

have them say; ready to do what God would have them do; ready to go where God would have them go.

Other topics discussed were: Augmentation, Sabbath Schools, Church Life and Work, the Mission to Lumbermen, the celebration of the 400th anniversary of the birth of John Knox, and some items of business of relatively minor importance.

For the honor and privilege of entertaining the next Synod, invitations were in from Lachute, Brockville and Ottawa. Ottawa won out by a substantial majority. It is now thirteen years since the Synod of Montreal and Ottawa met in the Capital and on the second Tuesday of May, 1906, our citizens will have an opportunity of showing whether or not they can do the entertaining as well as did the people of Vankeek Hill.

The Synod was very happy in its selection of Moderator, Rev. David McLaren of Alexandria. He proved an excellent presiding officer and he was loyally supported by the members of Synod, a fact which no doubt enlightened the burdens of incident to an onerous position. Mr. McLaren is a son of Rev. Prof. McLaren, D.D., Acting Principal of Knox College, and greatly revered throughout the church.

Among those who took a prominent position in the proceedings of the Synod were the retiring Moderator, Rev. Dr. Amaron, Rev. Dr. Ramsay, Rev. Dr. Armstrong, Rev. Robt. Gamble, Rev. Dr. Mowatt, Rev. Dr. Scrimger, Rev. John McKay, Rev. F. H. Dewey, Rev. Wm. Shearer, Rev. Dr. Kellock, Rev. A. S. Ross, Mr. Walter Paul and Mr. Cheney, elders. There were also present Rev. D. Lyle of Hamilton, who represented the Assembly's Committee on Augmentation; Rev. John Neil of Toronto, who represented the Assembly's Committee on Sabbath School Work; and Principal Brandt of the Pointe-aux-Trembles Branch, who spoke forcibly on the work of that institution in connection with French evangelization. And it should not be forgotten that Rev. T. G. Thompson, the pastor of Knox church, gave unstinted and valuable aid to the entertainment committee of his church, besides paying close attention to the proceedings of the Synod, the members of which will no doubt have a warm spot in their hearts for Vankeek Hill Presbyterians and their pastor.

The Watchman, of Boston, seems to be on the lookout for points of approach toward union with other churches and says: "As a practical step toward Christian union we suggest that Baptist Churches give letters of dismission to members wishing to join Free Baptist churches." And why not also letters to those wishing to join Methodist or Presbyterian churches remarks the Michigan Presbyterian. Would that not be a further step to church union and to the answer of our Saviour's prayer that all his people might be one? It is true these churches do not baptize by immersion, but those coming from Baptist churches have been so baptized and should be worthy of fellowship with the Lord's people in any church. The policy of our Baptist brethren in barring from their communion those who have not been immersed and in withholding letters from those wishing to unite with any other than Baptist churches, is not promotive of Christian union.

The moderator of the Presbyterian synod of Toronto and Kingston in presenting the home mission report, urged a strong effort to counteract the drink evil among the shantymen of northern Ontario. He suggested that recreation resorts and reading camps be established in the lumber woods. The synod appointed a delegation to wait upon the provincial secretary to urge that no additional liquor licenses be granted in New Ontario.

#### DEATH OF REV. DR. McNISH.

In the death of the Rev. Dr. Neil MacNish, B.D., LL.D., the Presbyterian Church in Canada loses one of its most zealous supporters, who was distinguished for his great scholarly attainments, and this community is bereft of a very highly esteemed citizen. The sad event occurred Thursday morning, and while it was known that the rev. gentleman's illness had assumed an exceedingly serious character, the announcement of his death was a painful shock to his many friends throughout the country.

The Rev. Dr. MacNish came to Cornwall in 1868, immediately after his ordination, and was inducted as pastor of St. John's Church. He continued in that position for thirty-five years, retiring from the active work of the ministry in July, 1903. It has been the privilege of few clergymen to minister to one congregation for such a long period, and none have ministered with more earnest and unremitting zeal for the spiritual well-being of those committed to their pastoral care. He was a man of eminent position in the councils of the Presbyterian Church in Canada. By the members of the congregation of St. John's Church, and by many of other denominations, who had the privilege of his friendship and intimate acquaintance with him, he was held in the warmest regard. His death is profoundly regretted, and the heartfelt sympathy of every member of the community will go out to the bereaved widow and daughters who survive him.

