jenkins was carried unanimously. The articles of union were then put *seriatim* by the moderator and carried unanimously, with the exception of one relating to forms of worship, to which Rev. Mr. Lang entered his protest, and that part of the resolutions relating to the temporalities fund, which was dealt with as stated above.

Knox College.

DEAR SIR,—In a communication from me relating to the new building for Knox College, which appeared in your last issue, it is said that the subscription-list would require to amount to at least \$75,000.

Be kind enough to correct the figures. The sum which I ventured to name as an approximation to what will be necessary, is \$95,000, (ninety-five thousand dollars.) It cannot be safe to aim at less.

Yours truly, Wm. CLAVEN.

Toronto, Nov. 24th, 1874.