The Rev. Dr. MacNish was born in Argyllshire, Scotland. He was educated at the University of Toronto, where he obtained four scholarships, six College prizes and two prizes for Latin verse, and graduated B.A., with the gold medal in Classics, 1863; M. A., 1864. By examination he received the degrees of LL.B., 1873, and LL.D., 1874. He studied Theology in the Universities of Edinburgh and Glasgow, obtaining from the former the degree of B.D., 1867. In Glasgow he won three College prizes and in Edinburgh two scholarships and six College prizes. For seven years he was examiner in Classics in Toronto University, and for several years lecturer in Celtic Language and Literature in the Presbyterian College, Montreal. At the time of his death he held a similar position on the faculty of Queen's University, Kingston. Dr. MacNish was acknowledged as the most distinguished Gaelic scholar on the American continent.

The funeral of the Rev. Dr. MacNish on Saturday afternoon was attended by a very large concourse of citizens of all denominations. Rev. N. H. McGillivray of St. John's church, preached the funeral sermon, and Rev. Dr. Campbell of Montreal also spoke briefly. Rev. D. MacLaren, of Alexandria; Rev. Mr. Coburn, of Lunenburg; Rev. Dr. Harkness, of Cornwall, and Rev. K. McDonald, of Williamstown, took part in the service. Nearly a score of clergymen of all denominations were in the funeral procession, also a large cortege, from the Sons of Scotland and St. Andrew's society, of both of which the deceased was for many years chaplain. The remains were interred in Woodlawn cemetery, Cornwall.

ISRAEL AND BABYLON: The influence of Babylon on the Religion of Israel: A reply to Delitzsch by H. Gunkel, D.D., of Berlin. This interesting pamphlet may be had for twenty-five cents from J. J. McVey, Philadelphia, Pa. The subject has been very much discussed in connection with the "Babel and Bible" controversy which raged so fiercely in Germany a little while ago. As Professor Delitzsch's lectures were widely read it is well that the public should have something on the other side. Dr. Gunkel is a scholar versed in all the details of higher criticism and archaeology, and hence is quite competent to deal with this very important subject.

#### CANADA SOBER AND PROSPEROUS.

In view of the recent statements with reference to the increase of drunkenness in our country, we fear that the following is too optimistic:

In an article in The Standard, on "Canada as a Manufacturing Country," Mr. H. Whittes, who is the special Canadian Commissioner of that great journal, makes some interesting comparisons between the sober Canadian and the British immigrant who knows no liberty only through the beer-tug. Mr. Whittes says: "It may be sufficient to deter the least desirable class of emigrant from coming to Toronto, if it be put on record that it is impossible to obtain a glass of beer, or any other alcoholic liquor, from seven o'clock on Saturday evening until eleven o'clock on Sunday morning, and six o'clock on Monday morning. The saloons and bars are closed by law; and with that drastic restriction the population of Toronto, excluding the newly-arrived immigrants, seems to be in cordial agreement."

"They call this the land of liberty, smothered a disgusted immigrant whom I had the misfortune to find in the same rat-infested hotel as myself, and whose bibulous habits would have justified his immediate deportation by the Dominion Government. 'Where's the liberty, if you can't get a glass when you feel like it?'"

"No see no drunkenness in the streets; no public-houses crowded with men—and women—swilling away their week's wages. Nor do you see little knots of men waiting outside on Sunday for the bars to open. There are few more degrading and significant features of English life than public-house interiors after mid-day on Saturdays and between one and three and six and eleven on Sundays. Canada has not reproduced them."

Denominational union is apparently the spirit of the times. Progress in this direction is being made in England among the different branches of Methodists; and other smaller bodies are also recording amalgamation; in Scotland the larger bodies of Presbyterianism have already united; in Australia, Presbyterian, Methodist and Congregationalists are negotiating; in Canada the same bodies are moving in the same direction; the two leading Baptist branches in the maritime provinces have substantially agreed to unite, and in the United States, Northern Presbyterians and Cumberland Presbyterians, Regular Baptists, Free Baptists, and the Congregationalists are talking union in some of the States; also the Disciples and Free Will Baptists.

#### A CORRECTION.

Editor Dominion Presbyterian:—Whoever reported the Synod of Hamilton and London meeting at Stratford for you was in error in saying that I opposed church union. The discussion did not go that distance, so far as I was concerned. In answer to a statement in Dr. McDonald's paper anent the West I said:

(1) That the West had not clamored for union nor had it even started the discussion of the movement.

(2) That the energy and righteous rivalry of the separate churches had been a splendid thing for the cause of higher education in the West seeing that the existence of denominational colleges had made a university possible at a very early stage in the history of Manitoba.

(3) That the Superintendents of Missions in the various churches were not asking for organic union and that it would take all the power of all the churches to overtake the demands of the situation.

This was what I said at the Synod but I have no objection to adding my opinion that the churches can do more in the West in the next critical ten years as separate organizations than they are likely to accomplish if their efforts are diverted into the channels of a movement for premature organic union.

R. G. MACBETH.

Paris, Ont., May 9th, 1905.